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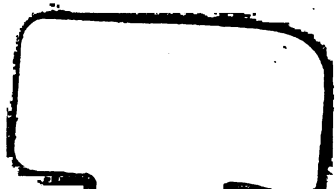

THE

ANTI-JACOBIN

REVIEW AND MAGAZINE;

OR,

MONTHLY POLITICAL AND LITERARY CENSOR:

FROM,

DECEMBER TO APRIL (INCLUSIVE)

1806.

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

Tu ne cede MALIS sed contrà audentior ito.

VIRG.

VOLUME XXIII.

LONDON:

Printed, for the PROPRIETORS, by B. M'MILLAN, Bow-Street, Covent-Garden.

PUBLISHED AT THE ANTI-JACOBIN OFFICE, NO. 22, OLD BOSWELL-COURT, STRAND, BY J. WHITTLE; AND SOLD BY ALL THE BOOKSELLERS IN THE UNITED KINGDOMS OF GREAT BRITAIN AND IRELAND; ALSO BY SERJEANT, NEW YORK.

1806.

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TO

THE PRELATES, NOBLEMEN,

HEADS OF HOUSES,

AND

OTHER MEMBERS

OF

THE UNIVERSITY OF CAMBRIDGE,

WHO

HAVE RESOLVED TO ERECT

A

MONUMENT OF RESPECT AND GRATITUDE

TO THE LATE

RIGHT HON. WILLIAM PITT;

THIS VOLUME OF A WORK,

IN WHICH THE MERITS OF THAT EMINENT STATESMAN

WERE APPRECIATED WITHOUT PREJUDICE,

HIS VIRTUES PRAISED WITHOUT FLATTERY,

AND

HIS DEEDS RECORDED WITH TRUTH,

IS RESPECTFULLY INSCRIBED.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For JANUARY, 1806.

Ge. Quo in ſtatu ſunt res Gallicæ? *Li.* Sanè turbulento. Magnæ bellorum minæ ſunt, quid mali allaturi ſint hoſtibus, neſcio: certè Galli jam ipſi non dicendis malis affliguntur. *Ge.* Unde proficiſcuntur iſti bellorum tumultus? *Li.* Unde, niſi ex ambitione monarcharum? *Ge.* At horum prudentiâ conveniebat ſedari rerum humanarum tempeſtates. *Li.* Sedant illi quidem, ſed ut Auſter mare. Perſuadent ſibi ſe Deos eſſe, ſuâque causâ Mundum hunc eſſe conditum. *Ge.* Immo princeps reipublicæ gratiâ conſtituitur, non reſpublica Principis causâ. *Li.* Imò non deſunt Theologi, qui frigidum ſuffundant, et ad hos tumultus claſſicum canant. *Ge.* Iſtos ego ſtatuerem in primâ acie. *Li.* At illi ſibi cavent poſt principia.

ERASMI COLLOQUIA, PERCONT. REDUCEM.

ORIGINAL CRITICISM.

Academical Queſtions. By the Right Hon. William Drummond, R.C. F.R.S. F.R.S.E. Author of a Tranſlation of Perſius. Vol. I. 4to. PP. 412. Cadell and Davies.

THE favourable expectations which we were induced to form of the work before us, when its title and author were firſt announced to the public, were greater than we ordinarily indulge; and we acknowledge with pleaſure that the entertainment, no leſs than the inſtruction which we have derived from its peruſal, has borne a fair proportion to what we had largely anticipated. If in ſome fundamental and very important reſpects we have been *diſappointed*, let us not on that account withhold the praiſes which it amply demands, nor ſcatter them "with the thrifty and penurious meaſure of critics by profeſſion." We gladly then contribute our teſtimony of applauſe to the learning, ingenuity, and elegance which the author has diſplayed throughout the whole of this performance. An extenſive acquaintance with the opinions of the beſt metaphyſical writers, both antient

and modern, a rich vein of interesting and frequently original research, together with copious illustration and a command of language at once fluent and precise, are the signal merits which he is justly intitled to claim. We have been instructed by him in some novelties, corrected in a few errors, and delighted by many an incursion into the regions of fancy or sentiment, which have unexpectedly refreshed our minds when sinking into weariness and perplexity. To the excellencies of his style a great part of the value of his work is indebted. It is elegant and correct without artifice, polished without the appearance of much labour, and on *most* occasions, where accuracy is required, singularly adapted to the intricate researches in which it is employed.

Such is our general view of the merits of the "Academical Questions." Our readers must not expect from us either a minute analysis, or a comprehensive investigation of the multifarious topics of disquisition which the volume contains. So loose and various indeed is the order of his metaphysical inquiries, that the author himself has not ventured to furnish the ordinary aids of an arranged index or table of contents. To pursue his reasonings through the successive paragraphs which compose the chapters of his work, would be a boundless and sometimes unedifying task. Notwithstanding our best endeavours, therefore, to preserve the path which the author has chosen, we shall be compelled to use a more than ordinary privilege of latitude in the scope and connection of our remarks; and if apology be necessary for such a procedure, we must shelter ourselves under the same indulgent protection which he himself is obliged to solicit.

In an elegant and discursive preface, the author steps forth to vindicate metaphysic science from the groundless prejudices, the vulgar depreciation, and the presumptuous calumnies under which it has in these days most unmeritedly laboured. He combats the different classes of its opponents with the spirit of a scholar, asserting the dignity of those pursuits which occupied the sublime genius of a Plato and an Aristotle, a Cicero and a Seneca; whilst in the varied use of his weapons he exhibits the skill of a practised dialectician. We would gratify our readers by presenting to them some extracts from this preface, did not our limits compel us to hasten to the more important matter of the work itself.

The disappointment (already alluded to) which the perusal of the first chapter suggested to our minds, and which the second too fully confirmed, we will not attempt either to soften or disguise. The doubts respecting the object of the work which the title of "Academical Questions" at first inspired, had been banished by the satisfactory recital of the great purposes of metaphysic science which the preface expressly unfolded; and we indulged the high expectation of contemplating the enlargement of its boundaries, on the solid ground of legitimate investigation. A severe judge, however, might be tempted, in the freedom of criticism, to declare, that throughout the greater part of his inquiries, the author has either disregarded or intentionally relin-

relinquiſhed the means of attaining thoſe truths which conſtitute the *genuine* object of moral reſearch; whilſt purſuing his lofty theme of ſpeculation and counter-ſpeculation through the trackleſs regions of irretrievable doubt, he appears to have diſmiſſed the guide of inductive reaſon, and with it to have reſigned a large ſhare of thoſe pretenſions to the nobler aims of philoſophy which are vaunted with ſo much eloquence in the prefatory remarks. In truth, the frivolous diſputes concerning the diſtinct eſſences of mind and matter, the intrinſic nature of ſubſtance, and the connection ſubſiſting between qualities and their ſuppoſed ſubſtrata, together with a multitude of topics of a ſimilar deſcription, we have ſo long been accuſtomed to conſign to their proper place in the dreams of babbling conjecturers, that we acknowledge ourſelves to have felt no ſmall degree of mortification on finding them revived in a work poſſeſſing ſo many claims to the rank of extraordinary excellence. Nor has it been without painful reluctance that we have traverſed through many an ingenious hypotheſis, and many a recondite ſpeculation, on matters confeſſedly beyond the reach of human inveſtigation.

It is an honour which has been reſerved to the preſent age to have pointed out the true object and legitimate means of metaphyſical diſquiſition, to have recalled the ſpeculative from their reveries, and to have directed the ſagacious obſerver of the phenomena of mind into the genuine path of rational inquiry. What Lord Bacon effected in phyſics, has, in a great meaſure, been accompliſhed in moral ſcience, by writers whoſe names are not unworthy of being aſſociated with that of their illuſtrious predeceſſor. The philoſophy of Reid, however incumbered with difficulties, and liable to fundamental objections, has done more than the writings of any preceding inquirer, in correcting plauſible errors, in ſubduing the ſpirit of hypotheſis, and in reclaiming ſcioliſts from the miſchievous luxury of doubt and fancy, to the patient inveſtigation of *facts* which come under the cognizance of ſenſe, and of *truths* which are revealed by the faculty of conſciouſneſs. But a ſtill more eminent and living writer has effected a ſeverer taſk in aſſigning *limits* to the ſcience itſelf, and *laws* to the boundleſs freedom of inveſtigation. Diſtinguiſhing carefully between the accurate ſcrutiny and faithful hiſtory of the phenomena of intellect as they are preſented to our obſervation, and the ſame hypothetical ſpeculations, concerning their nature or eſſence, or the efficient cauſes by which they are produced, he has aſſigned to the latter their proper character of fruitleſs perplexity, whilſt to the former he has reſtored the noble attributes of genuine philoſophy. Our readers will pardon us for digreſſing into a ſingle quotation from that admirable digeſt of metaphyſic ſcience, "Elements of the Philoſophy of the Human Mind."

"In the writings of ſeveral modern metaphyſicians," its profound author obſerves, "we meet with a variety of important and well aſcertained facts; but in general theſe facts are blended with ſpeculations upon ſubjects placed beyond the reach of the human faculties. It is this mixture of fact and of

hypotheſis," he continues, "which has brought the philoſophy of mind into ſome degree of diſcredit; nor will ever its real value be generally acknowledged, till the diſtinction I have endeavoured to illuſtrate be underſtood and attended to by thoſe who ſpeculate on the ſubject. By confining their attention to the ſenſible qualities of body, and to the ſenſible phenomena it exhibits, we know what diſcoveries natural philoſophers have made; and if the labours of metaphyſicians ſhall ever be rewarded with ſimilar ſucceſs, it can only be by attentive and patient reflection on the ſubjects of their own conſciouſneſs."

We are compelled to pronounce an opinion unfavourable to the work before us, by claſſing a great part of it with thoſe writings which "mingle fact with hypotheſis," which involve doubt with certainty, and entangle the ſublimeſt truths with the moſt fanciful errors. But we repeat that we are far from withholding from it the praiſe of diſtinguiſhed ingenuity, or of diſputing its privilege to be ranked with the moſt eminent of thoſe works to which we have alluded.

Our views will be illuſtrated by an examination of the topics which the firſt chapter comprehends: they are chiefly the following; a diſquiſition on the nature and eſſence of mind; definitions of ſubſtance, the proper character of power, the unity of intellect, and the cauſes which regulate its active energies. Through each of theſe curious and abſtract topics of ſpeculation the author ranges without any apparent and with little intrinſic deſign. He takes an early opportunity however of announcing his opinion with regard to the preſent ſtate of the ſcience which he undertakes to unfold.

"Modern philoſophers," he obſerves, "have rejected many of the raſh ſurmiſes of the Greeks. There may, however, be reaſon to fear, that the ſpirit of dogmatiſm is ſtill the ſame, though it ſpeak by other oracles. In phyſics it is true," he continues, "the ſage precepts of Bacon, and the modeſt example of Newton, have tended to eſtabliſh practice and experience in the place of hypotheſis and ſpeculation: but in metaphyſics the meaſure for conjecture has not yet been found. Philoſophers ſeem, indeed, to conſider this as a field where fancy may range without controul, and where genius having already built a thouſand ſyſtems can do no harm if it ſhould build a thouſand more."

With the ſtatement of theſe painful and diſcouraging views reſpecting the progreſs of metaphyſical inquiry the author appears to reſt ſatisfied, neither labouring to aſcertain the real nature of the errors which he expoſes, nor attempting to trace them to their proper ſource. This indifference or omiſſion is detrimental no leſs to the aim of the writer than to the advancement of the ſcience of which he treats; whilſt it conſtitutes, in truth, the very circumſtance to which all the errors and all the viſionary wanderings of ſpeculative men are to be aſcribed. From the want of clear and diſtinct views of the appropriate nature of the ſubjects which they inveſtigate, and being unprovided with definite rules, and a fixed ſtandard of moral evidence, they have roved with impunity indeed, but without benefit, into the paths whither fancy and ingenuity alone have directed them; and ſecure from

from ſelf-detected fallacies, have abandoned themſelves to the ſports of invention and the follies of ſophiſtry. Whether, in declining the taſk of diſcriminating between the true and falſe methods of philoſophiſing, the author of the Academical Queſtions was actuated by motives of diffidence or diſbelief in the efficacy of ſuch a preliminary ſtep, we are not authorized to decide. But whilſt either motive might furniſh ſome apology for the writer, his readers are not therefore called upon to abate any portion of their zeal in contending for its importance and neceſſity.

We differ from the ingenious author moſt eſſentially when he aſſerts that "the ſpirit of dogmatiſm is the *ſame*" now as it exiſted in the antient ſchools of philoſophy; and we differ from him not leſs decidedly when he aſſumes that "in metaphyſics a meaſure for conjecture has *not yet* been found." It were uncandid to ſuppoſe him not fully aware that the grounds on which metapyhſical ſcience reſts in theſe days, have been totally changed from thoſe which it occupied, when the learning and genius of antiquity were employed in rearing thoſe ſplendid fabrics of philoſophical invention, which, at this day, can be conſidered only as objects of harmleſs admiration; where error and abſurdity are amply atoned for by unparalleled exquiſiteneſs of ingenuity. It may not, however, be preſuming too far to expreſs our doubts whether the author has not ſuffered his mind to be ſeduced by the ſpecious ſhew of claſſical illuſions, to turn aſide from the path of ſober inquiry, and to look with averſion on the arduous taſk which modern writers have daringly begun. Rejecting hypotheſis they have recurred to fact, and have aſpired only to terminate *their inveſtigations* where the ancients commenced their *ſyſtems*. Ceaſing to *dogmatize* they have begun to reaſon, and arguing from what is known to things which are unknown, they have endeavoured to aſcend by patient labour through the progreſſive gradations of probability to the higheſt moral certainty. Quitting the falſe foundations of antient ſophiſtry, the doctrine of univerſals, of ſubſtrata and of eſſences, they have boldly conſigned the ſynthetical explanations of the conſtitution of the mind derived from reaſoning *a priori*, to neglect as ſubjects fitted only for the idle and unprofitable exerciſe of fancy. We do not maintain that they have rejected indiſcriminately all that their predeceſſors have atchieved by the ſublime efforts of their genius, nor that they themſelves have perfected the work which their own ſkill has deſigned. But we are of opinion, that, in genuine importance, in dignity and reſearch, the reſults which they have already attained ſtand unrivalled in the vaſt circle of truths which moral ſcience comprehends. They *have* found, (we repeat) "a meaſure for conjecture," which, though not hitherto brought to the perfection of which it is capable, promiſes, in no long period of time, to afford a ſtandard of philoſophical preciſion, for the regulation of our inquiries. We refer without heſitation to the greater part of the writings of Reid, and to the entire works of Stewart; where the metaphyſician may at the ſame time be inſtructed in the proper objects of his ſcience, and the legitimate means

of their attainment. The profound inveſtigations of the latter eſpecially, have been directed more peculiarly to the eſtabliſhment of the "meaſure" here alluded to, than to any other purpoſe whatever; and the ſucceſs which has crowned his labours, might have drawn from our author a more conſiderable attention to his writings than he appears to have beſtowed upon them.

We wiſh, however, not to be deemed unneceſſarily rigorous in thus explicitly condemning what we conceive to be a fundamental error in the work before us. Its title and general aſpect announce the intention of the author to avoid the conſtruction of dogmas, and the fabrication of ſyſtems. It appears rather to be his deſign to expoſe the futility of former hypotheſes, to make theory ſtruggle againſt theory, and to ſubſtitute doubt for confidence in matters purely ſpeculative. Of the uſe and merit of ſuch deſigns, even when executed with the beſt ability, different opinions may be entertained by men accuſtomed to different habits of mental employment. For our own part we are diſpoſed to eſtimate them by no means below their value; and where they encroach not on the higher department of *ſyſtematic* ſcience, they may be regarded as uſeful and commonly as amuſing auxiliaries. Let it not, however, be preſumed that diſcuſſions concerning the nature and definition of *ſubſtance*, or concerning the reality and abſolute conditions of the intercourſe between mind and matter, are worthy of any high rank in the *liſts* of philoſophy. Such diſputes may, indeed, ſerve to exerciſe the ſkill of the learned, and to confound the weakneſs of the vulgar; but they groſsly miſapprehend the proper objects of moral ſcience, who beſtow any conſiderable value on inquiries which extend thus far beyond the poſſible reach of human faculties—we dwell no longer on this part of our ſubject.

The following diſquiſition on the nature of power is extracted at large.

"Before accounting for all mental phenomena by ſuppoſing the exiſtence of a number of intellectual faculties, it might have been, perhaps, worthy of philoſophical accuracy, to have examined and to have explained (if it could have been done) the nature of power. Is power a cauſe or an effect? Philoſophers do not appear to have decided this queſtion. Sometimes they ſpeak of power, as if it were the principle which had occaſioned all things, and by which the univerſe itſelf was produced; at other times they ſeem to conſider it as having reſulted from ſome being already exiſting; nor do they inform us, in what way they underſtand how any thing can exiſt, without the previous exertion of power. Is it poſſible to reconcile theſe different opinions? Power cannot be at once the principle and the attribute of being. It cannot be both the conſequence and the origin of exiſting ſubſtances, that by which all things were cauſed, and yet that which ſomething was neceſſary to cauſe.

"If we conſider power as the cauſe, by which we are ultimately to account for all effects, we muſt acknowledge that it is itſelf a boundary which we cannot paſs—a principle before which nothing can be placed. Where there are ſeparate powers then, there are ſeparate principles, and a principle is that which being derived of nothing can hold of nothing. 'Principio

cipio

cipio autem nulla eſt origo,' ſays Cicero, 'nam ex principio oriuntur omnia; ipſum autem nullâ ex re; nec enim id eſſet principium quod gigneretur aliunde.'

"According to this manner of conſidering power it is abſolutely contradictory to maintain the unity of the mind, and yet to ſuppoſe the exiſtence of diſtinct intellectual faculties or powers. If the primary cauſe in one ſeries, be different from the primary cauſe in another, we cannot refer both theſe ſeries to the ſame principle. If we trace an action to the will, a recollection to the memory, or a judgment to the underſtanding, how ſhall we pretend that there is yet a more remote principle? By what inference ſhall we conclude that the power of imagination is derived from any thing elſe; or that the faculty of comprehenſion is the delegate of any ſuperior intelligence? All theſe ſeparate powers are primary cauſes; at leaſt they are ſo to our underſtandings, if we can trace only to them any ſeries of cauſes and effects. To ſay then that power is a primary or creative cauſe, is to admit that it is a principle, and in admitting it to be a principle we muſt conclude againſt the unity of the human ſoul, while we continue to inſiſt upon the exiſtence of diſtinct mental powers.

"Other philoſophers are pleaſed to conſider power as an attribute of ſubſtance. Where there is no ſubſtance, ſays Newton, there is no power, and yet this great philoſopher has himſelf ſaid, 'quid ſit rei alicujus ſubſtantia minime cognoſcimus.' All power, according to Doctor Price, is the power of ſomething. According to theſe writers, then, to predicate the exiſtence of power, is to predicate the exiſtence of ſubſtance." Pp. 5, 6.

There is, doubtleſs, conſiderable acuteneſs in the ſucceſſive but unconnected and eluſory poſitions ſtated in the foregoing extracts. The author inquires, "is power a cauſe or an effect?" and whilſt the reader is expecting to be favoured with a ſolution, or at leaſt a further illuſtration of the ſcope of the queſtion itſelf, he is at once hurried into the very midſt of the controverſy reſpecting primary cauſation, and is afterwards dragged into the leſs important diſpute concerning the unity of intellect; the original inquiry being in the mean time left in ſuſpence. To us it appears that there is a palpable ambiguity in the terms of the author's propoſition. So various, in truth, are the ſenſes in which the word *power* is uſed (from the poverty of our language in this particular), that previous to any inquiry of the nature here propoſed, a definite ſignification, or at leaſt a ſtatement of the topics to which it is deſigned to relate, ought to be carefully expreſſed. Nor does it appear to us to be matter of any great moment in what way the queſtion propoſed by the author be decided; as it is highly probable that any difference of opinion that might ſubſiſt reſpecting it, may be derived intirely from the imperfection and the ambiguities of language; from which circumſtances the term *power* is aſſociated with others involving the notion, ſometimes of cauſation and ſometimes of effect. Why, it may be aſked, (on our author's principle of inquiry) may not power be delegated? and why, alſo, may not power be deemed capable of begetting power? Upon either of theſe ſuppoſitions, power muſt be denominated both cauſe and effect. But on ſuch

ſchemes of ſpeculation whither is inquiry to be carried, and where are our reaſonings to terminate?

Let us conſider for a moment, what conſtitutes the proper character of power, as it relates to the faculties of the mind.

"If," ſays our author, "we conſider power as the cauſe by which we are ultimately to account for all effects, we muſt acknowledge that it is itſelf a boundary which we cannot paſs, a principle before which nothing can be placed. Where there are ſeparate powers, then there are ſeparate principles; and a principle is that which being derived from nothing, can hold of nothing."

Now it is apparent that in the preceding part of this paragraph the author uſes the term power in its perfect and abſtract ſenſe; whereas in the latter part, (which is expreſsly intended to refer to the mind) an idea of its popular and appropriate ſignification is indiſcriminately involved with the original meaning. The conſequence of this confuſion is, that the ſyllogiſm is inefficient, and the author has proved nothing. Power in its primary and abſtract ſenſe, we apprehend, has never been divided or ſeparated by any writer of ordinary diſcrimination; its definition places it at once beyond the reach of partition. But when uſed in its popular ſignification, that is, when deſignated according to its reſults, the diviſion and even claſſification of its properties, is an obvious contrivance ſuggeſted by the convenience of ſuch diſtinctions. Whether there exiſt ſuch a principle as power in the abſtract, may reaſonably be queſtioned: but it were the height of folly and preſumption to contend about a matter ſo entirely removed from the province of human reſearch. The *term* power, when accurately defined, may nevertheleſs be uſed with ſafety and advantage in our reaſonings concerning the nature of mind; as it may be applied alike to the various phenomena, which we conſider as its *particular* reſults. It is at the ſame time acknowledged to be almoſt demonſtrable, that we are incapable of forming any ideas correſponding to abſtract terms; they are the creatures of language, and the artificial inſtruments of reaſon. Power *may* be a principle which manifeſts itſelf by various and diſtinct agency; its nature *may* be uniform, and its ſigns various. But it is of theſe ſigns or phenomena only that we can form our conceptions, and from them alone that we can derive definite concluſions.

The foregoing obſervations apply with entire force to our author's diſcuſſion of the queſtion reſpecting the unity of intellect. Admitting, indeed, that we have ſhewn the unſoundneſs of his reaſoning, it follows that the hypotheſis to which it refers, if it be the true one, is not demonſtrated to be ſo, by the proceſs which he has adopted. A far more obvious and ſatisfactory ſtatement of the ſubject in queſtion might be derived from this conſideration, that, as we have no direct evidence of the *ſeparate* exiſtence of the mental faculties, there is no reaſon for doubting the unity of the mind; and further, as even the

ſuppoſition

ſuppoſition of ſuch diſtinct exiſtences would not contribute any aid to the progreſs of uſeful inquiry, it would ſeem adviſeable to baniſh it even from hypotheſis. The actual phenomena of mind, as preſented to our conſciouſneis, are indiſputable facts, which muſt remain the ſame in their nature whether we refer them to a variety of powers, or to one undivided faculty of ſenſation and intelligence. The ſubdiviſion and appropriate appellation of theſe ſuppoſed powers, are therefore to be aſcribed ſolely to the artificial uſages of language.

The author next enters on the interminable diſcuſſion concerning the exiſtence and nature of *ſubſtance.*

"What," he inquires, "is the ſubſtance of the ſoul? if reaſon, perception, underſtanding, volition, memory, and imagination be powers of the ſoul, what is the ſoul itſelf? If it be anſwered," he continues, "that the ſoul is *that in which all theſe powers inhere*, and that ſubſtance can be deſcribed in no other way, than as *that in which certain qualities exiſt*, I aſk if it be not evident that all diſtinction muſt be made, not between things but between their qualities. Material ſubſtance conſidered as ſubſtance could not be diſtinguiſhed from ſpiritual ſubſtance; and we could not aſſert, that the ſubſtance of the Deity is different from that of the world which he has created. The Theiſt will not probably chooſe to come to this concluſion; and will therefore rather ſay, that the qualities are determined by the nature of the thing, than that the thing is determined by the nature of the qualities."

Now we apprehend that moſt of our author's readers on peruſing the foregoing paragraph, will exclaim, that he has needleſsly involved an undeniable, and by no means novel truth, in doubt and uncertainty. Were we aſked, what is ſubſtance? we ſhould reply, without heſitation, that it is an abſtract term in language to which there is no correſpondent conception in the mind; it is uſed to ſignify *that* of the nature and even exiſtence of which we are unable to affirm any thing, and of which, therefore, we cannot be ſaid to have any appropriate idea. Nevertheleſs, as many things may exiſt, nay, as we are aſſured that many things do exiſt, of which we can form no adequate (and, therefore, perhaps no *real*) conception whatever, it is clear, that we are not authorized to deny either the exiſtence or the diſtinct natures of material and ſpiritual ſubſtance. If, then, the term ſubſtance be uſed at all by metaphyſical writers, it *is* properly defined as *that in which certain qualities exiſt*; and in the ſame manner the ſubſtance of the ſoul is correctly defined as *that in which all its powers or qualities inhere*. There is no reaſon why the Theiſt ſhould object to the aſſertion, that we are not competent to affirm of the Deity, *that his ſubſtance is different from that of the world which he has created*, ſince ſuch an acknowledgment by no means tends to eſtabliſh even their ſimilitude, but is only a corollary from the more comprehenſive truth, that we are utterly ignorant of the nature of all ſubſtance whatever. The author would have proceeded more philoſophically had he argued more ſimply, and endeavoured to diſentangle inſtead of involving *truth* with *hypotheſis.*—Reverting to his former theme, the origin of power, he continues, "if power have reſulted from ſubſtance, it is evident that ſubſtance

ſtance had the prior exiſtence. Power only exiſts when action is begun; and God was before he acted." Let us examine (if it be intelligible) the meaning of this extraordinary poſition. In the firſt clauſe power (a principle or a term which our author has not defined) is hypothetically derived from *that* of the very exiſtence of which he has almoſt explicitly informed us there is not a ſhadow of evidence. In the ſecond clauſe a very diſputable attribute is affirmed of this undefined ſomething, denominated power; whilſt in the adjunct, viz. the aſſertion that "God was *before* he acted," two things are involved, viz. duration of time, and infinity of capacity, to neither of which has it been, or, perhaps, can it be demonſtrated, that we are able to affix a diſtinct idea. If this expoſition of our author's ſyllogiſm be correct, we need not detain our readers by offering a formal demonſtration of its fallacy, and, if it be not correct, we confeſs ourſelves incapable of unravelling the enigma. Little aware, however, of the inexplicable myſtery in which he has involved the preceding dogma, the author proceeds:

"In the ſame manner we may reaſon concerning the human mind. The diſtinction which we make between the attributes of the ſoul and the body would not prove the difference between the mental and material ſubſtances. The ſoul muſt alſo have been before its faculties. We are therefore under the neceſſity of admitting, that if there be any ſpiritual ſubſtance within us, it is not properly deſcribed as that in which certain qualities are contained."

Now to all this we object, that there is no proof, or ground of preſumption, that the ſoul *was*, before its faculties; and that, even admitting the fact to be ſo, we are unable to ſee by what ſort of connection, or inference, the ſucceeding aſſertion is maintained. Of this difficulty the author himſelf appears to have been ſenſible, by bringing to its ſupport the following additional arguments; "firſt," he declares, "becauſe this definition would not enable us to diſtinguiſh this ſubſtance as ſubſtance from any other; and, ſecondly, becauſe it is ſhewn that the ſubſtance has an exiſtence prior to the qualities which reſult from it." The latter poſition, it is clear, has not been "*ſhewn*," but *aſſumed*, and the former reaſon is merely a ſtatement, in other terms, that we are abſolutely ignorant of the nature of ſubſtance; a ſtatement indiſputably true indeed, but in no way interfering with the proper *definition* of an abſtract term. The diffuſe and undiſciplined method which the author has adopted in diſcuſſing theſe intricate matters, has unqueſtionably led him into ſome errors and inconſiſtencies; and he appears to have been altogether unaware of the diſtinction between the deſcription of a poſitive idea or conception of the mind, and the definition of an arbitrary and conventional term;—ſuch a diſtinction, however, is eſſentially connected with every department of metaphyſical diſquiſition.

In the following reaſoning the accurate obſerver will detect the ſame want of philoſophical aim, and the like indiſtinctneſs in the author's

views of the proper objects of ſcientific reſearch, which we have already had occaſion to point out.

"When we are told," ſays he, "that intellectual faculties inhere in an immaterial ſoul, we ought to enquire what ſenſe can be affixed to the poſitive aſſertion. We underſtand, or we believe we underſtand, what is meant by corporeal ſubſtance, and we are accuſtomed to ſpeak of certain qualities which are inherent in matter. Extenſion is attributed to material ſubſtances, and, it ſeems poſſible, therefore, at firſt ſight, to ſpeak of things inherent in them, without offering any violence to language; but, where there is not extenſion, it is difficult to admit the analogy, or to comprehend how the material qualities inhere in the ſpiritual ſoul. May it not, however, be aſked how material ſubſtance itſelf can be deſcribed, as that in which certain qualities inhere, for, in order to do this, we muſt firſt ſuppoſe the quality of extenſion. Where nothing is extended (it is univerſally admitted, when we ſpeak of the material world) nothing can be inherent, nor contained in another. How then, I aſk, can we allow it to be a definition of material ſubſtance, when we are told, that it is *that* in which certain qualities are inherent, ſince we are *obliged* to preſuppoſe one of theſe qualities, namely, extenſion, in order to aſſume, that this material ſubſtance is capable of containing that very quality itſelf."

Now, pleaſing and appropriate as may appear the veil of academic doubt, when thrown with judgment over matters neceſſarily uncertain; we, yet, cannot profane our admiration of that claſſic garb, by reſpecting it when employed to conceal the deformities of error, or to ſhelter the nakedneſs of contradiction. When the author aſſerts, with equivocal reſerve, that "we underſtand, *or we believe, we underſtand*, what is meant by corporeal ſubſtance" (that is, its *ſpecific nature)*, he aſſerts what no man accuſtomed to metaphyſical inquiry, ever, yet, acknowledged, and what we believe, the moſt vulgar of quibblers never affirmed. The reſource to which he then applies, is equally ſtrange and futile. "Extenſion" he declares "is attributed to material ſubſtances; and it *ſeems poſſible*, therefore, *at firſt ſight*, to ſpeak of things inherent in them, *without offering any violence to language*. But where there is not extenſion, it is difficult to admit the analogy, or to comprehend *how* the immaterial qualities inhere in the ſpiritual ſoul." Thus we paſs at once, from the diſcuſſion of the fact, whether or not, qualities do inhere in ſubſtance, to the queſtion *how* this inherence takes place; and by a tranſition equally violent, but infinitely more detrimental to the cauſe of legitimate reaſoning, we are hurried, from what *ſeems poſſible, at firſt ſight, to be expreſſed, without offering any violence to language*, to an inference, that becauſe analogy fails, the queſtion is, therefore, ſunk into deeper perplexity. "May it not, however, be aſked" continues our author, "how material ſubſtance itſelf can be deſcribed, as that, in which certain qualities inhere, for, in order to do this, we muſt firſt ſuppoſe the quality of extenſion." A more needleſs ſuppoſition, or a more extraordinary aſſumption, we do not recollect to have encountered in the wildeſt dreams of the moſt inveterate theoriſt. How the author has brought himſelf to conſider the *quality* of extenſion, to be in the remoteſt degree

gree eſſential to the ſuppoſed inherence of other *qualities*, in what is termed ſubſtance, we are truly at a loſs to conceive, without concluding that he has ſuffered himſelf to be impoſed upon, by a palpable error ſpringing from the groſſeſt analogy. The paſſage ſtands alone in the character of unqualified fallacy; and, is ſo diſtinctly marked from the luminous reaſoning, and profound reſearch, which the author elſewhere diſplays, that our attention was unavoidably attracted by it.

"We are impelled to action," ſays our author, at the concluſion of his firſt chapter "or we deſiſt from it, as we are conſtrained by the ſtronger motive. Our paſſions are not the children of our choice. We neither feel, nor ceaſe to feel, according to any ſuppoſed power of the will. What, indeed, is the will, but the ſentiment of deſire which prevails in our minds."

The queſtion reſpecting the influence of the *will* over the actions of men, is treated by the author in another part of his work, in the moſt able and philoſophical manner; and we reſerve to our inveſtigation of that part, the obſervations which we may have to offer on this difficult and diſputed ſubject. In the mean time we may acknowledge, with a ſlight qualification, our aſſent to the truth of the foregoing ſpeculations. *Volition*, as a faculty the exerciſe of which is independent of motive, has been rejected from all recent ſyſtems of philoſophy. When we are told, however, that it conſiſts only in the ſentiment of deſire, which prevails in our minds, we have, in fact, little more than a ſubſtitution of ſynominous terms. Were volition, on the other hand, to be defined the predominating and active influence of the ſtronger motive, the denial of its exiſtence as an independent principle of the mind, would be involved in the definition, and even the term itſelf might thus be ſhewn, to be ſuperfluous in metaphyſical language. Had the author, then, carried his reaſonings to this concluſion, their merit would have been enhanced; ſince the inference may be fairly deduced from the premiſes which he adopts.

The author proceeds to the following obſervations, as legitimate corollaries from his previous inveſtigations:

"Moral writers have in vain declaimed upon the government of the paſſions, where they have failed to *ſhew*, that it is *only one ſentiment which can ſubdue another* in the human breaſt. If you wiſh to make men virtuous, endeavour to inſpire into them the love of virtue. Shew them the beauty of order, and the fitneſs of things. Seek to elevate the mind to the contemplation of divine perfection, in which alone is aſſembled, whatever is moſt excellent in intellectual nature. Repreſent vice, as indignant virtue always will repreſent it, as hideous, loathſome, and deformed. But do not hope that your precepts can avail you, if you forget, that *will cannot be changed while ſentiment remains unaltered*. There is no power by which men can create, or deſtroy their feelings. *Senſation alone, overcomes ſenſation.* Belief cannot be forced, nor can conviction be coerced; and, when one ſentiment effaces another in the human mind, the change cannot be aſcribed to any thing elſe than to the prevailing ſentiment itſelf."

We

We do not purpose, in this place, to enter at large on an examination of the principle adopted in the foregoing reasoning; but shall reserve our remarks upon this part of the subject, for the opportunity to which we have just alluded. We cannot, however, suffer the bold and unqualified assertions, comprehended in it, to pass without some animadversion. It could hardly have been the intention of the author, to deny the habitual or even occasional controul of reason (in the strictest philosophical acceptation of the term) over the passions, and thus to leave the mind "without chart or compass" the sport of every varying *sentiment.* If such be his design, how different from the sublime views of the ancient masters of philosophy! or the sagacious maxims of their illustrious successors! In truth, no extensive acquaintance with moral science is required to demonstrate its inconsistency; the facts which disprove it, are daily and hourly obtruded, not only on the observation, but on the consciousness, of every individual. Until these mighty opponents of lawless speculation are silenced, we cannot subscribe to the opinion, that in the pursuit of virtue, passion is required to countervail passion, and impulse to overcome impulse. The minds of men who have engaged in the cultivation of virtuous habits, may, indeed, become gradually less and less subject to the inroad of *sentiments* hostile to virtue; but in the discipline which precedes this fortified condition, it is well known by every one, that passion and impulse are opposed by calm and deliberate resolution, that the mastery over them is obtained, not by violence, but by perseverance, not by occasional disruptions, but by steady and sober determination. A more erroneous, or perilous principle of conduct can hardly be conceived, than that which renders the practice of virtue dependent, chiefly on the exquisiteness of moral feeling. Few, indeed, is the number of those who are capable of relishing the *beauty of order,* or delighting in the *fitness of things,* whose minds can be elevated to an adequate *contemplation of divine perfection,* or whose aversion from vice in all its gay and alluring forms, is sufficiently intense to paint it to their minds invariably, as *loathsome, hideous, and deformed.* Few, we repeat, even of cultivated understandings, cherished in the tranquility of retirement, are capable of preserving without decay the energy of such sentiments. Were the great mass of mankind to indulge the idea of leaving the evil propensities of their nature to the precarious controul of their appetite for good, melancholy indeed would be the consequence to the interests of virtue!

The truth is, that the hypothesis is equally liable to vulgar and to philosophical objections; it is derived from a misapprehension of the original constitution of the mind. The sentiment which accompanies action, and which some metaphysicians have denominated volition, others motive, and a third class, desire, is essentially different in its nature from the simpler qualities, or conditions of the mind, which are usually termed passions. Thus, anger, love, disdain, are conditions of the mind, the existence of which is independent of the presence of any other rational or active faculty. They are self-sustained, and

and ſubject to no alteration in their intrinſic nature, by any other power of the mind. They may, however, be blended with each other, ſo as to produce a reſult different from that which proceeds from them when acting individually and ſucceſſively.—On the other hand, that principle of action which has been termed volition may be the reſult of the combined influence of reaſon and feeling, the concluſion from compariſon and judgment, from retroſpective and proſpective obſervation. Though complex in its nature, it may with propriety be ſaid to be ſimple in its operative power; it may be calm and deliberate, or violent and overbearing; but its violence is ſeldom proportioned to the countervailing force of oppoſing motives, nor is its gentleneſs always overcome by the ſtrength of adverſe propenſities. To maintain, therefore, that paſſion is required to controul paſſion, and impulſe to counteract impulſe, is to preſuppoſe a capacity of counteraction in theſe agents; an hypotheſis not leſs groundleſs in its origin than it is pernicious in its tendencies.

The ſecond chapter, opens with a brief diſcuſſion of the ideal theory, and the doctrine of external exiſtences.

"It is unneceſſary for me," ſays the author "to repeat the arguments by which Locke, and other celebrated writers have proved, that the ſenſible qualities of matter exiſt only as they are perceived. They muſt be ignorant of the firſt principles of philoſophy, to whom it is requiſite to ſhew that ſenſation can alone be found in ſentient beings. Let us examine, what are, and in what conſiſt the changes which we really perceive, when we ſay, that a piece of wax is melted by heat. In its firſt ſtate the piece of wax amounts to a complex idea, compounded of a certain number of ſimple ideas, ſuch as figure, colour, ſmoothneſs, hardneſs, and a certain temperature not equal to heat. In its ſecond ſtate, the complex idea of the wax is no longer the ſame, but partakes, both of heat and fluidity. We have in each inſtance two diſtinct complex ideas, becauſe all the component ſimple ideas are not the ſame. We are ſenſible of hardneſs in the firſt, and of fluidity and heat in the ſecond; but the change has taken place in our own feelings, and it would be *abſurd* to ſay, that a difference in our ſenſations is a difference in an external object."

Thus far our opinions coincide eſſentially with thoſe of the author; although there is room for objection againſt the mode in which he has ſtated them. He proceeds:

"When we deſire to analyſe what any thing is, which we denominate an external object, we always find that it may be reſolved into certain ſenſible qualities. If I be deſired to explain what I perceive when I examine a fine marble ſtatue, I can only repeat the catalogue of my own feelings. I ſay that I am ſenſible of the whiteneſs of the ſtone, of the beauty of the form, and of the juſtneſs of the proportions, that I feel hardneſs and ſmoothneſs; and that I judge differently of its magnitude, while I obſerve that magnitude under different viſual angles. Thus, then, inſtead of deſcribing the external ſtatue, I am in fact expreſſing my own ſentiments, ſtating my own feelings, declaring my own judgments and detailing perceptions, which exiſt only in my mind. The active and paſſive ſtate of external objects, are determined by changes which take place in their ſenſible qualities.

qualities. But what are theſe qualities of external objects, unleſs they be ſenſations in our own minds, which we have attributed to things ſuppoſed to exiſt around us? We cannot define nor deſcribe what we neither feel nor perceive. Nothing can be felt nor perceived where it is not. The changes which exiſt in our own feelings, and in our own perceptions, muſt be *erroneouſly* ſtated to have had place in remote and exterior objects."

There is a ſingular obſcurity, and even queſtionable ambiguity, in the manner which the author has adopted in the foregoing ſtatement of a much controverted ſubject. In one clauſe he labours to eſtabliſh the identical propoſition, that percipients alone can perceive; in another, he makes his readers aware that ideas exiſt only in the mind; and in a third he inſinuates cautiouſly, but dogmatically, that the notion of external exiſtences is an *error* and an *abſurdity*, whilſt, at the ſame time he is compelled, in the courſe of his own deſcription of intellectual conception, to refer at almoſt every ſtep, to ſuch a notion, as to an acknowledged truth. Now, although we might accord with our author, that "it would be abſurd to ſay, that a difference in our ſenſations *is* a difference in an external object," that is, to affirm that theſe two eſſentially diſtinct propoſitions are one and the ſame; yet we are far from maintaining it to be *impoſſible*, or even *improbable*, that they may not ſtand towards each other in the intimate relation of cauſe and conſequence. In the ſame manner we object to the obvious influence which may be drawn from the ſentence which cloſes the preceding quotation. "The changes" ſays the author "which exiſt in our own feelings, and in our own perceptions, muſt be erroneouſly ſtated to have had place in remote and exterior objects." If the writer mean to aſſert that the changes taking place in theſe different circumſtances are not, or cannot be, identical, we apprehend that he will meet with few opponents to ſo ſelf evident a poſition. If, however, in this concluding ſtatement of the reſult from the foregoing arguments, he deſigned to have it underſtood, as his opinion, that the changes which exiſt in our own perceptions are *erroneouſly* conceived, to be accompanied by correſponding changes in remote and exterior objects, we maintain that he affirms that of which there is not a ſhadow of direct evidence. The truth is, that the queſtion reſpecting external *exiſtences*, no leſs than the difficulty reſpecting the *mode* of communication (were the fact admitted) between the material and the intellectual world, muſt from the very conſtitution of our minds remain to all eternity an inexplicable myſtery. Our doubts and perplexities about it, may, indeed, be dreſſed in new ſhapes, and aſſume an infinite diverſity of aſpects; but the fact remains unaltered; and *they* evince the juſteſt principles of philoſophy, who exhibit the fact in its genuine form, and relinquiſh at once the preſumptuous and unavailing taſk of combating its difficulties. We are again and again compelled to cenſure, in terms of unqualified reprobation, the unpardonable error of indulging in the purſuit of ſuch viſionary trifles.

The author aſſerts that "we cannot define or deſcribe, what we neither feel nor perceive," and we are not diſpoſed to deny the truth of

of his position; but to the ſentence which ſucceeds, we have one material objection to offer. "Nothing," he declares "can be felt or perceived, where *it* is not." Does the pronoun *it*, refer to the *thing* or to the perception? According to the ordinary conſtruction of language, the reference is to the object perceived; and, if this be true of the preceding clauſe, the aſſertion involved is without adequate proof, or ſupport. What may be the *conditions* of the ſuppoſed intercourſe between mind and matter, we are utterly ignorant; nor is it at all more *certain*, that preſence, contact, or any other plauſible circumſtance (ſuggeſted by analogy from the material world) is more requiſite for perception, than the moſt fanciful and irrelative condition that can be conceived.

The following paſſage comprehends the ſcope of the author's views, concerning the doctrine of active and paſſive faculties.

"The doctrine of paſſive mental power is one of the moſt ſingular among the fallacies, which deceived the excellent judgment of Locke. A common reaſoner may be permitted to think, that the obſcure paſſage is nothing leſs than a contradiction in terms. If there be always a power by which the mind perceives, power muſt be exerciſed, when the mind does perceive. Now the exerciſe of a power implies preciſely that, which is commonly called an action. Provided that there be any ſuch ſtates as active and paſſive, it ſeems evident that the mind muſt be paſſive when it is percipient. *There can be no doubt*, indeed, that this *muſt* be the caſe if the ſoul receive impreſſions from external objects. But we need only appeal to experience, in order to be convinced, that all original ſenſations, and all immediate perceptions exiſt in our minds independently of the will, *without any agency of intellect*, and without the exertion of that power, which philoſophers have termed paſſive."

There are much confuſion and uncertainty, both in the language and in the argument of the preceding diſquiſition; and in one place (which we have marked by italics) the author appears to have involved himſelf in a contradiction of hypotheſes.

Admitting the unity of mind, on the ground of there being no *direct* evidence of the ſeparate exiſtences of diſtinct faculties, the queſtion which is here agitated, reſolves itſelf in ſtrict propriety into an inquiry reſpecting times and occaſions, viz. is the mind *ſometimes* active and *ſometimes* paſſive? or is its condition uniform during the intellectual changes and operations which are obſerved to take place? Now, as our acquaintance with mind extends only to the operations which are attributed to it, and as our knowledge of theſe operations conſiſts merely in the obſervation of their reſults, it follows, that concerning theſe *reſults*, and them only, are we capable of reaſoning, or even of forming any diſtinct conception. In what terms, then, ſhall we ſpeak of the feeble and miſtaken efforts to penetrate the veil of irremediable obſcurity, or of the viſionary wanderings through unmeaſured ſpace, of which the foregoing diſquiſition is an example: ſuch purſuits, let it be obſerved, once for all, are unworthy of the philoſopher, baneful to the intereſts of ſcience, and ſubverſive of the fundamental

fundamental principles of moral inquiry.—To reſume the ſubject in queſtion, we are of opinion, that ſince it is concerning the actual phenomena of the mind, alone, that we can argue rationally, it ought to be the buſineſs of metaphyſicians to inveſtigate their peculiar properties and relations. Now, there are, evidently, two diſtinct claſſes of mental operations (to adopt the common language on the ſubject) which philoſophers have uſually diſtinguiſhed by the terms *active* and *paſſive*, and which are too familiarly known, to require an explanation of them in this limited inveſtigation. The *terms*, therefore, being once defined, and the ſubjects to which they are applied, being fairly ſtated, the whole queſtion amounts to this, are we warranted, by philoſophical accuracy, in the general uſe of them? In ſupport of the affirmative, let it obſerved, that the indiſputable importance of a proper claſſification of the phenomena of mind authoriſes the employment of *ſome* terms of diſtinction; whilſt analogy, often an erroneous, but ſometimes an indiſpenſible, guide, leads us to the adoption of thoſe terms, which are now univerſally received. It might, indeed, be objected, that there is a fallacy in the very analogy which is aſſumed; for we are, in truth, no more authoriſed to aſcribe (for example) a paſſive *quality* to the wax which receives an impreſſion from any ſolid body applied to it, with a certain force, than we are in aſcribing an active or paſſive quality to the mind when it receives impreſſions without the exertion of will. Our knowledge extends only to the fact, that each of them is liable, in its own way, to what we call impreſſions; but of the intrinſic nature of that capacity by which ſuch impreſſions are received we know abſolutely nothing. *Active* and *paſſive*, then, are mere arbitrary terms of claſſification; and it is altogether a vulgar error to imagine, that any correlative quality in the objects to which they are applied, is cognizable to our obſervation. They who diſpute, therefore, about the abſolute exiſtence, or nonentity of paſſive faculties, miſtake a fundamental diſtinction in the genuine object of moral inquiry; whilſt thoſe, on the other hand, who would argue for the rejection of the terms altogether, proceed on principles hoſtile to the beſt methods of ſcientific reſearch.

Let us apply the foregoing obſervations to the ſubject in queſtion, and ſee how far philoſophy is likely to be benefited by rejecting the term *paſſive*, when deſcribing certain operations of the mind. "If there be always," ſays the author, "a power by which the mind perceives, power muſt be exerciſed when the mind does perceive. Now the exerciſe of a power implies preciſely that which is commonly called an action." The author has here furniſhed a caſe, in which, what is uſually termed the paſſive faculty is employed, viz.—ſimple perception; and he wiſhes to fix upon it the eſſential character of *activity*. A very ſimple proceſs may ſerve to ſhew the fallacy of his poſition. If, inſtead of the term *exerciſe*, we uſe the term *affection*, which, as bearing a more general ſignification, and not involving a *preſuppoſed* condition of activity, muſt be allowed to be more philoſophically correct, the clauſe might then ſtand thus: if there be always a power by which the mind perceives, that power muſt be *affec-*

ted (in ſome mode or other) when the mind does perceive. Now the *affection* of a power, may, or may not imply its own *active* agency—Again; let the following ſentence be examined. "But we need only appeal to experience in order to be convinced, that all original ſenſations, and all immediate perceptions exiſt in our minds independently of the will, without any agency of intellect, and without the exertion of that power which philoſophers have called paſſive." Now, beſides that this paſſage appears to us to contain within itſelf a contradiction of hypotheſis, the error which is committed in the laſt clauſe is of the ſame nature, and equally palpable, as that which has juſt now been expoſed. By a figure of ſpeech, not leſs convenient to the writer, than perplexing to the reader, the author has ingeniouſly contrived to involve the concluſion in the premiſes of his ſtatement. Let the term *uſe*, or *intervention*, be ſubſtituted (for the ſame reaſons as we have before explained) inſtead of *exertion*, and the purpoſe of the ſentence is entirely changed, and the influence rendered nugatory. From the failure, then, of theſe efforts, ſubtle as they might appear, to expoſe the futility of aſcribing a paſſive faculty to the mind, is it not reaſonable to maintain the juſtice and propriety of ſo long acknowledged a diſtinction?

In the third chapter our author treats of the reality of external exiſtences; and enters upon an examination of the opinions of different philoſophers with regard to that ſubject. He attempts to refute the notions of Locke in the following terms.

"It is obſerved by Locke, that *ſenſation convinces us that there are ſolid and extended ſubſtances.* I ſhall examine, in this chapter, the truth of Locke's aſſertion, and ſhall likewiſe endeavour to ſhew that it cannot be admitted upon the principles of his own ſyſtem. We are informed by this philoſopher, that all our knowledge, and all our thoughts may be traced to ſimple and reflex ideas. By ideas in general, he tells us he means whatſoever are the objects of the underſtanding. If we be acquainted with the cauſes of ideas, and with ſubſtances which excite ſenſations, ſimple and reflex ideas are not the *ſources* to which we may trace all our thoughts, nor are ideas the only objects of underſtanding: for *firſt*, as the cauſe is prior to the effect, ſo if we can tell what excites ſimple ideas, theſe cannot be the *ſources* of our knowledge: and *ſecondly*, if the mind be ſuſceptible of diſcerning external ſubſtances, ideas cannot be ſaid to be the *only* objects of intellect. To maintain, then, that we can be convinced by ſenſation of the exiſtence of ſolid and extended ſubſtances, is to contradict two principles which Locke himſelf has eſtabliſhed."

To the firſt argument which our author adduces againſt Mr. Locke's hypotheſis, we object, that he has entirely miſtaken the purpoſe of that philoſopher in the uſe of the term *ſource*; the meaning of which is not *primary cauſe*, but ſpecific and appropriate *origin*. Thus, when we inquire (for example), whence is the ſource of any particular river, we ſeek it not in the clouds from whence the rain deſcends, nor in the waters the evaporation of which ſupplies the atmoſphere with clouds, ſtill leſs do we ſeek it in that chemical union of caloric with moiſture,

moiſture, which occaſions the ſolution and ſuſpenſion of water in the air, but we trace its ſource to that point where the ſpecific and appropriate qualities of a river are firſt perceived, and that we denominate its ſource or origin. In the ſame manner Locke, when treating of the vaſt number of, the variouſly combined and diverſified, ideas which are the objects of our intellectual operation, traces their origin to that primary condition in which they firſt become objects of mental cognizance. According to this method, he derives all our thoughts from ſimple and reflex ideas; and, with the ſagacity of a profound reaſoner, he preſumes not to ſtep beyond the ſphere of intellect in ſearch of anterior cauſes; as in truth no other limit, till he arrived at the great firſt cauſe of all things, could with propriety be interpoſed to the range of infinite ſpeculation. Without, therefore, acknowledging the intrinſic juſtneſs or value of Locke's derivatory concluſions, with reſpect to the origin of ideas, we may ſafely pronounce, that our author's *firſt* objection is totally unfounded, and that it proceeds from a miſapprehenſion of the proper object of philoſophical arrangements.—The *ſecond* objection we think not leſs liable to diſpute than the firſt. "If the mind," ſays the author, "be ſuſceptible of diſcerning external ſubſtances, ideas cannot be ſaid to be the *only* objects of intellect." Now it is that very *diſcernment* of external ſubſtances which Locke denominates ideas. Preſuming the reality of external exiſtences, and preſuming alſo, that material ſubſtances cannot *themſelves* be preſent to the mind, he reſolves theſe two circumſtances, which our author contradiſtinguiſhes, viz. the diſcernment of external objects, and the perception of an idea, into one and the ſame operation. Idea is the generic term, which is applied by him both to the cognizance of material forms, and the ſuggeſtions of internal conſciouſneſs.—If Mr. Locke's ſyſtem, therefore, be erroneous, its fallacy muſt be demonſtrated upon grounds widely different from thoſe which our author has adopted.

The inveſtigation of the doctrine concerning the exiſtence of *ſubſtance*, which occupies the remaining part of this chapter, is marked equally by ingenuity, perſpicuity, and elegance. We acknowledge that the peruſal of it has done more to ſhake our perſuaſion of the probability of ſuch an exiſtence, than the reaſoning of any preceding author, with whoſe writings we have been acquainted. We ſhall favour our readers with a conſiderable extract from this part of the work.

"Locke is of opinion," ſays our author, "that *we have an obſcure idea of ſubſtance.* Were even this true, it would remain to be proved, that ſubſtance is an external being. To know the idea is not to know its archtype; and how does Locke explain this obſcure idea? He ſays *it is a ſuppoſition of one knows not what ſupport of ſuch qualities as are capable of producing ſimple ideas in us.* Now, a ſuppoſition of one knows not what, does not give an obſcure idea, but rather no idea at all. It is ſaid that material ſubſtances muſt exiſt, becauſe they are the cauſe that excite certain ſimple ideas in our minds. Now, by cauſe and effect, we underſtand a relation between

two things, we muſt then be able to ſhew at leaſt the probable exiſtence of the two things between which we aſſert there is a relation; for we cannot predicate any thing of a ſubject of which we have no knowledge at all. But we who have no notion of ſubſtance, muſt either ſhew at leaſt the probability of its exiſtence, or admit that we cannot point out any relation between it and our ſenſations—The being of ſubſtance is an improbable conjecture. It is a thing ſuppoſed, of the neceſſity of which we can be by no means certain; and it helps to explain nothing, ſince it can neither be defined, nor imagined, nor underſtood.

"To aſſume any thing as a cauſe of which we have no notion, and of which it is impoſſible to form any conception, is certainly not very philoſophical, unleſs we can firſt infer the exiſtence of the thing, and afterwards its connection with known objects, by the aid of reaſoning, which may at leaſt amount to probability. Now, by what argument do philoſophers endeavour to eſtabliſh the being of their material ſubſtance? I know of none, unleſs it be, that after having taken for granted the exiſtence of external qualities, they contend that *ſomething* is neceſſary to ſupport theſe qualities. Now I deſire to know what ſupports that ſomething? If it be anſwered, that it ſupports itſelf, I aſk for the proof. How has the Hyloiſt diſcovered this property in material ſubſtance? Is the Theiſt prepared to acknowledge the being of a ſelf-ſuſtaining world of matter? But it may perhaps be ſaid there are ſeveral *ſubſtrata*. I deſire then to aſk where we ſhall find their ultimate ſupport? Shall we invoke the ſhade of Chryſippus to teach us how to ſet a bound to numbers, and a land-mark to infinity? Or ſhall we reſt with our ſubſtances where the Indian reſted with his tortoiſe—on ſomething, we know not what?

"There are perhaps ſome philoſophers who will tell us that God has ſo conſtituted the world, that he is himſelf the cauſe by which all eſſences exiſt, and is himſelf the ſupport of material ſubſtance. The ſuppoſition is bold, and the *hypothesis* doubtful. We cannot go from one cauſe which we know, directly to that, which we aſſume to be the firſt. Man cannot count the links in a chain which infinity alone can meaſure. He cannot trace the ſeries of events to the origin of time. He may think that a God exiſts and had being before nature and the world, but he can place no ſecond cauſe after the firſt. His eye cannot reach immeaſurable diſtance; it can neither ſee beyond the chaſm which ſeparates finite from infinite, nor deſcry a limit to unbounded viſion.

"It may be aſked how I account for ſenſations, if I queſtion the exiſtence of a material *ſubſtratum?* I might aſk, in my turn, how we can account for them with it; To aſſign cauſes for every thing has been the vain attempt of ignorance in every age. It has been by encouraging this error that ſuperſtition has enſlaved the world. In proportion as men are rude, uncultivated, and uncivilized, they are determined in their opinions, bold in their preſumptions, and obſtinate in their prejudices. When they begin to doubt, it may be concluded that they begin to be refined. The ſavage is ſeldom a ſceptic—the barbarian is rarely incredulous. The leſs men know, the leſs they are embarraſſed to find a cauſe for any event."

We acknowledge the force, and admire the ingenuity of the preceding argument. We do not, however, ſubſcribe our aſſent without many qualifications, to the inference which the author has deduced. It is a truth which admits of no controverſy, that the abſolute

late exiſtence of *ſubſtrata* cannot be poſitively affirmed or denied by any mode of proof which has hitherto been diſcovered. The queſtion at iſſue, therefore, reſpects not the certainty, but the probability of ſuch exiſtences; and the author has availed himſelf with dexterity of every argument, adverſe to ſuch a probability, which occurred to his reaſon or his fancy. One apparent objection, however, to the hypotheſis which he eſpouſes, has neither been noticed, nor incidentally obviated by him. We refer to the univerſal *belief* in ſuch exiſtences, which men of all claſſes and habits ſeem to have poſſeſſed from the earlieſt period of active intelligence. To this circumſtance ſome writers of conſiderable celebrity have adverted with particular force; nor is it improbable that an inquiry into the origin and nature of ſuch a *belief* might throw important light on theſe very obſcure inveſtigations. Perhaps, indeed, the fact itſelf may admit of diſpute; but as the doubts reſpecting it relate to the actual conſtitution of the mind, an examination of them cannot fail to contribute ſome aid in the material work of elucidation. For our own part, we are diſpoſed to adopt the argument and the language of the author himſelf, and to inquire, if a *belief of we know not what*, be in ſtrict truth, *any belief at all?* Might it not on the other hand be queſtioned, whether the idea of a common principle or centre of inherent union for the different qualities of matter, be not a diſtinct and palpable idea?

In the next chapter, the author purſues the ſame inveſtigation reſpecting the exiſtence of *ſubſtrata*. We preſent to our readers the following lively refutation of Mr. Harris's notion reſpecting *primary matter*.

"*We gain a glimpſe of it* (obſerves the learned author *of Philoſophical Arrangements*), *when we ſay that the firſt matter, is not in the lineaments and complexion which make the beautiful face; nor yet the fleſh and blood which make thoſe lineaments and that complexion, nor yet the liquid and ſolid aliments which make that fleſh and blood, nor yet the ſimple bodies of earth and water which make thoſe various aliments, but ſomething which being below all theſe, and ſupporting them all, is yet different from them all, and eſſential to their exiſtence.*"

"This," our author reſumes, "is the *glimpſe* which the Peripatetics obtain of the primary matter by the aid of abſtraction. It may however be obſerved of mankind in general, that they do not commonly acquire knowledge by ſhutting their eyes on all the objects of their perception. He who would find ſomething, muſt be careful not to take away till nothing be left. We may abſtract from a complex idea, and reduce it to one that is ſimple and uncompounded; but the abſtraction of all known ideas can only leave a void in the underſtanding. We ſubtract, it is true, all quantity from the mathematical point; but in aſſuming its exiſtence, we do not pretend to have an idea of it. The geometrician muſt have keen eyes, who gains a glimpſe of that which has neither bulk nor magnitude; and the Peripatetic who gains a glimpſe of a beautiful face, cannot fail to excite the wonder of thoſe who are not accuſtomed to ſee where there ceaſes to be any object of viſion."

We entirely approve the object and the ſcope of our author's argu-

ments in refutation of the ſtrange notions reſpecting firſt forms, univerſals, and primary matter which had their origin in the ancient ſchools of philoſophy, and which in modern times have been revived chiefly in the learned writings of Lord Monboddo and Mr. Harris.

The author has not, however, purſued his argument to the extent of which it is ſuſceptible, and has therefore not arrived at thoſe important concluſions, by which the foundation of genuine philoſophy is in a great meaſure ſupported. This taſk, in truth, has already been fully and ably executed, by an author to whom we have before had occaſion to refer, in the "Elements of the Philoſophy of the Human Mind;" a work to which we always feel a pleaſure in appealing, as to a model of legitimate reaſoning and philoſophical reſearch.

We ſhall cloſe, for the preſent, our obſervations on the "Academical Queſtions," by the following quotation from the author's diſquiſition reſpecting *firſt forms*.

"There is no word, in the language of the Peripatetics, more difficult to be underſtood than *form*. Sometimes the ſoul is itſelf a form; ſometimes it is the place of forms. It is form which makes body obvious to ſenſe; yet the firſt form is not cognizable to the ſenſes. Nothing can be diſtinguiſhed unleſs it be under ſome particular form. There is, nevertheleſs, a general form abſtracted from all individual things which is univerſal with reſpect to all beings. We are then to obtain a ſight of the primary matter, by ſaying, that it is to univerſal form what ſecondary matter is to peculiar form. The ſceptic," continues the author, "may be permitted to doubt, if he can indeed obtain any knowledge of a thing which has hitherto eſcaped all his reſearches by the repetition of a few words, which he may not, perhaps, underſtand; but the language of ancient philoſophy, like the language of ancient religion, was ſometimes purpoſely involved in obſcurity. It was not until the ἐποπτης had pronounced certain words of myſterious import, that the aſpirant could learn the ſecrets of Eleuſis, or was gratified with the divine αὐτοψία.

"It is difficult to perceive any analogy between two things, by the help of a third, of which we have abſolutely no notion at all. What is univerſal form? It is not to be found in the range of being with which we are acquainted. Nature diſowns it; and imagination purſues it in vain to the limits of exiſtence."

(To be continued.)

1. *Introduction to the New Teſtament.* By John David Michaelis, &c: *(Concluded from P. 387).*

2. *Remarks on* Michaelis's *Introduction, to the New Teſtament,* &c. *(Concluded from P. 387.)*

3. *The Evidence for the Authenticity and Divine Inſpiration of the Apocalypſe ſtated; and vindicated from the Objections of the late Profeſſor F. (J.) D. Michaelis; in Letters addreſſed to the Rev. Herbert Marſh, B. D. F. R. S. Fellow of St. John's College, Cambridge.* 8vo. Pp. 92. 3s. Hatchard, 1802.

TO the author of this laſt tract, as well as to our readers, an apology is due for our delaying ſo long to take notice of a publication ſo truly valuable. The only apology that we can offer, was the impoſſibility of doing it juſtice till we had received Michaelis's obſervations on the Apocalypſe; and for the length of time that his learned work has been in our hands, we have already accounted, we truſt, to the ſatisfaction of all whom we are very deſirous to ſatisfy.

The reader has already had ſufficient evidence of the ability with which Mr. Marſh's hypotheſis concerning the origin of the three firſt goſpels has been overturned by the anonymous author of *the Remarks*; and he will perceive, by and bye, how exactly that author agrees with the *letter-writer*, in his reply to one or two of Michaelis's objections to the Apocalypſe; but he will have reaſon to regret with us, that neither of theſe champions of the truth has animadverted on the chapter in which Michaelis treats of the Epiſtle of St. Jude.

We believe it is generally admitted, that of the divine inſpiration of that epiſtle there is leſs *internal* evidence than of the inſpiration of any other book of the New Teſtament; and the difficulties which have been felt, perhaps, by every reflecting reader, our author has contrived to aggravate with great ingenuity and learning. He begins with inquiring whether the author of the epiſtle was the brother of James the ſon of Alphæus, in order to aſcertain whether he was himſelf an apoſtle; but as we have already expoſed the fallacy of the reaſoning by which he endeavours to prove that the apoſtles *only* were inſpired, it is not worth while to enter here into that diſcuſſion. It is proper, however, to obſerve, that Michaelis admits, that if Jude, the author of the epiſtle, can be proved to have been an apoſtle, all the objections, which he has ſo induſtriouſly brought together againſt the canonical authority of that epiſtle, muſt go for nothing. Now he acknowledges, what indeed he could not well deny, that Jude, the author of the epiſtle—*if the epiſtle be genuine*—was certainly the brother of James, called our Lord's brother; but, we truſt, that James, the brother of the Lord, has in our laſt number been proved to have been the ſame perſon with James the ſon of Alphæus; and if ſo, it follows undeniably, that Jude the author of the epiſtle was an apoſtle, and that the epiſtle itſelf is of canonical authority.

Aware, perhaps, that ſome ſuch inference as this might be drawn from his conceſſions, our autnor boldly declares, at the end of the chapter, that he "has really ſome doubts whether the epiſtle be not a *forgery*, made in the name of Jude, by ſome perſon, who borrowed the chief part of his materials from the ſecond epiſtle of St. Peter, and added ſome few of his own."

The objections ſhould be ſtrong which authorize ſuch a concluſion as this, concerning an epiſtle quoted as genuine by writers of ſuch eminence, and ſo high antiquity as Origen, Clement of Alexandria, and Tertullian; who flouriſhed, the lateſt of them in the third, and the other two in the ſecond century. Let us ſee what thoſe objections are.

In the firſt place, the author does not *call* himſelf an apoſtle; but as St. Paul has omitted his apoſtolical title in four of his epiſtles, of which the authenticity was never queſtioned, the profeſſor builds not much on this objection. He diſpoſes likewiſe very properly of the ill-founded objection which ſome critics have made to the 6th and 7th verſes; but, ſays he,

"It is much more difficult to vindicate the ninth verſe, in which the archangel Michael is ſaid to have diſputed with the devil about the body of Moſes. The whole ſtory of this diſpute, which has the appearance of a Jewiſh fable, it is not *very eaſy* (we ſhall ſee by and bye that it is *impoſſible*) to diſcover, becauſe the book from which it is ſuppoſed to have been taken by the author of our epiſtle, is *no longer extant*: but I will here put together ſuch ſcattered accounts of it as I have been able to collect.

"Origen found in a Jewiſh Greek book, called the "*Aſſumption of Moſes**, which was extant in his time, though it is now loſt, this very ſtory related concerning the diſpute of the archangel Michael with the devil about the body of Moſes. And from a compariſon of the relation in this book with St. Jude's quotation, he was thoroughly perſuaded, that it was the book from which St. Jude quoted. This he aſſerts without the leaſt heſitation: and in conſequence of this perſuaſion, he himſelf has quoted *the Aſſumption of Moſes*, as a work of authority, in proof of the temptation of Adam and Eve by the devil †. But as he has quoted it merely for this purpoſe, he has given us only an imperfect account of what this book contained, relative to the diſpute about the body of Moſes. One circumſtance, however, he has mentioned, which is not found in the epiſtle of St. Jude, namely, that Michael reproached the devil with having poſſeſſed the ſerpent which ſeduced Eve." (P. 379.)

Lardner, whoſe learning is unqueſtionable, is of opinion that, in

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* Αναλημψις του Μωσεως.

† Et primo quidem in Geneſi ſerpens Evem ſeduxiſſe deſcribitur, de quo in *Aſcenſione Moſis*, cujus libelli meminit in Epiſtolâ ſua Apoſtolus Judas: Michael archangelus, cum diabolo diſputans de corpore Moſi (Moſis), ait, a diabalo inſpiratum ſerpentem cauſam extitiſſe prævaricationis Adæ et Evæ.

De Principiis, lib. iii. cap. 2.

the

the days of St. Jude, there was no ſuch book extant as that quoted by Origen; and that by the *body of Moſes* we ought to underſtand the *Jewiſh ſtate*, as by the *body of Chriſt*, is often meant the *Chriſtian Church*. Our author's objections to both theſe opinions are unanſwerable. Books were indeed forged in the name of the apoſtles, by ill-judging Chriſtians, during the hundred years that elapſed between St. Jude and Origen; but that is not the period, in which we ſhould look for the forgery of Jewiſh books *. That by the *body of Moſes* is meant the *Jewiſh Church and ſtate*, and that St. Jude refers, as Lardner ſuppoſes, to the viſion in Zechariah (chap. iii. 1—3.), is in itſelf ſo extremely improbable, that ſome, who have adopted the interpretation, have been forced to propoſe a critical emendation of the text, to make the quotation in the epiſtle tally with the records of the prophet.

A critical emendation of the text of a ſacred writer is ſo hazardous an experiment, that it ought never to be tried, but when the text is ſo manifeſtly corrupted as to be abſolute nonſenſe in all the ancient manuſcripts in which it occurs; but this is a caſe which we believe has never occurred in any text of the New Teſtament, and moſt certainly not in the text before us. There were various books, beſides the Old Teſtament, of high authority among the Jews, and the book which was ſeen by Origen *may* have been one of them. Whether it was juſtly held in authority is of no importance; for if St. Jude's epiſtle was addreſſed, as is commonly ſuppoſed, to Jewiſh Chriſtians in danger of being corrupted by the Gnoſtic hæreſy, he might in an *argumentum ad hominem*, quote that book to them with as much propriety as St. Paul certainly quoted heathen poets when preaching at Athens. St. Jude is exhorting thoſe to whom he wrote, not to ſpeak evil of dignities, as ſome of the ſenſual Gnoſtics did, and he could not more forcibly ſhew the impropriety and ſinfulneſs of ſuch evil ſpeaking, than by putting them in mind of what they firmly believed, that the archangel, when diſputing with the devil, did not even againſt him "bring any railing accuſation, but ſaid; the Lord rebuke thee."

"To the doctrine, which St. Jude inculcates by this quotation, that we ought not to ſpeak evil of dignities, not even of the fallen angels, but that we ſhould leave judgment to God, I have, ſays our author, no objection. And I really think, that they *transgress the bounds of propriety* who make it their buſineſs, either in the pulpit or in their writings, to *repreſent the devil as an object of deteſtation*, ſince, notwithſtanding his fall, he is ſtill a being of ſuperior order." (P. 392.)

For being on much ceremony with the devil, when we have occaſion to ſpeak of him, the neceſſity is not very apparent, and is certainly

* Let not the ſecond book of Eſdras, which was forged during that period, be deemed an exception. It is forged, indeed, in the name of a Jewiſh prophet; but its object has evidently been to convert the Jews from Moſes to Chriſt.

not

not implied in the words of St. Jude; but we have often wiſhed that divines, when they repreſent the devil as tempting every man to every ſin which he commits, would recollect that *ubiquity* is one of the attributes of God, and not of the devil; and that ſuch repreſentations may lead the ignorant vulgar into a ſpecies of idolatry. This, however, is not the queſtion at preſent before us. That queſtion is what can have induced our author to object ſo ſtrongly to a quotation which, as he acknowledges, inculcates ſound doctrine, and certainly contains an argument unanſwerable by thoſe to whom it was addreſſed?

Why, he has read a Jewiſh book entitled *Phetiroth Moſhe*, i. e. *The Death of Moſes*, which ſome critics, eſpecially De al Rue, *ſuppoſe* to be the ſame work, as that which Origen ſaw in Greek. Now the Phetiroth Moſhe contains the moſt extravagantly abſurd account of Moſes's reluctance to die; of his diſputing on the ſubject with God; of the devil's joy at the approaching death of Moſes; of Michael's ſaying, "*Thou wicked wretch*, I grieve, and thou laugheſt;" of Joſhua's attempting to pray for Moſes, and being ſtopt by the devil repreſenting the impropriety of ſuch a prayer; of the mouths of the children of Iſrael being ſtopt by 1,840,000 devils, which on a moderate calculation, ſays our author, make three devils to one man; of Gabriel's and Michael's refuſal to fetch the ſoul of Moſes, becauſe Moſes was too ſtrong for the former, and had been inſtructed by the latter; of the devil's offering to fetch it, and being ſeized with a violent pain like that of a woman in labour, as ſoon as he ſaw the ſhining countenance of Moſes; of the devil's being compelled to go again on the ſame errand, when he received from Moſes ſuch a blow with his miraculous rod, that he was glad to eſcape; of God himſelf at laſt kiſſing Moſes, and with that kiſs extracting his ſoul from his body, upon which God uttered a heavy lamentation!

"I ſeriouſly aſk, adds our author, every impartial judge, whether that perſon could be an inſpired writer, or an immediate diſciple of him, who made a manifeſt diſtinction between the hiſtory of the Old Teſtament and the fabulous traditions of the Jews, who has quoted ſuch a book as this, and ſelected from it a paſſage ſo apparently fabulous," (P. 385.)

Certainly no inſpired writer, nor indeed any writer of good ſenſe and the ſmalleſt tincture of ſcience, could quote as authority ſuch a book, he has deſcribed the *Phetiroth Moſhe* to be; but what evidence is there that the *Phetiroth Moſhe* is the book quoted by St. Jude and Origen? There is none. Nay (reader be not ſurpriſed), our author himſelf, before he deſcribes this farrago of impious nonſenſe, acknowledges that it *cannot* be the book quoted by Origen and the apoſtle. "I have carefully examined it, he ſays (p. 381.), and can aſſert, that it is a *modern* work, and that its contents are NOT the ſame as thoſe of the Greek book quoted by Origen;" and that its contents are not the contents of the book quoted by St. Jude is ſelf-evident, becauſe in the *Phetiroth Moſhe* the archangel *does* bring a railing accuſation againſt the devil, calling him *wicked wretch*.

But

But if all this be ſo, what has the *Phetiroth Moſhe* to do with an inquiry into the authenticity of the epiſtle of St. Jude? Why, it ſerves, by the manner in which it is introduced and deſcribed, to throw duſt into the eyes of a careleſs reader; and this it does ſo effectually, that the preſent writer, when he had firſt read the ſection, of which he has here given but a ſhort abſtract, was half inclined to adopt the concluſion of Michaelis.

The only other objection to the authenticity of the epiſtle which is of any weight, is drawn from the author's referring to the *prophecy of Enoch*, which is ſuppoſed to be an apocryphal book; but that objection is ſo completely obviated by Lardner in his Supplement, and by Cave in his Life of St. Jude, that nothing is left for us to ſay on the ſubject.

If our author's obſervations on the epiſtle of St. Jude have afforded us little ſatisfaction, he has made ample amends in the chapter which treats of the firſt epiſtle of St. John. By a critical analyſis of that treatiſe, for as ſuch he conſiders it rather than an epiſtle, and by his knowledge of oriental literature, he has aſcertained with greater preciſion than any other commentator with whom we are acquainted, the objects which the epiſtle had more particularly in view; and has thus been able to ſhew the true meaning, as well as the propriety of ſeveral expreſſions, which, among the ſacred writers, are peculiar to St. John.

"That the deſign of this epiſtle was to combat the doctrine delivered by certain falſe teachers, appears from chap. ii. 18—26. iii. 7. iv. 1—3; and what this falſe doctrine was, may be inferred from the counter-doctrine delivered by St. John, chap. v. 1—6. The apoſtle here aſſerts, that 'Jeſus is the Chriſt,' and that he was the Chriſt, *not by water only, but by water and blood.* Now theſe words, which in themſelves are not very intelligible, become perfectly clear, if we conſider them as oppoſed to the doctrine of Cerinthus, who aſſerted that Jeſus was by birth a mere man, but that the Æon, Chriſt, deſcended on him at his baptiſm, and left him before his death. But if what St. John ſays, chap. v. 1—6, was oppoſed to Cerinthus, the Antichriſts, of whom he ſpeaks, chap. ii. 18, 19; and who, according to ver. 22, denied that Jeſus was the Chriſt, as alſo the falſe prophets mentioned, chap. iv. 1—3, muſt be Cerinthians, or at leaſt Gnoſtics. That they were neither Jews, nor Heathens, may be inferred from chap. ii. 19, where St. John ſays, 'they went out from *us*' Further, he deſcribes them, chap. ii. 18, as perſons, who had lately appeared in the world. But this deſcription ſuits neither Jews, nor Heathens, who, when this epiſtle was written, had not lately begun to deny, that Jeſus was the Chriſt." (P. 401.)

"In ſome places, eſpecially chap. iv. 2, 3, St. John oppoſes falſe teachers of another deſcription, namely, thoſe who denied that Chriſt was come in the fleſh. Now they, who denied this were not Cerinthians, but another kind of Gnoſtics, called Docetes. For, as on the one hand Cerinthus maintained, that Jeſus was a mere, and therefore, real man, the Docetes, on the other hand, contended, that he was an incorporeal phantom, in which the Æon Chriſt, as the divine nature, preſented itſelf to mankind, chap. i.

1, 2; *our*

1.; *our hands have handled,* appears likewiſe to be oppoſed to this error of the Docetes." (P. 409.)

Our author does not pretend to aſcertain the preciſe time when this epiſtle or treatiſe was written, but is inclined to think that it was before the deſtruction of Jeruſalem. He has a pretty long chapter, divided into ſeven ſections, on the remarkable verſe mentioning the three heavenly witneſſes, which, in his decided opinion, is ſpurious. As we do not think the controverſy of ſo much importance as many have thought*, we ſhall not here enter into the debate; though, we cannot avoid ſaying that Michaelis has treated Mr. Travis with a degree of contempt from which that gentleman's unqueſtionable learning and ingenuity ſhould have ſcreened him; and that the arguments by which he himſelf attempts to prove that the diſputed verſe was not in the Latin verſion read by St. Cyprian, are ſuch as he would have laughed at, and very properly laughed at, had they been employed on the other ſide of the queſtion.

On what he ſays of the ſecond and third epiſtles of St. John we have very few remarks to make. That they were written by the apoſtle, and not, as has been ſuppoſed, by an Epheſian preſbyter of the name of John, he proves we think completely, and anſwers the objections that have been moſt generally made to them. That the ſecond was addreſſed to a Chriſtian *community*, and not to an individual, is an opinion which, though he has plauſibly ſupported it, we cannot adopt; but we are ſtrongly inclined to believe with him, that the perſon to whom the third is addreſſed, was a member of the Church at Corinth, remarkable for his hoſpitality to ſtrangers. When he affirms, that, in the apoſtolic age, the power of excommunication was lodged in the congregation at large, he advances an opinion, which, though even Moſheim himſelf ſeems to have adopted it, is directly contradicted by the author of the Apocalypſe. If the power of excommunication had then been in the Chriſtian congregations, the angels of Pergamus and Thyatira could not have been reproved for ſuffering falſe doctrines, which, on that ſuppoſition, they had no authority to ſuppreſs. Without entering here into the controverſy concerning the conſtitution of the primitive church, on which we have had repeated occaſions to deliver our opinion at great length, we ſhall only ſay that the apoſtles would not have acted like men of *common ſenſe*, had they entruſted "the power of the keys," as it has been called, to men ſo very little acquainted with the genius of Chriſtianity as the greater part of almoſt every Chriſtian congregation muſt then have been.

Michaelis is a remarkable inſtance how far a deſire of ſingularity will carry a man even of great learning and of no apparent heretical bias, from the plain path, only becauſe it hath been trodden by thouſands before him. This propenſity diſcovers itſelf in his objections to the inſpiration of the ſecond and third goſpels; in his objections to

* See our 18th Volume, p. 133.

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the canonical authority of the epiſtle to the Hebrews, and of the general epiſtle of St. Jude; and in the contempt with which he is diſpoſed to treat thoſe who think differently from himſelf of the conteſted verſe of the firſt epiſtle of St. John. It appears, however, nowhere ſtronger than in his obſervations on the Apocalypſe.

He introduces theſe obſervations by an apology for his own ſcepticiſm, and by pleading the authority of Luther, who expreſſed his contempt of the Apocalypſe in very unbecoming terms. In England the *authority* of Luther is nothing; and we hope that it is nowhere equal to the authority of Michaelis; for without detracting or wiſhing to detract from the merits of that bold reformer, we may ſafely ſay that his opportunities of forming a correct judgment of the queſtions in debate were very inferior to thoſe enjoyed by our author. Luther and the foreign reformers are indeed often appealed to by ſome injudicious polemics among ourſelves on other ſubjects; but why ſhould we look up to them as to *authorities* on any ſubject? The church of England, as the author of the letters in vindication of the Apocalypſe well obſerves, "was bleſſed with the privilege of ſettling her articles and her canon at a later period; at a time when the teſtimonies of the antients, concerning the books of ſcripture, were more accurately aſcertained, and when the firſt *crude notions* of the honeſt reformers had been matured into ſafe opinions by the progreſs of time and truth. This is a remarkable inſtance of good coming out of evil. The advantage aroſe from the ſubjugated ſtate in which this Church was holden, at the beginning of the reformation, by the tyrannical hand of Henry VIII. which kept back the ſettlement of our eccleſiaſtical opinions till they were more maturely conſidered."

Without regarding the authority of Luther, therefore, let us accompany our author in his inquiry into the evidence that we have for the authenticity and divine inſpiration of the Apocalypſe; and as that evidence is divided into external and internal, let us conſider each ſeparately and then form our judgment from the whole.

Michaelis, in examining the external evidence, begins with Euſebius, whom he repreſents as not having been able to obtain any hiſtorical certainty on the ſubject, and as therefore taking a middle courſe, neither pronouncing it a forgery, nor aſcribing it to St. John the Apoſtle. We have many witneſſes, however, anterior to Euſebius, whoſe teſtimony we can examine for ourſelves unbiaſſed by his opinion; and, therefore, our author very properly appeals to them, whether they received the Apocalypſe; openly rejected it; or have paſſed it over in ſuch ſilence as in effect amounts to a rejection.

"The moſt antient evidence, and who belongs perhaps to the laſt mentioned claſs of writers, is Ignatius. For he wrote epiſtles to the Chriſtian communities at Epheſus, Philadelphia, and Smyrna, which are thoſe of the ſeven churches, to which the ſeven epiſtles in the book of Revelation are addreſſed in the name of Chriſt. Yet Ignatius, though he particularly reminds the Epheſians of the praiſes beſtowed on them by St. Paul, is totally ſilent both in his epiſtle to the church of Epheſus, and in his epiſtles to the churches

churches of Smyrna and Philadelphia, of the praiſes, which according to Rev. ii. 1—7, 8—11. iii. 7—12. their biſhops had received from Chriſt himſelf. Under theſe circumſtances may we not conclude, either that the Apocalypſe was unknown to Ignatius, or that, if it was known to him, he did not believe it to be genuine? And may we not likewiſe infer, that, if it was a genuine work of St. John the Apoſtle, it could not have remained unknown to Ignatius?" (P. 462.)

This argument has a plauſible appearance to him who reflects not on the circumſtances under which the epiſtles of Ignatius were written; but that it ſhould be urged by Michaelis, ſhews only to what ſhifts even the moſt vigorous mind will have recourſe in ſupport of a favourite hypotheſis. Michaelis, as we have ſeen *, queſtions the authenticity of the epiſtles of Ignatius when they are produced in evidence that the books of the New Teſtament were written by thoſe to whom they are attributed; but he expreſſes not the ſmalleſt doubt of their authenticity, when, from the mere *ſilence* of Ignatius, he infers, or wiſhes to infer, that the Apocalypſe was *not* written by the apoſtle St. John! Yet "the ſilence of Ignatius," as the learned author of *the Remarks* obſerves, (p. 38) "proves nothing, unleſs we make it incumbent on the author of a few Epiſtles, (when on a journey and under ſentence of death) to quote every authentic book known to the churches to which he writes."

But does Ignatius really obſerve, with reſpect to the Apocalypſe, ſuch a ſilence as amounts to a rejection of it? This queſtion the author of *the Letters to Mr. Marſh in Vindication of the authenticity and divine Inſpiration of the Apocalypſe* has anſwered in the moſt ſatisfactory manner.

"We are to take into our account, the peculiar circumſtances under which this Father of the Church wrote his epiſtles, which are the only remains of his works. He was a priſoner, upon travel, guarded by a band of ſoldiers, whom, for their ferocity, he compares to leopards, and by them hurried forward in his paſſage from Antioch to Rome, there to be devoured by wild beaſts. In ſuch circumſtances, he would write only at uncertain ſeaſons, and with frequent interruption; his train of thoughts neceſſarily broken: and his quotations depending probably on memory alone, would be inaccurate. From theſe cauſes it has happened, that, in his haſty epiſtles, the references of Ignatius to ſacred ſcripture, may be ſtyled *allusions*, rather than *quotations*, and to many of the ſacred books he appears not to allude at all. The epiſtle to the Epheſians is the only book expreſsly named by him. Of the goſpels he only quotes, or plainly alludes to, thoſe of St. Matthew and St. John. And it will appear dubious to thoſe who examine the quotations and alluſions of this Father, whether the Acts of the Apoſtles, or any of the epiſtles, are indubitably quoted, or alluded to by him, except that to the Romans, the firſt to the Corinthians, to the Galatians, Epheſians, Philippians, and the ſecond to Timothy. But ſhall we affirm, that Ignatius rejected two of the goſpels, and fourteen of the other books of ſacred ſcrip-

* See our 18th Volume, Pp. 9, 10.

ture,

ſure, becauſe no clear and evident alluſion to them can be found in theſe his haſty epiſtles? No one will make this affirmation. The authenticity and divine inſpiration of theſe ſcriptural books are ſupported by other and ſufficient evidence; and the concluſion which Michaelis invites us to draw, from the ſilence of Ignatius reſpecting the Apocalypſe, muſt appear raſh and unfounded. We can neither conclude, becauſe Ignatius has not mentioned the Apocalypſe, nor alluded to it, that therefore it was unknown to him; nor that, if it was known to him, he did not believe it genuine; nor yet that his ſilence concerning it amounts to a rejection of it. This anſwer may be applied, and I truſt effectually, in caſe it ſhall be concluded that Ignatius has paſſed over the Apocalypſe *in ſilence*. But there are ſome paſſages in his epiſtles, which may perhaps be admitted to allude to the Apocalypſe. It may be thought, that if Ignatius had not ſeen the Apocalypſe, he would not have uſed certain expreſſions, which he has employed in theſe paſſages. I ſhall preſent them at length, becauſe they have never yet been produced.

"Rev. i. 9.	"Ignat. ad Rom. ad fin.
Εν ὑπομονῃ Ιησου Χριστου."	Εν ὑπομονῃ Ιησου Χριστου."

"The text of the Apocalypſe is here taken from the approved edition of Grieſbach; and it is a confirmation to be added to his ſupports of this text, that it was thus read by Ignatius. This expreſſion, though the idea be quite ſcriptural, is to be found, I believe, in no other paſſage, but in this of the Apocalypſe only." (*The Evidences for the Authenticity and Inſpiration of the Apocalypſe*, Pp. 23, 24.)

This excellent letter-writer produces two other paſſages from Ignatius's Epiſtle to the Epheſians, which obviouſly allude, the one to Rev. xxi. 2, and the other to Rev. xxi. 3, ſo that we have the apoſtolical biſhop of Antioch not a ſilent witneſs, as Michaelis ſuppoſes, *againſt* the authenticity of the Apocalypſe, but a witneſs giving the very ſame evidence *for* its authenticity, that he gives for the authenticity of various other books of the New Teſtament.

"The old Syriac tranſlator," ſays Michaelis, "whom I mention immediately after Ignatius, becauſe in my opinion he lived in the firſt century, did not tranſlate the Apocalypſe: conſequently he either knew nothing of it, or did not believe it to be genuine." (P. 463.)

But, as the letter-writer obſerves, whoever has read Marſh's notes upon that part of Michaelis's work, in which he endeavours to prove the high antiquity of the Syriac verſion, muſt be convinced that there is no ſufficient evidence that it was made before the fourth century; and we ſhall preſently diſcover the reaſon for omitting the Apocalypſe in a verſion made in that century, and intended for popular uſe.

From the Syriac verſion Michaelis proceeds to Papias, without taking the ſmalleſt notice of Polycarp, who undoubtedly received the Apocalypſe as the genuine work of St. John. This is put beyond the reach of reaſonable controverſy by the teſtimony of his diſciple Irenæus; and that teſtimony is confirmed by other witneſſes firſt brought forward, we believe, by the author of *The Evidences*, &c. now under review.

"This apoſtolical and excellent man (Polycarp) ſuffered martyrdom, about

about the middle of the second century; that is, about sixty years after the Apocalypse had been published. An account of this event is given in a genuine and interesting epistle written from the church of Smyrna, over which Polycarp had presided, and in which city he suffered. In this epistle, part of which is reported by Eusebius,* there seems to be some allusions to the Apocalypse, which have escaped observation. And if the Apocalypse was received by the church of Smyrna at Polycarp's death, there can be no doubt but it was received by him their bishop and instructor.

'In Rev. i. 15.	'In the Epistle,
'The feet of the Son of Man are described.'	'The body of the suffering martyr is represented.'
'Ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένοι.'	'Οὐκ ὡς σαρξ καιομενη, αλλ' ὡς χρυσος και αργυρος εν καμινῳ πυρουμενος.'

"That the writer did not use the word χαλκολιβανος, may be accounted for, by his having in view, at the same time, another passage of scripture, 1 Peter i. 7, where the apostle compares the suffering Christian to *gold tried in the fire*; but why did he, after having used the word *gold*, omit the διὰ πυρὸς δοκιμαζομενου of St. Peter, to substitute εν καμινῳ πυρουμενος? Why? but because he was led to it by this passage of the Apocalypse?

"The pious and sublime prayer of Polycarp,† at the awful moment when the fire was about to be lighted under him, begins with these words, Κυριε, ὁ Θεος, ὁ παντοκρατωρ. They are not only remarkable for the change of case, from the vocative to the nominative, which is observable in the Apocalypse; but they are the identical words in the prayer of the Elders, Rev. xi. 17. Κυριε, ὁ Θεος, ὁ παντοκρατωρ." (Evidences, &c. Pp. 27, 28.)

From these instances we heartily agree with the annonymous

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* The entire epistle is published by Cotelerius in the second volume. *S. S. Patrum qui temporibus apostolicis floruerunt*, and translated into English by Archbishop Wake.—Rev.

† As this prayer is not long, and as it is the wretched fashion of the age to despise the taste and talents of the fathers of the church, the English reader may not perhaps be ill pleased with an opportunity of judging for himself how properly the epithets pious and sublime are applied by our author, to the composition of Polycarp.

"O Lord God Almighty, the Father of thy well-beloved and blessed Son Jesus Christ; the God of angels and powers, and of every creature, and *especially* of the whole race of just men, who live in thy presence: I give thee hearty thanks that thou hast vouchsafed to bring me to this day, and to this hour; that I should have a part in the number of thy martyrs, and in the cup of thy son Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost (εν αφθαρσια πνευματος ἁγιου): Among which may I be accepted this day before thee, as a fat and acceptable sacrifice; as thou the true God, with whom is no falsehood, hast both before ordained, and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise thee, I bless thee, I glorify thee with the eternal, and heavenly Jesus Christ thy beloved son; with whom to thee and the Holy Ghost, be glory both now, and to all succeeding ages. Amen."

Wake's translation.

writer,

anonymous author, that ſome confirmation is derived to the teſtimony of Irenæus, that Polycarp and his diſciples of the Church of Smyrna, received the Apocalypſe as a ſacred book; and as Polycarp was himſelf a diſciple of St. John, it ſeems to us that his teſtimony ought to be deciſive. We proceed, however, with Michaelis, who obſerves, that—

"Papias, who is repreſented by Euſebius as a man of great credulity, would be an evidence of the utmoſt importance againſt the Apocalypſe, if it could be clearly and indiſputably proved, that he had never quoted it. For his very credulity, how great ſoever it might have been, would, in caſe he rejected the Apocalypſe, increaſe the weight of his teſtimony. Papias, who lived in the beginning of the ſecond century, was, as is well known, the founder of the Millenarian ſyſtem among the orthodox. His opinion was, that after the general reſurrection, Chriſt would reign a thouſand years upon earth with the faithful: and it was this opinion which induced Euſebius to aſcribe to him the character of credulity. Now it is certain, that in not any one book of the whole Bible the doctrine of the Millennium is taught in expreſs terms, though many Millenarians have pretended that ſeveral of the antient prophets have ſpoken of it. But in the Apocalypſe, and the Apocalypſe alone, this doctrine is diſcoverable, if we take all the expreſſions uſed in the 20th chapter in a ſtrictly literal ſenſe: and this is the chapter on which all the Millenarians of modern ages have principally grounded their opinions. If then Papias, the father of the Millenarians, who made it likewiſe his particular buſineſs to inquire into what had been ſaid and done by the apoſtles, has never quoted the Apocalypſe, this ſilence muſt imply, that at the beginning of the ſecond century the Apocalypſe was unknown in Aſia Minor, which is equivalent to its not then exiſting. For Papias was biſhop of Hierapolis, a town not far from Laodicea, to the angel of which church one of the ſeven apocalyptical epiſtles was addreſſed. Could then this prophetical book have remained unknown to him, if it had then exiſted? And if he had known it, would he have rejected a work which would have been the beſt ſupport of his favourite doctrine? And would not his very credulity have contributed to his acceptance of it, without ſufficient examination of it, even though it had not been genuine? (Pp. 463—464.)

Would not the reader of this extract naturally ſuppoſe that the works of Papias have come down to us, and that in ſuch of them as treat of the Millennium the Apocalypſe is never quoted? The truth, however, is, that of the writings of this antient father there have been tranſmitted to us only a few very ſhort fragments quoted and preſerved by Euſebius.

"In theſe we have no mention of the Apocalypſe. They treat of other ſubjects; of the goſpels chiefly. And to two only of the four goſpels has Papias given evidence. Yet no one has doubted for this reaſon, whether Papias received the other two. Yet, as the ſubject on which Papias was then treating, was the goſpel, it is ſtronger evidence againſt St. John's goſpel, that he did not mention that goſpel, than that he omitted to write on his Apocalypſe [is againſt it]. The ſame is the caſe with the quotations of Papias from the epiſtles of the New Teſtament. It is ſaid by Euſebius that Papias quoted from the firſt of Peter and the firſt of John, and no other

of the epiſtles are mentioned as quoted by him. Yet no notion has thence been entertained by the learned, that he rejected the other epiſtles of the ſacred canon. 'He confirms thoſe which he has mentioned," ſays Lardner, "without prejudicing the reſt."

"Upon the ſame footing ſtands his *ſilence* concerning the Apocalypſe. And this ſilence, in theſe ſhort fragments of his works, would be no evidence againſt it, even if we had no teſtimony that he received it as holy writ. But ſuch teſtimony we have from Andreas, biſhop of Cæſaria, who wrote in the fifth century. Michaelis collects, from ſome expreſſions of Euſebius, that Papias had no where cleared up the important queſtion, *whether John the Presbyter, who also lived at Ephesus, was the writer of the Apocalypse.* But how could our author expect ſuch determination from Papias, when it appears that in his time the queſtion was never agitated? Euſebius himſelf, in the fourth century, firſt ſtarted it. Dionyſius, of Alexandria, in the century preceding, had mentioned ſome other John, as *perhaps* the author; but even he does not mention John *the Presbyter.* Nor is there any evidence that it was aſcribed to any other than to John the Apoſtle, by any orthodox writer of the church, during the firſt century of its appearance in the world." (Evidences, &c. Pp. 29—30.)

The ſame excellent writer, after confuting ſome other cavils of Euſebius and Michaelis reſpecting Papias, concludes his fourth letter with two arguments, which, added to the teſtimony of Andreas, of Cæſaria, leave not in our minds a doubt but that the biſhop of Hierapolis received the Apocalypſe. For theſe arguments, however, we refer the reader to the letters themſelves, and ſhall conclude our obſervations on the teſtimony of Papias with the words of the able *Remarker on Michaelis's Introduction to the New Teſtament.*

"He builds an argument (for the ſpuriouſneſs of the Apocalypſe) on Euſebius's account of Papias; who is ſaid to repreſent him as grounding his doctrine of the Millennium, *not on the Bible, but on certain expressions of Christ and his apostles, handed down by oral tradition.* I am utterly unable to diſcover on what authority this aſſertion is made: Euſebius ſaw no ſuch concluſion; for he ſpeaks of the Apocalypſe in the very ſame chapter without queſtioning its authenticity. But the words in queſtion are,* ἃ καὶ ηγουμαι, τας αποστολικας παρεκδεξαμενον διηγησεις, ὑπολαβειν, τα εν ὑποδειγμασι προς αυτων μυστικως ειρημενα μη συνιωρακοτα.—τας αποστολικας διηγησεις means in general *accounts of the apostles,* not excluding the Bible, or any part of it, as the Apocalypſe; which indeed ſeems particularly pointed out in the words which follow:—τα εν ὑποδειγμασι προς αὐτων μυστικως ειρημενα. Euſebius uſes the general expreſſion, becauſe Papias affected to have learnt as much by word of mouth as from books. Andreas of Cæſarea therefore had good reaſon to conſider Papias as giving teſtimony to the Apocalypſe." (Remarks, &c. p. 38.)

That Juſtin Martyr, Melito, Irenæus, and Athenagoras, received the Apocalypſe as canonical ſcripture is admitted by Michaelis; but, as the author of the *Letters to M. Marſh obſerves*—

"He has paſſed over in ſilence the evidence to be found in that valuable remnant of eccleſiaſtical antiquity—THE EPISTLE FROM THE GALLICAN CHURCHES, which relates the ſufferings of their martyrs about the

the year 177, 80 years after the publication of the Apocalypſe. We are obliged to Euſebius for preſerving a conſiderable part of this letter, in which Lardner has remarked this paſſage—Ακολουθων τω αρνιω οπου αν υπαγῃ. They are the very words of the Apocalypſe, ch. xiv. 4. and ſo peculiar in idea and expreſſion, as evidently to be derived from no other origin." (Evidences, &c. p. 34.)

Our anonymous author gives two other quotations, which, added to this, render it impoſſible to doubt but that the Gallican churches, which employed the writer of the epiſtle to write in their name, received the Apocalypſe as divine ſcripture.

Michaelis admits that the Apocalypſe was undoubtedly received by Theophilus of Antioch, Clement of Alexandria, and Tertullian, and "with their evidence," he ſays, "ends the ſecond century." But he forgets Apollonius, who is repreſented by Euſebius as ſupporting the Apocalypſe; who ſuffered martyrdom about the year 186, and whoſe teſtimony, as the author of the letters obſerves, is a valuable addition to our evidence.

Thus then we have, in the firſt and ſecond centuries, as witneſſes for the Apocalypſe, IGNATIUS, POLYCARP, PAPIAS, JUSTIN MARTYR, the GALLIC CHURCHES, IRENÆUS, ATHENAGORAS, MELITO, CLEMENT of Alexandria, TERTULLIAN, THEOPHILUS, and APOLLONIUS; whilſt there is not one unexceptionable witneſs produced againſt it. Marcian, the Gnoſtic, and a ſect called, from their antipathy to the word λογος, as employed to denote Chriſt's divine nature, *Alogi*, did indeed reject it as they rejected other books of ſacred ſcripture; but the rejection of the Apocalypſe by Marcian is greatly in favour of its pretenſions; for it is the teſtimony of an unwilling witneſs, that the Apocalypſe was in circulation before the year 127; whilſt the reaſoning by which the *Alogi* endeavoured to prove it the work of Cerinthus is abſurd and contradictory. According to them there was no Chriſtian church at Thyatira when the Apocalypſe firſt appeared; and yet they attribute the Apocalypſe to Cerinthus, who was contemporary with St. John, and lived in Epheſus amidſt the ſeven churches!

In the third century Hippolitus and Origen, two of the brighteſt luminaries of the antient church, received the Apocalypſe as the work of St. John the Apoſtle, though it is well known that the averſion of Origen to the Millenarian doctrines muſt have made him willing, as his unrivalled learning and acuteneſs made him able, to confute its pretenſions, had ſuch a confutation been poſſible. To this weight of evidence what does Michaelis oppoſe? Why, nothing but the teſtimony of Caius, a Roman Preſbyter, who ſpeaks of *an* Apocalypſe, as the work of Cerinthus; but that Apocalypſe, as our learned profeſſor himſelf acknowledges, was in many reſpects different from the Apocalypſe of St. John, and is therefore a work with which we have no concern. Dionyſius of Alexandria, whom Michaelis wiſhes to preſs into his cauſe, certainly received the Apocalypſe as a divinely inſpired book; though, from its obſcurity and certain peculiarities of

ſtyle and manner, he expreſſes ſome doubt, as he ſays others had expreſſed before him, whether it was written by St. John the Evangeliſt. It was for the ſame reaſons—the obſcurity of the prophecies and the peculiarities of its ſtyle, that Euſebius and ſome other critics of his time appear to have doubted whether St. John, the author of the Goſpel, could have been likewiſe the author of the Apocalypſe; but no one, however deſirous of invalidating the authority of the book, has ever produced any *external evidence* to ſuit his purpoſe. It has indeed no place in the catalogue of the ſacred books publiſhed by Cyril of Jeruſalem, and the council of Laodicea; but theſe catalogues contain only what was to be generally *read in the churches*,* omitting the Apocalypſe as the Church of England has likewiſe omitted it in the calendar which appoints the ordinary leſſons for the daily ſervice through the year.' "That ſo myſterious a book, eſpecially after the abuſe of it in the controverſy concerning the Millennium, ſhould have raiſed doubts in the minds of ſome, ought not to ſurpriſe us. The church at large certainly decided for it." (Remarks, &c. p. 40.)

Intimately connected with the external evidence of the authenticity of the Apocalypſe, is the time at which it was written; for if it was not publiſhed before the year 96 or 97, no notice could be taken of it by Clement of Rome, or the apoſtolical Hermes, both of whom, probably, and the former certainly, wrote before that period. In this caſe too, a writer of the ſecond century becomes a much more important evidence than he could have been, had the Apocalypſe been in circulation ſeventy years ſooner, as ſome have ſuppoſed. Michaelis enumerates ſix different opinions which have been held with reſpect to the date of the Apocalypſe.

1. "It has been aſſerted, that the Apocalypſe was written in the reign of the Emperor Claudius. 2. Others refer it to the reign of Nero. 3, Others leave it undetermined whether it was written under Claudius or Nero, but contend that it was written before the reign of Domitian, and before the Jewiſh war. 4. According to the uſual opinion, it was written in the reign of Domitian. 5. It has been referred to the reign of Trajan. 6. To that of Hadrian." (P. 519.)

Michaelis eaſily demoliſhes the firſt of theſe opinions, and ſhews on how ſlender evidence the ſecond reſts, though it was adopted by the immortal Newton. The third he ſeems himſelf to prefer to all the

* That this is the caſe with reſpect to the Laodicean Catalogue is indiſputable; for the canon in which it is given, begins thus:—"That pſalms compoſed by private perſons, or uncanonical books, ought NOT TO BE READ IN THE CHURCH; but only the canonical books of the Old and New Teſtament. What books of the OLD TESTAMENT MUST BE READ; *Geneſis, Exodus*, &c. OF THE NEW; *four Goſpels, Acts of the Apoſtles, ſeven Catholic Epiſtles, and fourteen of St. Paul*," which are enumerated as they are received in our church.—*Johnſon's Tranſlation.*

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others, labouring to prove that it is ſupported by the teſtimony of Irenæus, whoſe words he thinks have been generally miſunderſtood. He ſays, indeed, that one or other of the three firſt opinions *muſt* be adopted by thoſe who conſider the Apocalypſe as an inſpired book; for thus only ſhall we be enabled to ſhew that its firſt prophecies were fulfilled in a ſhort time. But

"If it be conſidered as a mere human compoſition, it may be either aſcribed to Cerinthus [this is utterly impoſſible] or attributed to ſome unknown writer who lived between the time of Papias and that of Juſtin Martyr: in the latter caſe it might have been written in the reign of Hadrian. But if it be really a forgery, if it contains prophecies of the Jewiſh war made after the events themſelves had taken place, we have *reaſon to wonder that the author did not prophecy more circumſtantially, and that he appears ſo little acquainted with the events of the war.*" (P. 528.)

This is indeed ſo wonderful that no man can ſuppoſe that the Apocalypſe was written after the deſtruction of Jeruſalem, and at the ſame time intended by its author to contain prophecies, as by St. John, of the Jewiſh wars! It is equally impoſſible to believe that it was written, with whatever intention, in the reign of Hadrian; for we have ſeen it plainly referred to by Ignatius, who ſuffered martyrdom in the reign of Trajan. But the date of the Apocalypſe has been ſo completely aſcertained by the author of *The Letters to Mr. Marſh*, that we ſhall be greatly ſurprized indeed, if we ever again ſee the queſtion agitated. This learned writer, after demoliſhing the three opinions firſt ſtated by Michaelis, proceeds thus in ſupport of the fourth.

"Irenæus was born, according to his own account, in the age immediately ſucceeding that in which the viſions of the Apocalypſe were ſeen. He was a Greek by birth, as his name and language import, and probably an Aſiatic Greek, for he was an auditor of Polycarp, who had been an auditor of St. John the Apoſtle, by whom Irenæus conſtantly affirms the Apocalypſe to have been written.* Accordingly, when Irenæus ſpeaks upon ſuch ſubjects as concern the external evidence of the church, he appeals for the truth of what he has advanced to Polycarp, and to others, who, he ſays, had ſeen the Apoſtle John. He appeals alſo to the Aſiatic Churches, in which he appears to have been educated. When removed from Aſia into Gaul, where, upon the martyrdom of Pothinus, he became biſhop of Lyons, he kept up a correſpondence with the brethren of the Aſiatic Churches, from whom he would receive the moſt genuine information then to be obtained concerning the Apocalypſe. He was in his own character the moſt learned, pious, prudent, and venerable prelate of the age in which he lived. He wrote largely in defence of the truth; and it has been a prevailing opinion in the Church, that he ſealed his teſtimony with his blood.

"Here then is a witneſs, far ſurpaſſing in authority and credibility, any

* The author from whom this extract is quoted, refers, at the bottom of the page, to the preciſe book and chapter where every thing will be found, which he affirms to have been ſaid by Irenæus.

that has hitherto been produced.* Accordingly his evidence and no other has been received by the writers nearest to his time, and, with the very few exceptions that have now been produced,* by the universal Church. And until these days there has not been the least doubt of the import of his evidence; no one has seen occasion to interpret his words, otherwise than according to their obvious and received meaning—*that the visions of the Apocalypse were seen in the times of Domitian.* But since a novel interpretation of these words has now been attempted in order to press them into the service of a preconceived opinion, it will be necessary to produce them.

" Irenæus, speaking of the mystical name, ascribed to Anti-Christ in the thirteenth chapter of the Apocalypse, and of the difficulty of its interpretation, adds ει δε εδει αναφανδον εν τω νυν καιρω κηρυττεσθαι το ονομα τουτο, δι' εκεινου αν εροηθη του και την αποκαλυψιν εωρακοτος. Ουδε γαρ προ πολλου χρονου εωρηθη, αλλα σχεδον επι της ημετερας γενεας, προς τω τελει της Δομετιανου αρχης: which is thus literally translated—*But if it had been proper, that this news should be openly proclaimed in this present time, it would have been told even by him who saw the Revelation. For it was not seen a long time ago, but almost in our own age (or generation), toward the end of Domitian's reign.*

" These words are plain and unequivocal; no variety of interpretation of them arose during sixteen hundred years, in which they were read by the Church: and, indeed, the only doubt concerning them *now* is, ' what is it that Irenæus affirms to have been *seen* in Domitian's reign?" What does the verb *seen* refer to, and agree with? What is the nominative case understood to the verb εωρηθη? Now, I will venture to affirm, that no Greek scholar, unbiassed by any favourite opinion, can possibly suppose that the verb εωρηθη, ' was seen' can be referred to any other nominative than η αποκαλυψις. ' The Revelation.' But it is not a matter wherein a critical knowledge of the Greek tongue is required to enable us to decide. Plain common sense is [sufficient] to supply what is wanting. And no person possessed of that valuable qualification, can read this passage translated literally into any language, without perceiving that the thing represented to be *seen* in the latter clause, must be the same as was said to have been seen in the former. The same verb, used so nearly with a relative, must refer to the same noun. Otherwise, there is no dependence on common language; and we must, in all our writings, be driven to use the repetitions in vogue with the lawyers; and Irenæus, if he were to write in modern times, must be instructed to say, after the word *Revelation*, not *it* was seen but the *aforesaid Revelation* was seen." (The Evidences, &c. Pp. 14, 15, 16.)

This reasoning is unanswerable, and puts it beyond a doubt that the Apocalypse was written in the reign of Domitian, about the year 96 or 97; whence it follows, that the testimonies which we have in favour of its authenticity, in the second and third centuries, are entitled to even greater credit than an equal number of testimonies in

* These are Epiphanius, who lived in the fourth century, on whose authority alone the Apocalypse has been supposed to have been written during the reign of Claudius; and the anonymous subscription to the Syriac version of the Apocalypse, which says, that it was written during the reign of Nero.

† Grotius, Newton, and Michaelis,

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the ſame centuries in favour of any one of St. Paul's epiſtles. Now, we have ſeen that in theſe two centuries there is in favour of the Apocalypſe a whole cloud of the moſt reſpectable witneſſes, with not a *ſingle teſtimony againſt it*, but thoſe of *Marcian* and the *Alogi!* Yet Michaelis affirms, that when we place in one ſcale the writers who either knew nothing of it, or rejected it, and in the other, thoſe who received it, the balance will remain in equipoiſe; and that the queſtion of its authenticity and divine inſpiration muſt be decided at laſt by the internal evidence furniſhed by the book itſelf!!

Into his diſquiſitions on the internal evidence our limits will hardly permit us to enter. The author of the letters to Mr. Marſh has faithfully accompanied him through them, and ſhewn that in the objections urged from the obſcurity of the predictions, and the peculiarities of the apocalyptic ſtyle, there is nothing which is not more than overruled by the irreſiſtible force of the external evidence. To theſe letters therefore we refer the reader, confident that, if he peruſe them with the attention and impartiality which the importance of the ſubject demands, his faith in the divine inſpiration of the Apocalypſe will not be ſhaken by all the learning and ingenuity diſplayed by Michaelis. Nay, with theſe letters at hand to guard him from error, he may read with great advantage to himſelf, the objections which are urged, from internal evidence, to the divine inſpiration of the Apocalypſe. Of theſe objections, ſome are indeed artful and unfair, and ſome, at firſt ſight, appear frivolous; but nowhere have we ſeen more perſpicuouſly ſtated the qualifications requiſite to a ſucceſsful interpreter of that myſterious book.

"In the firſt place," ſays Michaelis, "every man who attempts to comment on a work muſt be complete maſter of the language in which it is written. Now the Apocalypſe, though written in Greek, is at the ſame time full of Hebraiſms. Its language is figurative, and the figures have reference to Jewiſh cuſtoms; and the whole work has manifeſtly the form and manner of an Oriental compoſition. Conſequently an interpreter of the Apocalypſe muſt, with a knowledge of the Greek, unite a knowledge both of the Oriental languages and of Oriental antiquities; for mere Hebrew philoſophy, or ſuch as is derived only from the ſtudy of the Hebrew Bible, and the uſe of a Hebrew Lexicon, is inſufficient. But the commentators on the Apocalypſe, eſpecially thoſe who have taken the lead, and have ſet the faſhion to others, have for the moſt part been very deficient in this neceſſary qualification, and moreover have been biaſſed with prejudices, which are not well adapted to a diſcovery of truth." (P. 505.)

"A ſecond qualification, which an interpreter of the Apocalypſe ought to poſſeſs, is a taſte for poetry and painting; for in the Apocalypſe, notwithſtanding its uncouth Greek, we meet with very fine deſcription. But when a viſion is well repreſented, the rules of poetry and painting are uſually obſerved, and conſequently ſome knowledge of theſe arts is requiſite, in order to underſtand the repreſentation. Thus, if a painter deſigned to repreſent a dream, occaſioned by the particular interpoſition of Divine Providence, he would paint an angel ſtanding by the bed of the perſon who had the dream: and this he might do, without intending to ſignify, as a dog-

matical truth, that an angel in a bodily ſhape really deſcended to that perſon, and inſpired the dream. In like manner the angels, which act ſo conſiderable a part in the Apocalypſe, may be conſidered as poetical imagery, unleſs we ſuppoſe that its author intended to convert into articles of faith the fabulous notions of the Jews, that every land and every element had its peculiar angel. This is only one inſtance out of many, which might be alleged. But among the commentators on the Apocalypſe, where ſhall we find one *, who had a proper taſte for the explanation of poetical repreſentation?" (P. 507.)

"The third and moſt important requiſite is a complete knowledge of hiſtory, eſpecially the hiſtory of Aſia. A general knowledge of hiſtory is by no means ſufficient; it muſt be a knowledge which deſcends to the moſt minute particulars; for a propheſy, in which neither perſon nor place is named, we can underſtand only by knowing the diſtinguiſhing circumſtances of thoſe events to which it relates.——But the commentators on the Apocalypſe are ſo far from having poſſeſſed a complete knowledge of hiſtory, that the greateſt part of them have diſplayed only a moderate ſhare of it. Vitringa will, perhaps, be mentioned as an exception; but among the commentators on the Apocalypſe we can reckon only one Vitringa, and even Vitringa's hiſtorical knowledge was not ſufficiently extenſive. The ancient hiſtory before the birth of Chriſt is foreign to our preſent purpoſe; and the hiſtory of the ſeventeen laſt centuries was underſtood by Vitringa, in its full extent, only ſo far as it relates to Europe. But we cannot expect that prophecies, addreſſed to ſeven communities in Aſia Minor, ſhould be fulfilled only *in Europe*, or in the *Latin Church*. Chriſtianity flouriſhed under the Eaſtern, as well as under the Weſtern, Emperors: it was propagated likewiſe in Arabia, in Perſia, in the Great Tartary, from the Caſpian ſea to the borders of China, and even in China itſelf. Aſia has been the ſeat of the moſt important revolutions with which the hiſtory of Chriſtianity is cloſely connected. In Aſia was founded the religion of Mohammed; and out of Aſia emerged the Saracens, the Turks, and the Tartars. Whoever, therefore, is not acquainted with the Conſtantinopolitan and Aſiatic hiſtories of theſe nations, is by no means qualified to become an interpreter of the Apocalypſe. But among all, who have ventured to interpret it, not one can boaſt of this thorough acquaintance; and the principal reaſon is, that the beſt accounts of the Saracens, the Turks, and the Tartars, are contained in Syriac and Arabic authors, which very few hiſtorians can read in the original, and of which we have either no tranſlations at all, or not ſuch as an hiſtorian can appeal to as an original document.

"Further, as moſt men are acquainted with the hiſtory of their own country, and this hiſtory always appears of ſo much the importance, in proportion as we know the leſs of the hiſtory of other countries, the interpreters of the Apocalypſe have ſought at home for the completion of its prophecies; and as prophetical deſcriptions, without either names or dates, are applicable to various events, each interpreter has found, in a great part

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* Biſhop Hurd cannot be properly called a *commentator* on the Apocalypſe; but he has attempted, in his Warburtonian Lectures, an explanation of ſome parts of it; and he certainly poſſeſſes a taſte for the explanation of poetical repreſentation.——REV.

of

of the Apocalypſe, the hiſtory of his own country *. And when we conſider that the paſſion for this mode of interpretation has been variouſly modified, ſometimes by religious zeal and a ſpirit of perſecution, at other times by a ſenſe of oppreſſion, and enmity to the ruling Church, we need not wonder that the Commentaries of the Apocalypſe have aſſumed ſuch various ſhapes, that what is affirmed as indiſputably true in the one, is as flatly contradicted in the other." (Pp. 510—511.)

If theſe reflections be juſt, and the greateſt part of them are incontrovertibly juſt, it follows that no illiterate man can, without the greateſt arrogance, obtrude his interpretations of the Apocalypſe on the public; and that the interpretations of men of even more than ordinary learning muſt often be falſe, and when true, be ſometimes true by accident. But it follows likewiſe, as the author of *the letters to Mr. Marſh* has obſerved, that the objection, deduced by Michaelis from the obſcurity of the prophecies, and the contradictory expoſitions of them by different commentators, falls to the ground; for the prophecies are particularly obſcure, only becauſe thoſe who have hitherto attempted to interpret them, have not been qualified for ſo arduous a taſk.

"We cannot know what ages of Chriſtianity are yet to come; in what manner the predictions of the book may yet be fulfilled; nor what portion of the Divine Spirit, or of human knowledge, may be granted to explain it. The prophecies, now dark, may to future generations become "a ſhining light," and the apocalyptical predictions rendered clear by their completion, ſerve as an impregnable bulwark of Chriſtian faith, during the later ages of the militant Church. Difficulties are found in the obſtruſer parts of every kind of ſpeculative knowledge. Every ſtudy has its dark receſſes, not hitherto penetrable by human wit or induſtry. Theſe apocalyptic prophecies are the deeper ſpeculations in the ſtudy of divinity. And are we to be ſurpriſed, that men meet with difficulties here, men whoſe bold, prying inſolence, is checked in the paths of every ſcience, by the incomprehenſible greatneſs of the works of God!" (Evidences, &c. p. 74.)

We have now exhibited to our readers as comprehenſive a view of what is contained in Michaelis's *Introduction to the New Teſtament*, as our limits would permit us to give; a much more comprehenſive view indeed than has been given by any of our brother journaliſts, or than has probably been reliſhed by ſuch as turn over our pages, only for amuſement, or to diſcover what is daily paſſing in the republic of letters. But this work is not one of thoſe fugitive publications which are talked of for a time, and then deſervedly neglected for ever. It

* This may be true of the German interpreters of the Apocalypſe, but it is not true of the moſt celebrated interpreters of that book, who have flouriſhed in England, and been members of the Church. They have, indeed, for the moſt part, found Anti-Chriſt in Rome, and of courſe applied the prophecies to the hiſtory of the Weſtern Church; but they have not confined theſe to the Church of England.

will

will obtain a place in the library of every Clergyman who is really desirous of understanding those sacred oracles, from which every thing must be deduced that he inculcates on his audience as necessary to salvation. It contains, indeed, many things of which we highly disapprove; but it contains much more entitled to our warmest praise; and it is on this account that we have dwelt on it so long, and entered into its merits and demerits so minutely. We feel it to be our duty to recommend it to all who are entering on the study of theology; but it is likewise our duty to caution them not to suffer themselves to be unduly influenced by the authority, deservedly great, of the learned author, and his still more learned commentator.

"Let them learn, at an early stage of their progress, what questions are primary, and what secondary; and not proceed to a minute consideration of the latter, till they are well established in the first principles and leading truths of the former; and have acquired the habit of duly appreciating the various discussions which may be thrown in their way, lest otherwise they be untimely involved in numberless difficulties, and finish in endless doubts." (*Remarks on Michaelis's Introduction, &c. p.* 42.)

These are judicious reflexions; and indeed the whole pamphlet, of which they constitute a part, is so masterly a performance, that we recommend the purchase of it, as well as of the *Letters to M. Marsh*, to every purchaser of Michaelis's Introduction to the New Testament. They supply, in some degree, the want of the editor's notes on the second part of that work; though we hope, that, notwithstanding them, those notes will not be for ever withheld from the public. There is yet ample room for an additional volume by Mr. Marsh; and if he subjoin to it a copious Index, he will greatly enhance the value of a work, which, though it ought to be read once, at least, with the utmost care by every divine, will be found chiefly useful as a work to be occasionally consulted.

Essays in a series of Letters to a Friend, on the following subjects. 1. *On a man's writing Memoirs of himself.* 2. *On Decision of Character.* 3. *On the Application of the Epithet Romantic.* 4. *On some of the causes by which Evangelical Religion has been rendered less acceptable to persons of cultivated Taste.* By John Foster. 2 Vols. 12mo. Price 7s. Pp. 507. Longman and Co. 1805.

WE opened these volumes with no very sanguine expectations of instruction or of amusement; because we remembered how much stupid trash had formerly met us under the title of Essays. But we had proceeded only a very little way when we found that, in the present instance, at least, our prejudices were ill founded. To declare at once, our opinion of this book; we must say that we have seldom perused any publication with more pleasure. We do not mean that every sentiment of the author meets our approbation; for he holds some positions with which we cannot agree, as will, by and bye, appear

pear. He is, however, on the whole, a moſt maſterly writer; perſpicuous, acute, profound, and eloquent. He appears, in every page, the warm ſupporter of the beſt intereſts of mankind; he writes with a degree of feeling and energy which is highly captivating. His ſtyle (with ſome very few exceptions) is uncommonly excellent. It is chaſte, ornamented, and often ſublime. His ſtock of pleaſing imagery, and his richneſs of illuſtration, are ſo various that we hardly know an author by whom he is, in theſe reſpects, ſurpaſſed. We are ſorry that he has not given us any clue by which to know his profeſſion or rank in life. He would do honour, undoubtedly, to any rank or profeſſion. From ſome circumſtances which will appear in the courſe of our remarks, we have been led to ſuppoſe that he belongs to that denomination of Chriſtians who call themſelves *of the Connection of Wesley*.

The firſt of theſe Eſſays is very valuable. The author's idea is that a man ſhould write, for his own uſe, an accurate and faithful account of the great outlines of his life, particularly of thoſe circumſtances which have made his opinions, ſentiments, and habits what they now are. There can be no doubt that ſuch a retroſpective review as this would be highly uſeful. But, there are difficulties in the way of executing it which Mr. Foſter does not overlook. The following remarks are exceedingly impreſſive.

"One of the greateſt difficulties in the way of executing the propoſed taſk, will have been cauſed by the extreme deficiency of that ſelf obſervation which, to any extent, is no common employment either of youth or [of] any later age. Men realize their exiſtence in the ſurrounding objects that act upon them, and form the *intereſts* of ſelf, rather than in that *very ſelf*, that interior being which is thus acted upon. So that this being itſelf, with its thoughts and feelings, as diſtinct from the objects of thoſe thoughts and feelings, but rarely occupies its own deep and patient attention. Men carry their minds as they carry their watches, perfectly ignorant of the mechaniſm of their movements, and quite content with underſtanding the little exterior circle of things to which the paſſions like indexes, are pointing. They are like perſons looking at the enlightened world through a crevice of a dark room. Knowledge of ſelf can be gained only by a vigilant attention to ſelf. A man might have lived an age, and traverſed a continent, minutely exploring its curioſities, and interpreting the half-obliterated characters on its monuments, unconſcious, the while, of a proceſs operating, on his own mind, to impreſs or eraſe characteriſtics of much more importance to him than all the figured braſs or marble that Europe contains. After having explored many a cavern or dark ruinous avenue, he may have left undetected a darker receſs in his character. He may have converſed with many people, in different languages, on numberleſs ſubjects, but have neglected the inquiſitive converſations with himſelf, by which his whole moral being ſhould have been kept continually diſcloſed to his view." (Vol. I. Pp. 8—10).

Theſe Eſſays are in the form of letters to a friend, for which form the author apologizes in an adverti ſement; but we do not perceive that the ſubject is at all hurt, by being put into this form. Among the

the different characters which come under his review, his remarks on that moſt daring of beings "*a contemner of God*" are ſuch as, we think, even the infidel or profligate could not read without emotion. With regard to the former he thus addreſſes his friend.

"If you were ſo unacquainted with mankind that this character might be announced to you as a rare or ſingular phenomenon, your conjectures at the proceſs through which the mind has been conducted would tend toward ſomething marvellous. You might expect for one thing, to behold the marks of an extraordinary antiquity, as the longeſt age would ſeem needful to have matured ſuch ſupreme and awful heroiſm. Surely the creature that thus lifts his voice, and defies all inviſible power within the poſſibilities of infinity, challenging whatever unknown being may hear him, and may appropriate that title of Almighty which is pronounced in ſcorn, to evince his exiſtence, if he will, by his vengeance, was not as yeſterday, a little child, that would tremble and cry at the approach of an inſignificant reptile.

"But, indeed, it is heroiſm no longer, if he *knows* that there is no God. The amazement then turns on that great proceſs by which a man could grow to the piercing and immenſe intelligence that can know, or without matchleſs preſumption aſſume, that there is no God. What ages and what lights are requiſite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For, unleſs this man is omnipreſent, unleſs he is, at this moment, in every place in the Univerſe, he cannot know but there may be, in ſome place, manifeſtations of a deity by which even he would be overpowered. If he does not know abſolutely every agent in the Univerſe, the one that he does not know may be God. If he is not himſelf the chief agent in the Univerſe, and does not know what is ſo, that which is ſo may be God. If he is not in abſolute poſſeſſion of all the propoſitions that conſtitute univerſal truth, the one which he wants may be that there is a God. If he cannot with certainty aſſign the cauſe of all that exiſts, that cauſe may be a God. If he does not know every thing that has been done in the immeaſurable ages that are paſt, ſome things may have been done by a God. Thus, unleſs he knows all things, that is, precludes another deity by being one himſelf, he cannot know that the being whoſe exiſtence he rejects does not exiſt. But he muſt *know* that he does not exiſt, elſe he deſerves ineffable contempt for the madneſs with which he firmly avows his rejection, and acts accordingly. And yet a man of *ordinary* age and intelligence may preſent himſelf to you with the triumphant avowal of being thus diſtinguiſhed from the crowd; and, if he would deſcribe the manner in which he has attained this eminence, you would feel a melancholy intereſt in contemplating that proceſs of which the reſult is ſo portentous." (Pp. 59—62.)

On the conduct of the *practical* infidel, who, without denying God in ſpeculation, hardly ever thinks of him, our author's reflections are equally fine. There is ſomething in them more powerfully intereſting than we have often ſeen. Our limits, however, will allow us to produce but a very ſhort ſpecimen.

"Oh why is it ſo poſſible that this greateſt inhabitant of every place frequented by man ſhould be the laſt whoſe ſociety is ſought, or whoſe vicinity is felt important? Why is it poſſible to be ſurrounded with the intelligent

gent reality which is infinite, and not feel all other things in the creation, by which our minds could be affected, as if retaining with difficulty their forms of exiſtence, and continually juſt on the point of vaniſhing, firſt into ſhadows, and then into nothing? Why is this ſtupendous intelligence ſo retired and ſilent in his preſence over all the ſcenes of the earth, and in all the paths of and abodes of man? Why does he keep his glory inviſible behind the ſhades and viſions of the material world? Why does he not to each generation diſcloſe for once ſome celeſtial ſpectacle, ſome awful viſage, to make an indelible impreſſion of ſacred fear. And why is it poſſible, in contempt of all that he has diſplayed to fear or to love, to advance toward him in the laſt confirmed ſtate of a character completed by the full aſſemblage of all thoſe unworthy acquiſitions, which he has ſeparately diſapproved through every ſtage of the accumulation! Why is it poſſible for little feeble creatures to maintain their poor dependent beings, fortified and invincible in ſin, amidſt the all pervading preſence of Omnipotent Purity? Why does not the awful thought of ſuch a Being ſtrike through the mind with ſuch intenſe, intolerable, antipathy to evil, as to blaſt with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the ſolidity of habit, as impoſſible as to build ſtructures of wood and ſtone amidſt the fires of the laſt day? How is it poſſible to forget the ſolemn ſolicitude which ſhould accompany the conſcioufneſs that ſuch a Being is continually darting upon us the mighty beams of obſervant thought, (if we may apply ſuch a term to Omniſcience), the piercing inſpection compared to which the concentrated attention of all the beings in the Univerſe beſides would be but as the powerleſs gaze of an infant? Why is faith, that ſpiritual faculty of ſeeing the inviſible, ſo abſent, or ſo incomparably more ſlow and reluctant to receive a juſt perception of the grandeſt of its objects, than the ſenſes are adapted to receive the impreſſions of theirs? Why have the few particles of duſt which the ſpirit inhabits, the triumphant atheiſtical power to avert from around it that ſacred eſſence, which diffuſes, through the world, its infinite intenſity of being, thus placing that ſpirit as in a vacuity and extinction of God?" (Pp. 72—75).

Our author reprobates with becoming ſeverity thoſe impudent and immoral narratives, with which, under the titles of Memoirs, Confeſſions, and Apologies, certain hiſtorians of their own diſgrace at once inſult and corrupt the public. Men who do not even pretend to virtue, but who glory in a continued courſe of profligacy; unprincipled tools of an unprincipled party; profane travelling coxcombs; players, and the makers of immoral plays; all theſe he obſerves, can deſcribe the whole tenor of a contaminated life with the moſt ingenuous effrontery. Profeſſed courtezans, aſſuming the tone of plaintive ſenſibility, entertain us with the whole nauſeous detail of their adventures.

"They can tell of the precautions for meeting ſome perſon of diſtinction, in a manner that ſhould not ſubject him to the reputation of ſuch a meeting; the hour when they croſſed the river in a boat; the arrangements of money; the kindneſs of the gentleman at one time; his contemptuous neglect at another; and every thing elſe that can turn the compaſſion, with which we deplore their firſt misfortunes and errors, into abhorrence at the affrontery

effontery which cannot be content without proclaiming the commencement, ſequel, and all, to the wide world." (Pp. 107, 108).

We ſhall cloſe our extracts from this ingenious Eſſay, with the following reflections of the author on the man who is perpetually changing his opinions. The deſcription is what (to adopt, for once, a very faſhionable term), may be called *pictureſque*; and the paſſage will exhibit a pretty accurate ſpecimen of Mr. Foſter's general ſtyle of writing.

"The publication of a luminous, mental hiſtory of a thinking man, remarkable for a number of compleſe changes of his ſpeculative ſyſtem, might, even without much aſſiſtance of incidents and action, be very intereſting to reflective readers. The general tenacity of opinions once deliberately adopted after the juvenile dreams are fled, throws the air of a curious phenomenon on a man whoſe mind has been a kind of caravanſera of opinions, entertained a while, and then ſent on pilgrimage; a man who has admired and diſmiſſed ſyſtems with the ſame fortunate facility with which John Buncle found, adopted, married, and interred his ſucceſſion of wives, each one being, for the time, not only better than all that went before, but the beſt in the creation. You admire the verſatile aptitude of a mind ſliding into ſucceſſive forms of belief in this intellectual metempſychoſis, by which it animates ſo many new bodies of doctrines in their turn. And as none of thoſe dying pangs, which hurt you in a tale of India, attend the deſertion of each of theſe ſpeculative forms which the ſoul has inhabited a while, you are extremely amuſed by the number of tranſitions, and eagerly aſk what is to be the next; for you never deem the preſent ſtate of ſuch a man's views to be for permanence, unleſs, perhaps, when he has terminated his courſe of believing every thing by ultimately believing nothing. Even then, unleſs he is very old, or feels more pride in being a ſceptic, the conqueror of all ſyſtems, than he ever felt in being the champion of one; even then, it is very poſſible, he may ſpring up again, like a vapour of fire from a bog, and glimmer through new mazes, or retrace his courſe through half of thoſe which he trod before. You will obſerve that no reſpect attaches to this Proteus of opinion, after his changes have been multiplied; as no party expect him to remain with them, nor deem him much of an acquiſition, if he ſhould. *One*, or perhaps two, conſiderable *changes* [this mode of ſpeaking, though altogether common, is not ſtrictly grammatical] will be regarded as ſigns of a liberal inquirer; and, therefore, the party to which his firſt or his ſecond intellectual converſation may aſſign him, will receive him gladly. But he will be deemed to have abdicated the dignity of reaſon, when it is found he can adopt no principles but to betray them; and it will be, perhaps, juſtly ſuſpected that there is ſomething extremely infirm in the ſtructure of that mind, whatever vigour may mark ſome of its operations, to which a ſeries of very different and ſometimes contraſted theories can appear, in ſucceſſion, demonſtratively true, and which imitates in ſincerity, the perverſity which Petruchio only affected, declaring that which was yeſterday, to a certainty, the ſun, to be to-day, as certainly, the moon." (Pp. 88—90).

We know not that our author's ſecond Eſſay, in depth and ſolidity of obſervation, or in excellence of compoſition, is, at all, inferior to the firſt. Every page of it diſplays a very intimate knowledge of the

the fineſt ſprings and movements of human nature. The different ingredients, features, and aſpects both of a deciſive, and of an indeciſive character, are inveſtigated and delineated with a maſterly ſkill; and the whole is illuſtrated by a great variety of pertinent examples. Our readers, we are ſure, will peruſe this Eſſay with much ſatisfaction, though our limits forbid us to indulge in quotation. We have room for only one ſhort ſketch, which is, indeed, a ſtriking one.

"Lady Macbeth may be cited as a harmonious character, though the epithet ſeems ſtrangely applied. She had capacity, ambition, and courage; and ſhe willed the death of the king. Macbeth had ſtill more capacity, ambition and courage; and he alſo willed the murder of the king. But he had, beſides, humanity, generoſity, conſcience, and ſome meaſure of what forms the power of conſcience, the fear of a ſuperior Being. Conſequently, when the dreadful moment approached, he felt an inſupportable conflict between theſe oppoſite principles, and when it was arrived, his utmoſt courage failed. The worſe part of his nature fell proſtrate under the power of the better; the angel of goodneſs arreſted the demon that graſped the dagger, and would have taken that dagger away, if the pure demoniac firmneſs of his wife, who had none of theſe counteractive principles, had not ſhamed and hardened him to the deed." (Pp. 173, 174).

The author's third Eſſay is particularly valuable, and examines what is called a *Romantic* character in a great variety of views. Mr. Foſter begins by remarking on the general bias, which is diſcovered in thoughtleſs or ſuperficial minds, of applying degrading and villifying epithets without due regard to propriety or juſtice. "It coſts no labour," as he well obſerves, "and needs no intellect to pronounce the words *fooliſh, ſtupid, dull, odious, abſurd, ridiculous.*" (Vol. II. P. 1). But many perſons, not ſatisfied with terms ſo vague, are gratified when they are furniſhed with words which, apparently at leaſt, convey a more determinate kind of cenſure. "Puritan," he ſays, "was, doubtleſs, welcomed as a term of moſt lucky invention, when it was firſt applied, in contempt, to a claſs of men of whom the world was not worthy." (P. 3). The term, we ſuppoſe, was ſometimes miſapplied; and, unqueſtionably, among thoſe who went by the name were numbers of worthy well meaning men. But the ſtyle in which our author ſpeaks of them we cannot adopt. They were, certainly, pious and devout in their way; but their piety was not of the genuine ſtamp. Inſtead of being amiable, humble and quiet, it was forbidding, boiſterous, ſeditious and proud. The ingenious author is equally angry with the uſe of the term *Methodiſt*, "the vain and malignant ſpirit," he ſays, "which had deſcried the elevated piety of the puritans, ſought about, as Milton deſcribes the wicked One in Paradiſe, for ſome vehicle in which it might again, with facility, come forth to hiſs at zealous Chriſtianity, and in another lucky moment fell on the term *Methodiſt.*" (P. 6). To us this appears an unlucky ſentence; for, unleſs we have been grievouſly miſinformed the word *Methodiſt* was not originally impoſed, by enemies, as a nickname or appellation of reproach, but ſpontaneouſly choſen and appropriated

appropriated to themſelves by Mr. Weſley and his friends. *Jacobiniſm* is another word which, in Mr. Foſter's eſtimation, is frequently employed with no diſtinctneſs of meaning. In a ſimilar manner, the epithet *Romantic* is a ſtandard expreſſion of contemptuous reproach, though the claſs of abſurdities which it is meant to deride is left ſo undefined that it is not very eaſy to ſay how far they extend; "and yet the word," ſays Mr. Foſter, "*ſeems* to diſcriminate their character ſo completely as to put them out of argument." (P. 12).

What then is to be underſtood preciſely by the term *romantic*, when applied to human character? Its obvious etymology refers to thoſe qualities which characterized the perſons and tranſactions diſplayed in romances, Now "the great general diſtinction of the actors in thoſe books and times has been," ſays our author,

"The aſcendancy of imagination over judgment; and this is, therefore the main principle of every thing that may juſtly now be denominated romantic in human character. Perſons of ſtrong clear underſtanding, and of little or ſubordinate fancy, are never, in any great degree romantic. You would laugh to hear, for inſtance, of the romantic Dean Swift." (Pp. 13, 14).

Our author then proceeds, in a very pleaſing manner, to illuſtrate this predominance of fancy over judgment. He traces its influence in thoſe viſionary perſons who perſuade themſelves that they are reſerved for a deſtiny and courſe of life totally unlike the common condition of mankind; and in thoſe flattering hopes which parents are apt to indulge with regard to the future proſpects of their children. Some wild reveries which were lately much in vogue, and which threatened us, in truth, with confuſion and ruin, are finely expoſed in the following paſſage.

"The ſame charge of being unadapted to man ſeems applicable to the ſpeculation of thoſe philoſophers and philanthropiſts, who have eloquently diſplayed the happineſs, and aſſerted the practicability, of an equality of property and modes of life throughout ſociety. Thoſe who really anticipated and projected; the practical trial of the ſyſtem, muſt have forgotten on what planet thoſe apartments have been built, or thoſe arbours were growing, in which they were contemplating ſuch viſions. For, in theſe viſions, they beheld the ambition of one part of the inhabitants, the craft or audacity of another, the avarice of another, the ſtupidity or indolence of another, and the ſelfiſhneſs of almoſt all, as mere adventitious faults, ſuperinduced on the character of the ſpecies, and inſtantly flying off at the approach of better inſtitutions, which ſhall prove, to the confuſion of all the calumniators of human nature, that nothing is ſo congenial to it as moderation and diſintereſtedneſs. However, it is but juſt to acknowledge, that moſt of them have admitted the neceſſity of ſuch a grand transformation as to make man another being, previouſly to the adoption of the ſyſtem. This is all very well. When the proper race of *men* ſhall come from Utopia, the ſyſtem and polity may very properly come along with them; or may be carefully preſerved here, in volumes more precious than thoſe of the Sibyls, againſt their arrival. Till then the ſober obſervers of the human character will read theſe beautiful theories as romances, adapted to excite ſarcaſtic

ſarcaſtic ridicule in their ſplenetic hours, when they are diſguſted with human nature, and to produce deep melancholy in their benevolent ones, when they pity it." (Pp. 32—34).

Our author remarks that, in works of romance, ſcarcely any relation whatever is preſerved between ends and means. Sometimes the end propoſed is ſuch as no means on earth can be ſuppoſed to effect. At other times practicable objects are attained by means which bear no reſemblance to thoſe which muſt be employed in the economy of real life. The imagination of ſome men is conſtantly carrying them into fairy ground where they are employed (to uſe a common expreſſion), in building caſtles in the air. Such caſtle builders are highly romantic. A man of this turn reads in the newſpapers, that an eſtate of 20,000l. a year was lately adjudged to a labourer or pauper. He immediately realizes as ſplendid a fortune; for why ſhould not he have the ſame good luck! A gentleman travelling by the mail coach, met with a moſt intereſting young lady, whom he had never ſeen before: they were mutually enamoured, and were married in ſix weeks. Our caſtle builder, with rapture, anticipates a ſimilar adventure. This diſeaſe of the mind is uniformly inflamed where it already exiſts, and frequently produced where it did not previouſly exiſt by the reading of novels. On this ſubject Mr. Foſter's obſervations are moſt ſenſible.

"That claſs of fictitious works called novels, though much more like real life than the romances which preceded them, and which are now, with a few corrections, partly come into vogue again, is yet full of theſe lucky incidents and adventures, which are introduced as the chief means toward ultimate ſucceſs. A young man without fortune, for inſtance, is precluded from making his addreſſes to a young female in a ſuperior ſituation, whom he believes not indifferent to him, until he can approach her with ſuch worldly advantages as it might not be imprudent or degrading for her to accept. Now, how is this to be accompliſhed?—Why, I ſuppoſe by the exertion of his talents in ſome fair and practicable department; and perhaps the lady, beſides, will generouſly abdicate, for his ſake, ſome of the trappings and luxuries of rank. You really ſuppoſe [that] this is the plan? I am ſorry [that] you have ſo much leſs genius than a novel writer. This young man has an uncle, who has been abſent a long time, nobody knew where, except the young man's lucky ſtars. During his abſence the old uncle has gained a large fortune, with which he returns to his native land, at a time moſt opportune for every one but a highwayman; who attacks him in a path through a wood, but is frightened away by the young hero, who happens to come there at the *inſtant*, to reſcue and recogniſe his uncle, and to be in return recogniſed, and made the heir to as many thouſands as the lady or her family could wiſh. Muſt not the reader think it very *likely* that *he* too has ſome old uncle, or acquaintance at leaſt, returning with a ſhip load of wealth from the Eaſt Indies, and very *deſirable* that the highwayman ſhould make one ſuch attempt more, and very *certain* that, in that caſe, he ſhall be there in the nick of time to catch all that fortune ſends? One's indignation is excited at the immoral tendency of ſuch leſſons to young readers, who are taught to regard all ſober regular plans for compaſſing an object with diſguſt or deſpondency, and to muſe on improba-

bilities till they become fooliſh enough to expect them, and to be melancholy when they find that they may expect them in vain. It is unpardonable that thoſe pretended inſtructors by example ſhould thus explode the calculations and exertions of manly reſolution, deſtroy the connexion between ends and means, and make the reward of virtue ſo depend on chance, that if the reader does not either regard the whole fable with contempt, or promiſe himſelf [that] he ſhall receive the favours of fortune in ſome ſimilar way, he muſt cloſe the book with the conviction that he may hang or drown himſelf as ſoon as he pleaſes; that is to ſay, unleſs he has learnt from ſome other ſource a better morality and religion than theſe books will ever teach him." (Pp. 43—45).

But we muſt haſten to Mr. Foſter's laſt Eſſay, which we might ſuppoſe intended to exhibit his religious principles; though we are under the neceſſity of ſaying that theſe principles are not very clearly expreſſed. We have already obſerved that he ſeems to be of Weſley's connection. The title of this Eſſay, indeed, might ſuggeſt that he belonged to that claſs of Evangelical "True Churchmen," who have lately made a figure in this Review. We ſee no reaſon, however, to believe that Mr. Foſter is a Calviniſt of any deſcription: in other words, we ſee no reaſon to believe that he embraces Calvin's doctrine of predeſtination, either in a *moderate* or in a *high* ſenſe. Before we proceed it is proper to produce the evidence on which we ground this concluſion.

"It would be going beyond my purpoſe," ſays our author, "to carry my remarks from the literary merits, to the moral and theological characteriſtics of Chriſtian books; elſe a very ſtrange account could be given of the injuries which the Goſpel has ſuffered from its friends. You might often meet with a ſyſtematic writer, in whoſe hands the whole wealth and variety and magnificence of Revelation ſhrink into a meagre liſt of doctrinal points, and who will let no verſe in the Bible ſay a ſyllable till it has placed itſelf under one of them. You may meet with a Chriſtian *polemic* who ſeems to value the arguments for Evangelical Truth as an aſſaſſin values his dagger, and for the ſame reaſon; with a *deſcanter* on the inviſible world who makes you think of a Popiſh Cathedral, and from the vulgarity of whoſe illuminations you are exceſſively glad to eſcape into the ſolemn twilight of faith; *or with a grim zealot for a theory of the Divine Attributes, which ſeems to delight in repreſenting the Deity as a dreadful king of furies, whoſe dominion is overſhadowed with vengeance, whoſe muſic is the yell of victims, and whoſe angels are transformed into a legion of fiery dragons.*" (Pp. 179, 180).

No words could expreſs, we think, with more irreſiſtible force, Mr. Foſter's deteſtation of Calvin's theory, than thoſe which we have here printed in Italics. Yet our author is a moſt ſtrenuous advocate for what he calls *Evangelical Religion*. It is ſtrange that he ſhould not have thought it incumbent on him to tell us at once what he means by theſe terms. It is ſtranger ſtill that, after reading the whole Eſſay, we find it impoſſible to ſay preciſely what his meaning is. He talks, indeed, again and again, of the "*diſtinctions*," and of the "*peculiar diſtinctions*," of the Chriſtian religion. "Theſe," he ſays, "are chiefly compriſed in that view of Chriſtianity which, among

among a large number of the professors of it, is denominated, in a specific sense, *Evangelical.*" (P. 107). But he ought to have been more explicit. A man of his information cannot be ignorant that every class of professing Christians consider their own view of Christianity as *Evangelical*; indeed if they did not, they could not pretend to be Christians at all. The term *Evangelical*, therefore, as expressive of any particular set of notions, is injudiciously chosen. We know exactly the tenets of the Calvinists, of the Arminians, of the Roman Catholics, of the Socinians, &c. But our author himself is a luminous instance of the ambiguity which may be concealed under this equivocal word *Evangelical*. It is, however, but justice to observe, that we have not discovered, in Mr. Foster's volumes, any views of Christianity brought prominently forward to which we should greatly object. In one or two places he seems to consider the immediate agency of the Holy Spirit as the only cause of all that is good in man. It is chiefly on this account that we have been led to suppose him a follower of Wesley. But, whatever his peculiar notions may be, they are never proposed with arrogance or spleen.

In tracing the causes by which Evangelical Religion is often rendered unacceptable to persons of cultivated taste, our author displays his usual knowledge and ingenuity. We cannot attend him step by step; but we lay before our readers the following passage, with which, we doubt not, they will be highly pleased.

"It was especially unfortunate, if such a man's *education* was in the society, and under the inspection and controul, of persons, whether parents or any other friends, whose religion was in a form so unattractive to taste. In that case the counteractive effect of association must have been almost incessant, after he had begun to acquire the more refined intellectual habits, which even this feeling of incongeniality would but incite him to cherish and cultivate with so much the more interest. These, perhaps, he began and continued to acquire from books of elegant sentiment, or philosophical research, which he read in disregard of the advice or injunction to read none but works specifically religious. To such studies he has again and again returned, with an animated rebound from systematic common places, whether inculcated in private or in public instruction, and has felt the full contrast between the tone of the moral speculations or poetical visions of genius, and the manner in which the truths of the Gospel had been conveyed. He was not serious and honest enough to make, when in retirement, a candid effort to abstract these truths from the form in which they were thus unhappily exhibited, and try how they would appear in a better. He could easily have transferred them into this better form; or at least, if he could not, he had but a very small portion of that mental superiority, of which he was congratulating himself that his disgusts were an evidence. But his sense of the duty of doing this was, perhaps, less cogent from his perceiving that the Evangelical doctrines were inculcated by his relatives, with no less deficiency of the means of proving them true than of rendering them interesting, and he could easily discern that his instructors had received the articles of their faith implicitly from a class of teachers, or a religious community, without even a subsequent exercise of reasoning to confirm what they had thus adopted. They believed these articles through the hia-

bit of hearing them, and maintained them by the habit of believing them. The recoil of his feelings, therefore, did not alarm his conscience with the conviction of its being absolutely the truth of God, that under this uninviting form, he was reluctant to embrace. Unaided by such a conviction, and unarmed with a force of argument sufficient to impress it, the seriousness, perhaps, sometimes, rugged seriousness, of his friends, incessantly asserting his mind to be in a fatal condition till he should think and feel exactly as they did, was little likely to conciliate his repugnance. When, sometimes their admonitions took the mild or pathetic tone, his respect for their piety, and his gratitude for their affectionate solicitude, had, perhaps, a momentary effect to make him earnestly wish [that] he could abdicate every intellectual refinement, and adopt the entire assemblage of their feelings and ideas. But as the contracted views, the rude figures, and the mixture of systematic and illiterate language recurred, his mind would again revolt, and compel him to say—this cannot, will not, be my mode of religion." (Pp. 129—132).

Our author very properly censures the style in which religious instruction is often communicated. It is frequently barbarous, vulgar, and disgusting. His idea is right when he says that it appears to him "that Christian doctrine should be given in that uncoloured neutral vehicle of expression which is adapted indifferently to common serious subjects; which may, therefore, be called the language of generality; and which should become peculiar on any one subject, only just so far as that subject has indispensable peculiar terms." (P. 150). But it is certainly true that the mode of expression made use of by those who are deemed Evangelical, is widely different from the general standard of language. It is distinguished by a starch systematic cast of phraseology; "insomuch" says Mr. Foster, "that in reading or hearing five or six sentences of an Evangelical discourse, you ascertain the school by the mere turn of expression, independently of any attention to the quality of the ideas." (P. 145). On this important topic we copy the following impressive reflections.

"The proofs of an intellect superior, in some small degree at least, to the common level, accompanied by a moderate share of elegance and of correctness, are requisite to even the lowest form of what can be deemed good writing by cultivated and critical readers. It must have either these combined qualities, or an extraordinary measure of one of them. Superlatively strong sense will denominate a performance excellent, or at least, able, writing in the absence of all the graces, and notwithstanding a considerable degree of incorrectness. Below this pitch of single, or of combined quality, a book cannot, in a literary view, please, though its subject were the most interesting upon earth; and for acceptance, therefore, the subject is unfortunate in coming to those persons in that book. A disgusting cup will seem to spoil the finest element which can be conveyed in it, though that were the nectar of immortality.

"Now, in this view, I suppose it will be acknowledged, that the Evangelical cause has not, on the whole, been happy in its prodigious list of authors. A number of them have displayed a high order of excellence; but one regrets, as to a much greater number, that they did not revere the dignity of their religion too much to beset and suffocate it with superfluous offerings.

To

To you I do not need to expatiate on the character of the collective Christian library. It will have been obvious to you that a great many books form the perfect vulgar of pious authorship, an assemblage of the most subordinate materials that can be called thought, in language too grovelling to be called style. Now only suppose a man, who has been conversant and enchanted with the works of eloquence, refined taste, or strong reason, to become an enquirer after Evangelical truth, and in the outset to meet with a number of books of this class: in what light would the religion of Christ inevitably appear to him, if he did not find some happier delineations of it?" (Pp. 173—175).

Large as our quotations have already been, and obliged as we are to draw to a conclusion; we yet cannot quit the subject of ill-written and injudicious works, on topics of religion, without laying before our readers one other paragraph from this ingenious Essayist, with which we need hardly observe, that we most cordially agree.

"It is quite unnecessary to say, that the list of excellent Christian writers would be very considerable. But as to the vast mass of books that would, by the consenting adjudgment of almost all men of liberal cultivation, remain after this deduction, one cannot help deploring the effect which they must have had on unknown thousands of readers. It would seem beyond all dispute or question, that books which, though even asserting the essential truths of Christianity, yet utterly preclude the full impression of its character, which exhibit its claims on admiration and affection, with insipid feebleness of sentiment, or which cramp its simple majesty into an artificial form, at once distorted and mean, must be seriously prejudicial to the influence of this sacred subject, though it be admitted that many of them have sometimes imparted a measure of instruction, and a measure of consolation. This they might do, and yet convey very contracted and inadequate ideas of the subject at the same time. There are a great many of them into which an intelligent Christian cannot look; without rejoicing that *they* were not the books, or not alone the books, from which he received his impressions of the glory of his religion. There are many which nothing would induce him, even though he did not materially differ from them in the leading articles of his belief, to put into the hands of an inquiring young person; which he would be sorry and ashamed to see on the table of an infidel; and some of which he regrets to think may still contribute to keep down the standard of religious taste, if I may so express it, among the public instructors of mankind. On the whole it would appear, that a profound veneration for Christianity would induce the with that, after a judicious selection of books had been made, the Christians also had their *Caliph Omar, and their General Amrou.*" (Pp. 180—183).

Mr. Foster is seriously disposed to maintain that the greatest part of what is termed Polite Literature, by familiarity with which taste is refined; and the moral sentiments are, in a great measure, formed; "is fatally hostile to the religion of Christ." It introduces, he thinks, insensibly, a certain set of opinions which are not in unison with the principles of that religion, and trains the feeling to a habit alien from the Christian Spirit. And here he does not refer to writers obviously and professedly irreligious, who have laboured to seduce

the judgment into error, and the paſſions into view; but to the general aſſemblage of thoſe elegant authors who are held eſſential to a liberal education, and who are commonly regarded as favourable to both religion and virtue. It is *modern* literature too that he has principally in view; though of the ancients he obſerves that their writings "have continued to operate till now with their own proper influence, that is, a correctly heatheniſh influence, in the very ſight and preſence of Chriſtianity on the minds of many who have admitted the truth of that religion." (P. 185). He does not ſuppoſe us in any danger of adopting the fables of the Pagan mythology; for moſt readers are ſufficiently tired of Jupiter and Juno, of Apollo and Minerva. But the characters and ſentiments which the ancient hiſtorians, biographers, and poets lead us to admire are certainly not the characters and ſentiments which are recommended by the religion of Chriſt. Of our author's criticiſm on the Iliad we extract a ſhort ſpecimen, containing obſervations as juſt as they are refined. The reader of Homer, he ſays,

"Will find the mightieſt ſtrain of poetry employed to repreſent ferocious courage as the greateſt of virtues, and thoſe who do not poſſeſs it as worthy of their fate—to be trodden in the duſt. He will be taught, at leaſt it will not be the fault of the poet if he is not taught, to forgive an heroic ſpirit for finding the ſweeteſt luxury in inſulting dying pangs, and imagining the tears and deſpair of diſtant parents or wives. He will be inceſſantly called upon to worſhip Revenge, the real Divinity of the Iliad, in compariſon of which the thunder of Olympus is but a deſpicable pretender to power. He will be taught that the moſt glorious and enviable life is that to which the greateſt number of other lives are made a ſacrifice; and that it is noble in a hero to preſer even a ſhort life, attended by this felicity, to a long one which ſhould permit a longer life alſo to others. The dire Achilles, a being whom, if he really exiſted, it had deſerved a conſpiracy of nations to chain or to ſuffocate, is rendered intereſting, even amidſt the horrors of revenge and deſtruction, by the intenſity of his affection for his friend, by the melancholy ſublimity with which he appears in the funeral ſcene of that friend, by one momentary inſtance of ſomething like compaſſion, and by his ſolemn references to his own approaching death. A reader who has even paſſed beyond the juvenile ardor of life, feels himſelf intereſted in a manner that excites, at intervals, his own ſurprize, in the fate of this ſtern deſtroyer; and he wonders, and he wiſhes to doubt, whether the moral that he is learning be, after all, exactly no other than that the grandeſt employment of a great ſpirit is the deſtruction of human creatures. But this, my dear friend, is the real and effective moral of the Iliad, after all that critics have ſo gravely written about leſſons of union, or any other ſubordinate moral inſtructions, which they diſcover, or imagine in the work. Who but critics ever thought or cared about theſe inſtructions? Whatever is the chief and grand impreſſion made by the whole work, on the ardent minds which are moſt ſuſceptible of the influence of poetry, *that* is the real moral; and Alexander, and, by reflection from him, Charles XII. correctly received the genuine inſpiration." (Pp. 190—192).

On modern authors our ingenious Eſſayiſt is particularly ſevere. To the Polite Literature of a country he does not aſſign any claſs of writers directed

directly theological. That ſchool of thinking and of taſte in which cultivated minds are generally bred conſiſts of poets, moral philoſophers, hiſtorians, eſſayiſts, and the writers of fiction. All theſe he aſſerts, with very few exceptions, inculcate maxims and ſentiments which are far from being in uniſon with genuine Chriſtianity. It will probably not a little ſurprize our readers to find Addiſon and Johnſon accuſed of being hoſtile to Evangelical Religion. Our author complains that the many ſerious eſſays in the Spectator have not more of what he calls "a Chriſtian tinge;" and he alleges that the company with whom Addiſon aſſociated would have greeted him with a perfect ſtorm of ridicule, when he entered one of his celebrated coffee-houſes, on the day after he ſhould have publiſhed, in the Spectator, a paper, for inſtance, on the neceſſity of being devoted to the ſervice of Jeſus Chriſt. The mind of Addiſon, our author thinks, was not ſtrong enough to encounter ſuch ridicule. That of Johnſon, however, he acknowledges was; yet he thinks that Johnſon was not ſufficiently familiar with the ſimplicity of Evangelical truth. From the writings of this illuſtrious moraliſt, Mr. Foſter has quoted two ſhort paſſages, which he thinks juſtifies this charge; and as they are ſhort we give them to our readers. "the ſick chamber is a ſcene, where the higheſt and brighteſt of mortal beings finds nothing left him but *the conſciouſneſs of his innocence.*" (Rambler. No. 48). "Sorrow is not that repentance of crimes, for which, however, irrevocable, our Creator has promiſed to accept it as an *atonement.*" (Do. No. 47). We would differ from Mr. Foſter with reſpect; but we certainly ſee in theſe phraſes of Johnſon no dangerous doctrine. Our author ſeems to think that they exclude the proper atonement or ſatisfaction of Chriſt. If ſo he is, ſurely, under a miſtake. The phraſes themſelves imply no ſuch meaning; and we know, beſides, with the utmoſt certainty that no man was ever a firmer believer than Johnſon in that fundamental tenet of the Chriſtian faith.

We ſhall briefly advert to two other charges advanced by our author againſt this claſs of our writers. He ſays that they "commonly repreſent eternal felicity as the pure reward of merit;" and that they recommend "Anti-Chriſtian motives to action." (P. 275). He inſtances in the "love of praiſe," or of human applauſe. But in talking comparatively of human conduct, it is not very eaſy to avoid either the notion or the term of *merit*; and, in our ſtrictures on Mr. Overton's work, we have ſhewn that this expreſſion involves no hereſy, and is no way derogatory to the merits of Chriſt. With regard to the love of praiſe, we wonder what ſhould have led Mr. Foſter to regard it as an Anti-Chriſtian motive; for we think that it is fully ſanctioned and approved in the books of both the Old and New Teſtaments. On the whole, we ſuppoſe that the following ſentence will be reckoned uncommonly and unjuſtly ſevere.

"At the cloſe of this review of our fine writers, it appears to me a moſt melancholy conſideration that ſo many accompliſhed and powerful minds ſhould

ſhould have been in a world, where the nobleſt cauſe, which that world ever ſaw, was inviting their aſſiſtance, and that this cauſe ſhould have vainly ſought even their neutrality. They are gone into eternity with the guilt reſting on them of having employed their genius, as the magicians their enchantments againſt Moſes, to counteract the Saviour of the world". (P. 269).

A Letter from the Archbiſhops and Biſhops of the Province of Dublin to his Holineſs Pius VI. on the Conſtitution announcing the Condemnation of the Errors of the Synod of Piſtoria; with the Anſwer which they received by order of his Holineſs. To which is added a Letter from the Sacred Congregation of Propaganda Fide to the Eccleſiaſtical Truſtees on the Eſtabliſhment and Regulations of the Royal College of St. Patrick at Maynoth; with the Anſwer of the Truſtees to the ſaid Brief, and the elegant original Latin as [it] was printed by the College Printer, by order of the Truſtees. 12mo. Pp. 47. 8d. Coghlan, London. 1797.

THIS very ſhort pamphlet, with a very long title-page, came lately to our hands by chance: and as, among other things, it ſhews, in the teeth of the advocates for Popiſh emancipation, that the Church of Rome has *not* changed her doctrine reſpecting the perſecution of heretics, and her diſpenſing power, we think it neceſſary to take ſome notice of its contents. We paſs over the epiſtle of Archbiſhop Troy and his ſuffragans to the Pope, on their receiving his condemnation of the doctrines of the Synod of Piſtoria, and the anſwer of the preſident of the congregation *de propaganda fide*; though many things in both merit animadverſion: and proceed to that Preſident's Letter to the Truſtees of the College of Maynooth, and to their reply. Both of theſe will prove by the moſt undeniable inferences, that the above unſocial and dangerous tenets are, *at this day*, the doctrines of the Church of Rome, and of her faithful children the hierarchy of Ireland. The Preſident, in his official letter, ſanctioned by the Pope, after deſiring them to pay attention to the *morals* of the ſtudents under their care, comes next to the point of *doctrine*.

" The next object of your paſtoral care will be to provide for the young candidates for holy orders the wholeſome food of ſound doctrine to be by them tranſmitted to the next generation which will be the beſt means you can employ to prevent the introduction or the propagation of pernicious errors among your flocks.

And that this doctrine may be the ſound doctrine of the Church of Rome, he points out in the following paragraph, the pure ſource from whence that ſound doctrine is to be drawn.

" As many theological points are ſtill treated problematically in the ſchools, ſo that either ſide of the queſtion may be maintained without the imputation of error or a breach of peace, it will behove you to direct the attention of the ſtudents to ſuch authors as have treated the ſubject. Your choice

choice will naturally be directed to those two great luminaries of the Church, Austin and Aquinas. After the most diligent investigation, they have delivered opinions which have been revered by the wisest men of all countries and all ages, and have been sanctioned by the approbation of the Apostolic See."

He concludes with saying that students, thus instructed, "will excite the admiration of their opponents, and will induce them to glorify God in *truth and in spirit*:" which, in plain language, is neither more, nor less, than that it will enable them to pervert every Protestant in Ireland to the Popish faith!

Thus far the President of the Propaganda. Let us next see how Archbishop Troy and his suffragans echo back the sentiments of the President.

"In the instruction of youth, the hopes of the sanctuary, it will be of great importance to put before them the wholesome food of *sound* doctrine, as your Eminence very justly observes, and to caution them against noxious and suspected pastors. They must be taught to refrain from trivial and contentious discussion. In those questions which are treated problematically, the opinions of Austin and Thomas Aquinas, whose doctrine has obtained the highest commendations of the Apostolic See, will be the safest guides in their investigations."

We just stop to observe that the concluding sentence of this extract is in the English translation a very *faint* copy of the Latin: "St. Austin, and his most faithful interpreter St. Thomas," are both deprived of their *Saintship* in the translation: and the indecisive words "*will be the safest guides in their investigation*," melt away the strong and decided expression of the original, "*hos, tanquam duces et magistros in ejusmodi quæstionibus, amplectandos et sequendos curabimus:*" which is literally "we *will* take care that their doctrine *shall* be embraced and followed, as they are our guides and doctors in questions of the kind."

Let us now see what is the doctrine of these two luminaries of the Romish Church, (so warmly recommended *at this day* in the official letter of the Propaganda President, and so fervently adopted as their guiding stars by the Irish bishops) with respect to persecution and the dispensing and deposing power.

St. Austin, in a long letter *ad Bonifacium*, recommends *persecution*, by arguments indeed the most despicable, and by a most ridiculous and monstrous perversion of Scripture. "Schismatics cry out (he says) did Christ ever make use of *force*, or *compel* any one? He certainly did—I give them St. Paul as an example—Christ, they must acknowledge, first *compelled*, and then instructed him†." We will venture to pronounce that this Saint's *identification* of the *conversion* of St. Paul with the *persecution* of the Church of Rome, however it may

† Ep. 50. ad Bonifacium.

be

be *taught*, cannot be *believed* even by the Profeſſors of the College of Maynooth; and that the pupils muſt have their underſtanding completely diſciplined by the ſcourge of *authority*, before they can ſwallow the abſurdity. This Saint, this *Dux et Magiſter*, quotes Scripture here with as much propriety as the Doctors of the Sorbonne in the reign of Charles IX. who tell us that the *extermination* of heretics is undeniably a Scripture doctrine, "as it is written in the Book of Judges that Sampſon ſet fire to the tails of 300 foxes; by which foxes are plainly typified unto us the ſaid heretics, whom we ought to *correct* and puniſh *capitally*."

St. Thomas is, indeed, the faithful interpreter of his precurſor Auſtin; here Dr. Troy and his Suffragans have told the truth: the Saint himſelf ſhall confirm their verity on this point. He lays it down as an *axiom* that "a heretic, if he obſtinately perſiſt in his hereſy after a firſt and ſecond admonition, is firſt to be anathematiſed, and then put to death." (2da. 2dæ. quæſt. 11ma.) In his happy quotation of Scripture in confirmation of his axiom, he vies with his leader Auſtin. The quotation is from the vulgate tranſlation of the 10th verſe of the 3d chapter of St. Paul's Epiſtle to Titus, "Hereticum hominem, poſt primam et ſecundam correptionem *devita*." The laſt word, devita, he has choſen, in the face of the meaning of the original Greek*, and in oppoſition to the undoubted meaning of the Latin verb, to tranſlate, by implication, *kill, put to death, exterminate*, inſtead of *avoid, reject*.—But what ſignifies the perverſion of *Scripture*, when the perſecuting doctrines of the *Church* are to be eſtabliſhed, as we are told that the latter is "the *lively breaſt of Chriſt*," the former only "*lifeleſs ink* †." Or of what importance is a text of St. Paul, when weighed in the balance with an axiom of St. Thomas!

As to the other doctrine of the Church of Rome, the *diſpenſing* and *depoſing* power, it is taught in the cleareſt and moſt deciſive manner by St. Thomas, the Doctor whom the Preſident of the Propaganda recommends to the Iriſh Popiſh biſhops, and to the profeſſors of the College of St. Patrick at Maynooth, as the immaculate ſource of ſound doctrine; whom the Iriſh Popiſh biſhops declare they will follow as their guide and Doctor, and whoſe doctrines they pronounce they "*will* take care *ſhall* be embraced and followed!" This Doctor of the *preſent* Popiſh Church in Ireland tells us that although the Chriſtian ſoldiers obeyed the commands of Julian the Apoſtate, it was only becauſe the Church *at that day* had not the *power* of bridling the civil magiſtrates (terrenos principes compescendi) but that the real doctrine of the Church, which, of courſe, is to be acted upon whenever ſhe has *power*, is delivered by Gregory VII. in a council at Rome. "We, following the ſtatutes of our predeceſſors, do, by our apoſtolic autho-

* καραιτου.

† Oration of Ludovicus, a canon of the Lateran Church, before the council of Trent. Apud Jewel's Defence.

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rity, absolve all those from their oath of fidelity, who are bound to *excommunicated* persons either by fidelity or oath—till the excommunicated persons have made proper satisfaction."

We recommend these plain facts to the consideration of those *very candid* gentlemen, who, both in and out of parliament, make old father Time speak the language of Moliere's Mock Doctor, "Nous avons changé tout cela." It appears that, like the Doctor, they speak without book; and that Time has made no change in the doctrines, though the practice is happily cramped by existing circumstances; while the true children of Rome exclaim inwardly with St. Thomas, "Ecclesia non habet potestatem terrenos principes compescendi!" We would likewise venture to recommend to the abovementioned *very* candid gentlemen, a little attention to the subject in debate: it is in its consequences of the highest importance. Above all, we would earnestly intreat them, for their own sakes, not to boast of their ignorance, while they pronounce most decidedly on the matter in dispute. Whoever does so, whoever sets out with saying that his habits, &c. have never led him to consider a question which depends on facts, on a knowledge of times past, as well as of the present, and at the same time magisterially decides upon it, instead of conviction, will produce ridicule; "*risu populum quatit.*"

We had no thoughts of looking into St. Thomas for any thing more than what belonged to the two questions of persecution, and of the dispensing and deposing power: but, in turning over his voluminous work, we stumbled on a variety of matter, which, as we had not dealt deeply in the study of the *Schoolmen*, incited first of all our astonishment, and afterwards, our indignation and abhorrence. That the Church of Rome, *at this day*, and at a time when men, who call themselves Protestants, are endeavouring to persuade us that the old follies, absurdities, and iniquities of the schools are done away, that time and knowledge, in spite of the wou'd-be successor of St. Peter, in spite of St. Austin and St. Thomas, and in spite of the present sinful trustees (and future saints) of the college of St. Patrick, have obliged it to lower its tone, and to envelope what it is determined not to change, in a tenfold disguise, should have recommended this Schoolman, and Popish saint as the repository of knowledge and doctrine, is inconceivable. But it is still more inconceivable that the Irish Popish bishops (considering the circumstances in which they stand, and indeed in any circumstances) should have published this mandate, along with their filial and hearty acquiescence, and thus have exposed their nakedness and their shame.

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* He takes care, in the same place, to tell us that all heretics are *excommunicated* persons: *ergo*, to speak in the stile of St. Thomas, it is only because the Popish Church of Ireland has not *power*, that Geo. III. an *excommunicated* person, now sits upon the Throne. Vid. 2da. 2dæ. qnæst. 12. Art. 2.

Were

Were we to recite all the follies, impertinences, and groſſneſs of this *Dux et Magiſter* of the College of St. Patrick, a volume not leſs than his own would be neceſſary; we ſhall content ourſelves with laying before the public one or two.

Proteſtants reſt ſatisfied with the little that is ſaid of angels in the Holy Scriptures, knowing that if more had been neceſſary for a Chriſtian, more would have been revealed. Not ſo St. Thomas: he is as well acquainted with the hierarchy of angels as the divines of the College of St. Patrick are with the numerous gradations in the Romiſh hierarchy. He can tell you how they think and how they act with as much minuteneſs and certainty as the members of the college could anatomiſe the thoughts, and paint the daily exertions of mind, of one of their own ſtudents; he informs us that the *lower orders* of angels are the guardians of individuals, that *archangels* preſide over provinces, *principalities* over human nature at large, *powers* over devils, and that *dominions* are entruſted with the care of inferior angels. That each individual has only one guardian angel; but that a prelate, beſides this guardian angel, is illuminated by an archangel, or a principality. That angels ſometimes fight (*pugnant*) in the cauſe of their particular charges —that the ſame guardian angel ſerves both for the mother and child, while it remains in the womb; with an *et cæterâ* without end of angelic matters equally certain and edifying.*

Paſſing from this tranſcendent ſubject, the Doctor deigns to treat of mere mortal and carnal affairs, which he handles, to all appearance, *con amore*. His inveſtigation of the paſſion of the ſexes, his minute delineation of its *phyſical* effects (in order, no doubt, that the Confeſſor may be maſter of his ſubject, may be able to get to the bottom of theſe myſterious matters, that he may aſcertain the appropriate penance) is likely, inſtead of tending to purity of life, either in the young confeſſors, or their penitents, to produce a plentiful race of St. Thomas—begotten Iriſhmen, who may be afterwards moulded by the elder prieſts, who are paſt the labours of the younger, into an excellent revolutionary army of the Church, by the help of the ſaint's doctrines of perſecution and the diſpenſing and depoſing power. The articles in St. Thomas *de Virginitate*, *Luxuria*, *de Oſculis*, &c. are convincing proofs of what we here advance. Upon theſe we permit the Doctors of Oxford and Cambridge, and thoſe who have attained a doctorial age, to caſt their eyes. But, however *proper* the minute examination of theſe tickliſh queſtions may be thought by the Church of Rome, and the truſtees of the College of St. Patrick, however neceſſary they may deem them to the inſtruction of their ſtudents who aſpire to the honour of the Confeſſor's chair, in order that they may be able to ſearch out and diſcriminate all the variety of ſhades of the ſexual paſſion in their male and female penitents, we pronounce our VETO to

* Thom. Aquin. Summa, 1ma. pars, quæſt. 106—113, where the reader will find many things equally extraordinary and edifying. The various articles on the Virgin Mary, and they are many, are highly worthy of peruſal.

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the peruſal of them by any freſhman, undergraduate, &c. in either Univerſity. As to the members of the Scotch Univerſities, they are ſo devoted to metaphyſics, to what they call the ſtudy of mind, that, like St. Paul in certain circumſtances, they hardly know whether they are in or out of the body, or indeed whether they have a body; they therefore may venture to take a peep at theſe phyſical queſtions; yet, perhaps, it would be prudent even for them to abſtain from the peruſal.

The obvious concluſion to be drawn from this ſmall pamphlet, thus imprudently ſent into the world, is, that no change has taken place in the Church of Rome with regard to the doctrines inimical to Proteſtant governments: and that ſhe is *now*, as formerly, deeply tinged with the folly and groſſneſs of the ages of darkneſs. The court of Rome, and the Iriſh Popiſh hierarchy, here flatly contradict their Popiſh and Proteſtant defenders in this country, declaring their Church to be *unchanged* and *unchangeable*.

Report of the Trial at Bar of the Hon. Mr. Juſtice Johnſon, one of the Juſtices of his Majeſty's Court of Common Pleas in Ireland, for a Libel, in the Court of King's Bench, on Saturday, the 23d Day of November, 1805. Pp. 122. 2s. 6d. Butterworth, London; Burnſide, Dublin. 1806.

THE trial of a *Judge* for a *libel* is ſomething ſo perfectly novel, in our Courts of Juſtice, as to excite the public attention in a very extraordinary degree. The mind of an Engliſhman is ſo apt to aſſociate every thing that is juſt and honourable, and dignified, and praiſeworthy, with ſuch a character, that it revolts with horror from the contemplation of a charge, the object of which is to fix on it every quality of an oppoſite nature. And in exact proportion as this horror is excited, will be the rigid circumſpection, the ſcrupulous nicety, with which it will examine the proofs of an accuſation, ſo foul, and ſo heinous, when preferred againſt a perſonage of this deſcription. It is in this temper, and with theſe feelings, that we ſate down to peruſe this trial, which, on various accounts, we conſider as one of the moſt important that have occurred for many years paſt. Important certainly it is, as it affects the character of a Judge, till now unimpeached, of a Judge, who, before he was appointed to that high ſituation of confidence and reſponſibility, had holden different poſts of importance, and had diſcharged the duties of each, with honour and integrity unqueſtioned and unqueſtionable. But it is of ſtill greater importance, as it concerns the general adminiſtration of criminal juſtice in this country, the rules of evidence, and the verdicts of juries. And all theſe, in our eſtimation, are moſt deeply implicated in the trial before us.

This caſe, however, differs from moſt proſecutions for ſimilar offences, inaſmuch as no queſtion aroſe reſpecting the libel itſelf—

that

that is, whether it was or was not a libel; it being admitted to be a libel as well by the defendant as by the profecutor. The only points for conſideration, then, were, whether this libel was written by Mr. Juſtice Johnſon, and whether it was publiſhed by him, as averred, in the county of Middleſex. Our obſervations on this latter part will be brief; but on the former, from the conſequence attached to it, we ſhall expatiate ſomewhat at large. In order to compreſs what we have to ſay on the ſubject into as ſmall a compaſs as poſſible, as well as to ſet the queſtion (ſtripped of all extraneous matter) in a clear point of view, we ſhall give that part of the evidence which goes to prove or to diſprove the fact of authorſhip, in oppoſite columns. Our readers will then be able to judge of its weight, and, at leaſt, as competent to decide on it, as the jury before whom it was tried.

It would be the height of preſumption in us to aſſert, in oppoſition to the unanimous opinion of the four Judges, that the caſe, cited by the Counſel, of the ſeven Biſhops, was an analogous caſe; or that the fact of the libel being publiſhed in Middleſex, by the *agency*, or *inſtrumentality* of the defendant, was not proved. But it would be deteſtable hypocriſy in us to ſuppreſs our *opinion* on the ſubject; and not to ſay, that after the moſt attentive peruſal of the arguments of Counſel, and of the ſentiments of the Judges, we cannot, for the life of us, diſcover any difference in the *principle* of the two caſes; nor can we perceive that the golden rule of law, *requiring the beſt evidence of which the nature of the caſe will admit*, was obſerved in the very unſatisfactory proof of publication adduced on this extraordinary trial. The Judges ſeem to have thought it important, in conſidering the application of the caſe of the ſeven Biſhops to the preſent caſe, that the remonſtrance preſented by theſe prelates to the King was *no libel*. But that, with humble deference we contend, had nothing to do with the queſtion. Whether, in point of law, it was or was not a libel, did not ſignify a ſtraw, as to the argument built on the proceedings. It was ſufficient that it was then deemed a libel; and the only point for conſideration was, whether the proof of publication in Middleſex, required in that caſe, was not that kind of proof which had not been ſupplied in the preſent caſe, though indiſpenſibly neceſſary to ſupport the charge. The Judges decided that it was not;—we bow to their authority;—though we cannot agree with their concluſion.

Before we proceed to give the evidence, on both ſides, relating to the fact, of Judge Johnſon being the author of the libel, we ſhall ſtate the condition of the different witneſſes, as collected from their own depoſitions; and the neceſſity of this ſtatement our readers will immediately acknowledge, in a caſe in which much, very much indeed, depended on *comparative credibility*.

The witneſſes for the Crown were *four* in number; viz.—1. Mr. Richard Waller, *Solicitor to the Commiſſioners of Cuſtoms* in Ireland;—2. Mr. Charles Ormſby, an Attorney;—3. Mr. Joſhua Nunn, "*Second Remembrancer of the Court of Exchequer, one of the Deputies there, and*

and one of the Secondaries there;—4. Mr. John Edwards, *Solicitor to the Revenue.*

The witneſſes for the Defendant were *five* in number; viz.—1. Sir Henry Jebb, a Phyſician;—2. Dr. Hodgkinſon, Senior Fellow of the Univerſity of Dublin;—3. Mr. Archdale, a Solicitor;—4. Mr. John Giffard, the moſt ſtaunch defender of the King and Conſtitution, in Church and State, and the moſt ſtrenuous oppoſer of traitors and rebels;*—5. Mr. Caffidy, formerly an Apothecary.

Evidence for the Proſecution.

Mr. Richard Waller.

Q. Do you believe that (the firſt letter) to be the hand-writing of Mr. Juſtice Johnſon?

A. I do, Sir.

Q. Have you any the leaſt doubt that it his hand-writing?

A. I do not feel that I have a doubt in my mind but it is his hand-writing.

Q. As to the body of the letter you ſay you entertain no doubt of it?

A. Indeed, Sir, I have as little doubt as any man can have on any ject.

Q. Have you examined, with equal care that paper? (the ſecond letter)—have you the ſame opinion of that as of the other?

A. I have no doubt; I entertain as little doubt it is the hand of Mr. Juſtice Johnſon, as I can on any ſubject whatever.

In his *cross-examination* Mr. Waller ſaid he had not ſeen the Judge write ſince June, 1801.

Q. I would beg of you to look at theſe papers, they ſeem to me remarkably well-written; did Mr. Juſtice Johnſon always write ſo clearly and ſo neatly as that?

A. No, he did not.

Q. His opinions were not ſo written?

A. Not quite ſo ſmall.

Q. Nor quite ſo fair?

Evidence for the Defence.

Sir Richard Jebb *examined.* He ſtated, that he had been *extremely* intimate with Judge Johnſon for about thirty years; had been conſtantly in the habit of correſponding with him, every week; and had been "*intimately acquainted with his hand-writing for twenty years conſtantly, down to the preſent time.*"

Q. Look very carefully at theſe papers, becauſe you cannot have ſeen them before. From your knowledge of his hand-writing, do you believe this (the firſt letter) to be his hand-writing?

A. I do believe this is not the hand-writing of Judge Johnſon.

Q. Look at this (the ſecond letter).

A. This ſtrikes me to have leſs ſimilitude than the other.

Q. Is that hand-writing a leſſer or fairer hand than Judge Johnſon writes?

A. His hand in general was larger and freer, and the turns of the long-tailed letters are different from his.

Q. From your idea of his hand-writing, by ſeeing it for ſo long a period, do you think this is his hand-writing?

A. My belief is, that it is not.

Q. Your belief is not founded on compariſon?

A. No, from my long knowledge of his habit of writing.

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* We do not collect this from the depoſition of this honourable man, but from our perſonal knowledge of his conduct and character. But of this more hereafter.

A. His

Evidence for the Prosecution.

A. His general hand was free, but more like the words "Affairs of Ireland."

(N. B. These words were written in quite a different hand.)

Q. You admit this writing is much more fair and small than the general hand of the Learned Judge?

A. It is much fairer and smaller than his common writing.

Mr. Charles Ormsby examined;—he stated, that he had known the Judge 20 years, and had seen him very often write franks, and had also seen opinions of his writing.

Q. Be so good as to tell us whether you believe that (the first letter) to be Mr. Justice Johnson's hand-writing?

A. The general tenor I do apprehend to be his hand-writing.—The general body I apprehend to be his writing. The general writing (of the second letter) I believe to be his hand-writing, from the best opinion I can form.

Cross-examination.

Q. You had an opportunity of seeing his corrected pleadings?

A. Yes; and I have had franks from him before he was a Judge; and have seen his signature since he was a Judge, such as a signature to affidavits; but I do not recollect seeing any of his letters immediately after he was a Judge.

Q. Was the character of his hand-writing to the corrected pleadings as correct as that?

A. They were rather of a looser hand than this—this seems to be written more close; but the casting of the letters is the same, particularly the letter I; and the corrected pleadings was rather a wider hand. The letter I, in particular, is like the letter he signs his name—Johnson. The hand-writing to opinions, or pleadings, was what I call a more scattered hand.

Q. As large as the hand to pleadings?

Evidence for the Defence.

Q. I think I understood you to have said, that your acquaintance with his hand-writing has gone on without interruption?

A. There never has been an hour's interruption.

In his *cross-examination*, Sir R. Jebb said, that the hand-writing of the letters was "very dissimilar to Judge Johnson's," but that a man less acquainted than himself with the Judge's writing, might think there was some general resemblance:—that he had seen the Judge write "to crowd as much in as he could," and on a brief, and that "on all occasions" he had "seen him write a larger and freer hand."

Dr. Hodgkinson *examined*. He stated himself to be nearly related to the Judge, to have corresponded with him, "without interruption," for "upwards of twenty years," and to have seen him frequently write.

Q. From your general knowledge of his character of writing, do you believe that to be his hand-writing? (shewing him the first letter).

A. I do not believe it to be his hand-writing.

Q. Look at the other (the second letter).

A. *This is so totally a different hand*, particularly at the beginning of it, *that I have no hesitation in saying it is not his hand-writing*, as I believe.

Cross-examination.

Q. With respect to the first, you seemed to take pains to look over it?

A. I did so, because an abstract piece of writing of this kind being produced to me now, for the first time, at a distance from my own country, it is necessary that I should carefully examine it, and especially as at first view it has some general appearance.

Q. You was at the same distance from your native country when you looked at the second paper, and therefore why did you take less time in looking at it than at the first?

Q. He

Evidence for the Proſecution.

A. No, this ſeems to be a contracted hand.

Q. He wrote a worſe character in pleadings?

A. It was a looſer and a larger hand, and not written with the care which appears in this, of putting ſo much on the paper.

Joſhua Nunn, examined. — He ſtated, that he had known the Judge ſince 1792, that he had ſeen him write frequently, that he knew the character of his hand-writing, and that he had examined the letters, containing the libel, before.

Q. Tell me whether you believe that (the firſt letter) to be in the hand-writing of Mr. Juſtice Johnſon?

A. I do believe this to be of the hand-writing of Mr. Juſtice Johnſon.

Q. Do you believe that (the ſecond letter) to be the hand-writing of Mr. Juſtice Johnſon?

A. I do, Sir.

In his *cross-examination* Mr. Nunn ſaid he had not ſeen the Judge write ſince June, 1801.

Mr. John Edwards *examined.* He ſtated himſelf to have been clerk to the Collector to the Revenue from 1794 to 1802; that is, from the age of 16 to 24, that he had had frequent opportunities of ſeeing the Judge's writing, and that he *ſuppoſed* he could form a judgment whether a paper was his writing or not.

Q. Do you believe it (the firſt letter) to be his hand-writing?

A. I do, Sir, from the opinion that I can form; to the beſt opinion I can form, I believe it to be Mr. Juſtice Johnſon's hand-writing.

Q. Seeing the general character of the hand-writing, do you ſpeak to that (the ſecond letter) alſo?

A. I conceive it to be the hand-writing of Mr. Juſtice Johnſon, according to the beſt opinion I can form of it.

Evidence for the Defence.

A. This latter is ſo very unlike Judge Johnſon's writing, particularly in the beginning of it, that it took me leſs time to form an opinion of it than of the firſt paper writing.

Q. Then you have no doubt as to this not being his hand-writing?

A. It is not, particularly in the beginning, at all like it. I will not ſay there are not ſome words like, but the general appearance of it is very unlike.

Q. Did you look at the word "could?"

A. I did not particularly obſerve that word in theſe papers.

Q. How do you ſpell it?

A. C-o-u-l-d; I believe it is uſually ſo ſpelt.

Q. How does Judge Johnſon ſpell it? does he ſpell it with the "l," or without it?

A. I have found that he has ſpelt it both ways.

Q. Can you take upon yourſelf to ſay, that you took particular notice of the words *ſhould* and *could*, to ſee how he ſpelt them in the papers now ſhewn to you?

A. Certainly *not particularly*, it was hardly poſſible to do ſo under the circumſtances, and in the manner in which they have now been produced to me; nor do I believe that he has ſpelt them in the papers now ſhewn to me.

Q. It was the general character then of his hand-writing that you looked at?

A. Yes.

Q. You ſaid that you had ſeen his writing frequently; what was the nature of that writing?

A. Letters and notes.

Q. When written?

A. Some a long while ago; ſome within theſe few months.

Q. I believe you have paid particular attention to the words *could* and *would* in Judge Johnſon's writing?

A. In

Evidence for the Defence.

A. In the papers now ſhewn to me I did not, it was ſcarcely poſſible for me to do ſo under the circumſtances in which I have now firſt ſeen them; in other writings of his I have certainly done ſo, and have ſeen him ſeveral times and on different occaſions ſpell theſe words in both ways.

Q. I take it you obſerved that circumſtance before this proſecution?

A. Certainly long before.

Q. Who was it that pointed it to you that the words *could* and *would* were ſpelt that way?

A. Without an "l." I had heard it, I believe, rumoured through the Four Courts in Dublin, that that circumſtance had been faſtened upon by the proſecutors, and that it had left no doubt of his being the author of theſe papers.

Q. You heard it by common rumour?

A. Yes.

Q. Then as you have heard there was that diſtinguiſhing feature, I ſhould think that on referring to theſe letters you would take particular notice of it?

A. Having heard the obſervation, I in conſequence of it have looked over, and examined many writings of Judge Johnſon's, ſome written many years ago; and I have found that he ſpelt theſe words both ways, therefore, even if it had been practicable, I ſhould not probably have directed my attention to this circumſtance upon the preſent occaſion.

Q. I am ſure you muſt have ſhrewdneſs enough to ſee that it would be very material to obſerve whether *could* and *ſhould* were wrote in the uſual way that they are written or not?

A. I think I have already explained why, even if practicable, it is not probable that I ſhould now direct my attention to that circumſtance;

Evidence for the Defence.

Judge Johnſon, like moſt other perſons, writes them in both ways.

Q. What would you ſay to his writing them differently ſince the proſecution?

A. Of that I know nothing, not having obſerved it.

At the cloſe of his examination the Doctor ſaid, that he had come to England principally on his own buſineſs, and never conceived, till the Monday before the trial, that he was to be called as a witneſs on it.

Mr. Archdale *examined*. He ſtated himſelf to have been intimately acquainted with the Judge for 14 or 15 years, to have correſponded with him, to have ſeen him write *lately*, and for *the courſe of ten years*, to have been an aſſiſtant to Mr. Waller, and to have had more frequent opportunities of ſeeing the Judge write than Mr. Waller had.

Q. In your judgment, is that (the firſt letter) the hand-writing of Judge Johnſon?

A. In my judgment of Judge Johnſon's writing it is not.

Q. Have you any doubt?

A. Upon my word, *I have no doubt in the world.*

Q. What is your opinion of the ſecond letter?

A. My opinion is, that it is not Judge Johnſon's hand-writing, *nor do I think it any way like it; no ſimilitude at all to it.*

Nothing material to the point occurred in the *croſs-examination* of this witneſs; in his *re-examination* he added, that Judge Johnſon's hand was "a fair and larger hand" than the hand-writing in the letters.

Mr. John Giffard examined. He ſtated that he had known Judge Johnſon more than 30 years, though he had been "but little in the habit of ſeeing him write;" that, however, he had ſeen him write "within this week." Upon the two letters being ſhewn him, ſeparately, he ſwore, that

Evidence for the Defence.

that he did not believe them to be the hand-writing of the Judge.

In his *cross-examination* he said, that the first letter was more like the Judge's hand than the second. "The one is a crampt hand—the Judge's is a loose dashing hand."

Q. That is not such a one as the Judge writes?

A. No, it is not.

Being shewn the second letter again, he was asked, "Does the cut of these letters resemble Judge Johnson's letters?

A. If you suppose the transverse lines to be parallel to the plane of the horizon, then the writing shewn me is more perpendicular to that plane than Judge Johnson's.

Q. You could not be imposed on then so much as to believe it his?

A. No.

Q. You say that this hand is larger than yours, and that Judge Johnson's is larger than yours; this writing, then, may be Judge Johnson's?

Evidence for the Defence.

A. O, Sir, that is a gross *non quitur*.

Mr. David Cassedy *examined*. stated, that he had known Mr. Justice Johnson for 25 years, had been educated in the same city with him and had been in the habit of corresponding with him "generally to this day." Being shewn the *first* letter, he said, "There is some resemblance."

Q. From your knowledge of the character of his writing, do you believe it to be his?

A. I rather think it is not, for his is a more diffuse and larger hand.

Q. Is the character of that hand writing more stiff than you think Judge would write?

A. I think it is.

Q. Look at the other paper.

A. I do not think the second is like as the first.

Q. Putting the same question again to you, do you think either of the his hand-writing?

A. I think neither.

Such is the evidence on both sides. Our readers will form their own opinion of it. *Our* opinion most decidedly is, that the weight of evidence, whether we consider the opportunities enjoyed by the respective witnesses, of acquaintance with the hand-writing of the Judge, or the decision with which they speak, is in favour of the defendant. But whatever difference of opinion may obtain on that point; we think there exists not a man bold enough to deny this fact, that the evidence was such as must, of necessity, throw such a degree of doubt and uncertainty about the case, as, whenever it appears, is invariably by the mild spirit of the British law, made to favour the party accused. That this is the course constantly pursued in all our Criminal Courts, at the Old Bailey especially, where the Judges never fail to close their charges to the Jury, with an exhortation to give the prisoner the benefit of any doubt that fairly arises in their minds, we appeal to the knowledge of every man, in the habit of attending these courts. Those minds, in which the contradictory evidence produced on this trial could not, or did not, raise such doubts, must be very differently constructed from any minds of which we have any conception. But we now come to a very delicate part of the question—the Judge's charge. Here we advance with fear and trembling. Restrained, on the one hand, by our great respect for the character and

high ſtation of his Lordſhip; and ſtimulated, on the other, by a ſenſe of public duty, by an earneſt deſire to promote truth and juſtice, we feel at a loſs how to act. Actuated, however, by the beſt of motives, we will boldly proceed, aſſerting that right of free diſcuſſion, which Britons alone, of all the nations of the earth, enjoy, but not treſpaſſing beyond thoſe bounds which prudence and decorum alike preſcribe.

"His Lordſhip," we are told, "read over the evidence of Mr. Waller, Mr. Ormſby, Mr. Nunn, and Mr. Edwards, without any particular comment, farther than that from the official ſituations they held, they were perſons who appeared to be every way competent to identify the hand-writing of the defendant.

Now, with all due deference, we ſubmit, that as all the obſervations of his Lordſhip, on the evidence for the defendant, had a direct tendency to diſcredit the teſtimony of his witneſſes, it might not have been amiſs—as the merciful ſpirit of the Engliſh law, too, always conſiders a Judge as Counſel for the priſoner—to remark, that three out of the four witneſſes for the proſecution were officers of the Crown, and might therefore poſſibly be ſuppoſed to have ſome little bias on their minds. Not that we mean even to inſinuate, in the moſt diſtant manner, that an officer of the Crown is not as honourable a man, and as unlikely to forſwear himſelf, as any other man upon earth. Far be any ſuch unworthy ſuppoſition from our minds. We only ſuggeſt what, as it appears to us, would have been a ſtrong mark of impartiality in a Judge, without at all going out of his way. Beſides, it could not eſcape obſervation, that the Viceroy of Ireland, in which country theſe witneſſes held public ſituations, was not very ſcrupulous in the diſmiſſion of public officers, who preſumed to differ from him, even in the conſcientious diſcharge of their duty.

The Chief Juſtice laid a great ſtreſs on a cock-and-bull ſtory repeated by Sir Richard Jebb, of a perſon in Dublin who wrote ſo like Judge Johnſon, that the two hands could not be diſtinguiſhed; and that he had written the letters containing the libels; but by *whom* he was told this, or whether he believed it, does not appear from his teſtimony. But an inference is drawn from this, that he did believe it, and that therefore when he ſaid that the writing of the libellous letters was not like the writing of the Judge, he muſt forſwear himſelf. In our mind ſuch an inference is not at all ſanctioned by the evidence (ſuppoſing it to be here correctly reported) and is much too ſtrong to be looſely drawn. It is obſervable, too, that Sir Richard Jebb ſwore that he had ſeen the hand-writing of the Judge forged in franks, long before this libel was written. But the Chief Juſtice purſues this (as it appears to us, *miſtaken*) idea. "The courſe of the examination of the witneſſes tends to the inference, that although two perſons wrote ſo much alike that their writing could not be diſtinguiſhed. yet that what is ſuppoſed to be the hand-writing of one of them, has no reſemblance to the character which it profeſſes to have imitated." Now, if ſuch be the courſe of the examination of the witneſſes, that exa-

examination muſt be moſt incorrectly detailed in the printed trial before us, for moſt certainly, we neither did nor could, draw from it any ſuch inference as that which is here imputed to his Lordſhip. It never appears to have been ſuppoſed, by any one of the witneſſes in queſtion (admitting the accuracy of the printed trial), that the libellous letters were written by the ſame perſon who forged the Judge's hand-writing ſo ſucceſsfully. Dr. Hodgkinſon plainly ſays, that the forged writing was produced to him by the Judge's brother, "to ſhew how eaſy it was to counterfeit the Judge's hand-writing." And ſurely it was natural enough, when it was known that the charge was to be ſupported by the ſimilarity of the hand-writing, for a near relative of the party accuſed to ſhew the dreadful uncertainty of ſuch a criterion of guilt, by producing a perſon who, it was very well known, wrote ſo much like the Judge, that the writing of one might be eaſily miſtaken for that of the other. But the confuſion of Sir Richard Jebb's head gave to this natural proceeding a ſuſpicious aſpect, and the Counſel for the Crown took advantage of it; while the matter coming unexpectedly on the defendant's counſel, who, it appears from the remark of one of them, had no previous knowledge of the tranſaction, the Judge's brother, Mr. Thomas Johnſon, who was preſent, and who could, we doubt not, have cleared up this apparent myſtery in a ſatisfactory way, was not called. Perſiſting, however, in the ſame notion, his Lordſhip farther adds, "the only concluſion I can draw is, that it appears very inconſiſtent, that a perſon ſhould be ſaid to write ſo like Judge Johnſon, that the ſtyle of the one cannot be diſtinguiſhed from the other; and yet that witneſſes ſhould afterwards come into court, and pretend that there is no ſimilitude between *their* writing." The *inconſiſtency* here talked of, can be viſible only to thoſe who can diſcover in this trial what, after the moſt attentive peruſal, and re-peruſal of it, we have been unable to find.

"As to Mr. Archdale," his Lordſhip ſtill addreſſing the Jury, ſaid, "it may be neceſſary for you to attend to the demeanour of this man. He has ſaid, upon his oath, that if, upon his going out of court at this late hour of the evening, any perſon whom he did not know, was to aſk him to walk with him to Whitechapel, he would go with him; and he alſo tells you, he went to a houſe in Dublin, *only because he was not afraid to go any where*: ſuch a mode of giving evidence in a Court of Juſtice, certainly throws great diſcredit on the teſtimony of any witneſs."

Mr. Archdale, on his examination, ſwore that he went to the houſe in queſtion with Mr. Giffard, a barriſter. "Q. How came you to go with him?—A. *Becauſe he aſked me*, and I am not afraid to go any where." Either his Lordſhip's charge or Mr. Archdale's evidence muſt, ſurely, be incorrectly taken. We ſhall only farther obſerve on this part of the charge, that nothing but his Lordſhip's ignorance of the habits and diſpoſition of Iriſhmen, could have led him to diſcredit their teſtimony upon oath becauſe they have more wildneſs and eccentricity about them than Engliſhmen.

We now come to consider a part of this charge which strikes us as the most extraordinary passage we ever read in any production purporting to bear that stamp of solemnity which every portion of a Judge's charge must bear. But before we quote it, we must extract that part of Mr. Giffard's evidence which gave rise to it.

"Q Of what profession are you?—A. At present I am of none. I held an office in the Revenue, but was turned out by Lord Hardwicke.—Q. Why?—A. For that, being a Protestant, I moved a Petition, which was presented to the Imperial Parliament, praying them to sustain the King and Constitution.—Q. How do you know this was the cause of your dismissal?—*A.* Lord Hardwicke told me so."

Now, we beg the particular attention of our readers to the Chief Justice's observation on this part of Mr. Giffard's evidence.

"As to what has been told you by the next witness, Mr. Giffard, respecting Lord Hardwicke's having turned him out of office *because he was a Protestant*, it is a libel on the Noble Lord's Character, to suppose there can be *truth* in such a statement. If it was possible *that Lord Hardwicke*, or any other man, *had been base enough so to have acted*, it is *not at all probable* that he would have been hardy enough to have avowed it, *as the witness tells you he is done.*"

Now here we would contend against all the Judges of the land, were it possible they could be opposed to us on such a point, that if a witness of unimpeached character, swears that a fact, within his personal knowledge, did happen, no argument founded on the *improbability* of such fact can possibly be urged against the credibility of his testimony. If the fact did not happen, Mr. Giffard was guilty of wilful and deliberate perjury; it was a point on which he could not be mistaken; it did not admit of *misconception*; it was not susceptible of two *interpretations*; it must, therefore, have happened, precisely as he stated it, or he must be wilfully perjured. To oppose the plea of *improbability* to the truth of such testimony, is to——but we forbear; we would not for the world hurt the *feelings* of the Chief Justice; and we have recently been told, for the first time in our lives, by high authority, that to hurt the feelings of a public man, by a discussion of his public conduct, is *libellous*. Here again we bow to the authority, though we enter our solemn protest against the *dictum*. We have, however, a great deal more to say on this extraordinary passage. In the first place, we conclude, that the Chief Justice's words must be reported incorrectly; for our readers will perceive, in a moment, that Mr. Giffard did not say what the Judge is here made to assert that he did say. Mr. Giffard did not, certainly, say that Lord Hardwicke turned him out of office *because he was a Protestant*, but because he (being a Protestant) moved a certain Petition against *Catholic Emancipation*. Now, we can very easily conceive, that Lord Glenborough, who formed a part of that Administration, by which Lord Hardwicke was appointed Viceroy of Ireland, and which came into power on the very principle of a determined opposition against the monstrous

monſtrous claims of the Iriſh Papiſts, muſt naturally feel a conſiderable degree of indignation at any imputation caſt upon the ſaid Viceroy, for diſmiſſing a truſty and approved ſervant of the King, only for oppoſing thoſe very claims. And if this had been intended as a ſarcaſm on the Viceroy (however we might have thought it miſplaced in a judicial charge) it would have paſſed unnoticed by us. But the ſolemnity of the occaſion, and the high character of the Judge, forbid us to entertain any ſuch ſuppoſition. We can, then, only expreſs our aſtoniſhment, that a fact notorious to all Ireland, a fact which had been rendered the ſubject of public diſcuſſion; on which reſolutions had paſſed publicly in the Municipal Aſſembly of Dublin, ſhould have been ſo perfectly unknown to his Lordſhip, as to induce him rather to ſuſpect a moſt reſpectable gentleman of wilful and unprofitable perjury, than to give credit to his aſſertion of the truth of ſuch a fact.

For our part, we have been long acquainted with every circumſtance attending this diſgraceful tranſaction; and ſhould have commented on it, with appropriate ſeverity, but for particular circumſtances, partly of a public, partly of a private, nature. Since, however, a doubt has thus been caſt upon it, it would be the height of injuſtice to a moſt meritorious individual, and, indeed, a dereliction of public duty, were we any longer to perſevere in the cautious plan of ſilence which we have hitherto purſued. Beſides, every conſideration calls upon us for ſuch an explanation as will remove from the noble mind of the Chief Juſtice the erroneous impreſſions which, from the moſt laudable impulſe, as ſuggeſted above, it was led to entertain.

After the Committee of Popiſh Delegates had ſate ſeveral days, in Dublin, not only with the acquieſcence of the government of that country (who certainly had no right to interfere with them), but in frequent communication with it, and with its perfect approbation, a petition was by them prepared, and, as is well known, afterwards preſented to the Imperial Parliament, where, ſtrange to ſay, it was ſupported by Mr. Grattan and Lord Grenville! The loyal Proteſtants of Ireland, who, notwithſtanding the falſhoods of their advocates in both countries, "actually poſſeſs forty-nine fiftieths of the landed, and three-fourths of the moveable property in Ireland; who are more than two-fifths of the whole population, and who have always remained firm to their King, and to the Britiſh Conſtitution," felt alarmed at theſe proceedings, and preſumed to think that they alſo might meet and deliberate, in a conſtitutional way. Accordingly the citizens of Dublin met in their "Quarter Aſſembly," on the 26th of April, 1803, when Mr. Giffard, after an appropriate ſpeech, moved the following reſolutions, which were carried, with only *three diſſentient voices*:

1. "That we have ſeen with aſtoniſhment and ſorrow, a copy of a petition lately preſented to Parliament in the name of the Roman Catholics of Ireland, and containing demands of political power, which, if yielded, muſt be ruinous to our happy Conſtitution in Church and State.

2. "That the time and manner of making theſe demands, while the hor-

rors of the laſt ten years are ſtill freſh in our recollection, are ungracious and improper, and muſt neceſſarily produce *the moſt dangerous irritation in the public mind.*

3. "That a petition be preſented to each Houſe of Parliament, in oppoſition to the demands of the Roman Catholics of Ireland."

A petition was accordingly framed, and afterwards preſented. And the very day after theſe reſolutions were carried, on Saturday, April 27, was Mr. Giffard diſmiſſed from the office of Surveyor on the Cuſtom-houſe Quay of Dublin, which he had holden ever ſince the year 1783. He immediately wrote to Lord Hardwicke, complaining of this treatment, the conſequence of his effort, in the preſent inſtance, to ſupport and maintain the King and Conſtitution. And will any man be bold enough to deny that, in moving the reſolutions in queſtion, he at once exerciſed an acknowledged right, and diſcharged a ſacred duty? He afterwards had a long converſation with the Viceroy, who did not for a moment conceal that his diſmiſſion was the conſequence of his conduct at the Quarter Aſſembly. His Excellency, forſooth! wiſhed to conciliate all parties, and to prevent all diſcuſſions on religious ſubjects!! That the wiſh was a laudable wiſh we are not diſpoſed to deny; but, by the means which his Excellency adopted for its gratification, we ſhould have ſuſpected that he had paſſed his whole life in Ireland; for certainly, to conciliate one party by irritating the other, and to prevent diſcuſſion by confining it to oneſide of the queſtion, is not a very cuſtomary, nor a very rational mode of proceeding. Be that as it may, Lord Hardwicke perſiſted in his reſolution to gratify, as he thought, the Papiſts at the expence of the Proteſtants, and Mr. Giffard remains diſmiſſed at this very moment. To put the matter, however, beyond all doubt, we ſhall extract a part of the proceedings of the Commons of Dublin, on the 2d of May 1805, from the Dublin paper of May 4.

ADJOURNED QUARTER ASSEMBLY.

Thurſday, May 2, 1805.

"Mr. Giffard addreſſed the Sheriffs and Commons on a ſubject which he conſidered as of the higheſt importance—their right, in common with every other ſubject, to petition any branch of the legiſlature—a right, which never till the preſent day had been denied, or even doubted. He called to their recollection, that on the laſt day of their meeting in full aſſembly, both houſes had almoſt unanimouſly agreed to petition the two houſes of the Imperial Parliament on the ſubject of the Roman Catholic *demands*, and to pray, that the Conſtitution in Church and State ſhould be preſerved unimpaired: it were unneceſſary, he ſaid, to recapitulate the arguments which were then offered; they had convinced the aſſembly, and the matter had paſſed with full approbation: For the part he had taken in promoting that buſineſs, he had been the next day diſmiſſed from an office in the Cuſtoms, which, with unſpotted character, he had enjoyed for two-and-twenty years; an office, wholly unconnected with politics, converſant only in mathematical calculations, and no more related to religious differences than was the art of watch-making; and, after a courſe of twenty-ſeven years ſervice, he was deprived of every thing of which government could deprive him; for what? For exerciſing

exerciſing the very right which the Roman Catholics exerciſe, and juſtly exerciſe. In any ſituation connected with politics, if the conduct of their ſervant was diſagreeable to government, they were right in diſcontinuing his ſervices; but to deprive him of an office which was the gift of the noble and liberal-minded Duke of Rutland—a man for ever to be lamented by Ireland—a man whoſe gifts were honours—whoſe favours ſhed dignity where they were beſtowed; an office which through every change of government from that to the preſent time, whether his friends were in or out of power, he had ſtill been allowed to hold; even Lord Fitzwilliam, irritated and exaſperated as his mind was by thoſe about him, had never condeſcended to the meanneſs of looking for the Surveyor and Gauger on the Cuſtom-houſe Quay, to offer as a ſacrifice to party, was an act reſerved for the preſent day; and the crime which it was to chaſtiſe—was a loyal effort, in conjunction with the whole City-Aſſembly, to maintain the Conſtitution in Church and State, and to defend the King from the affront of a demand to violate his Coronation Oath. Who has done this (continued Mr. Giffard)? into the erudite and accompliſhed mind of Lord Hardwicke, ſuch a thought would never enter; the goodneſs of his underſtanding would ſhew him that the perſon who addreſſes you was doing but his duty, and the goodneſs of his heart would never allow him to injure any one for a corporate act of mere duty. His ſecretary, Mr. Marſden, and his ſecretary the Biſhop of Kildare, I know did not adviſe it: whence then did it emanate? Did it emanate from the viper of ſeditſon, who having ſtung his own country almoſt to death, is now gone to ſhed his venom in another? Did it emanate from the libeller of the King's perſon, and of the principles of the Proteſtant government, and of the glorious King William; probably, indeed, it was a compact of men on the other ſide, and that this is probable may be gathered from the fact, that it has for many days paſt been declared by ſome of the moſt notorious agitators, that the perſon who ſhould preſume to lift his voice againſt the Roman Catholic petition, ſhould be viſited by the ſevereſt diſpleaſure of the government. To juſtify this act, it is ſaid that a meſſage was ſent to me to forbid me from broaching the ſubject of the petition at all; this may be intended as a juſtification of the diſmiſſal; but I moſt poſitively deny receiving any ſuch meſſage. My honourable friend, Major Sirr, who ſtood by me during the debate, knows I received none; the gentleman who is ſaid to have brought it knows I received none ſuch. How I would have acted had I been forbidden, it is unneceſſary for me to ſay; but this I beg to ſay, that ſuch a ſtyle of commanding would reduce us to mere automata, inſtead of leaving us free agents to act according to the dictates of our conſcience upon the oaths we have taken, and upon a ſubject the moſt momentous to one's happineſs.

"That the King has a right to diſmiſs his ſervants, was never denied, miſerable ſhould we be were it otherwiſe; but that the miniſter of the crown ſhould diſmiſs his Majeſty's ſervants for their zeal and fidelity to him; is unaccountable indeed. I know, Gentlemen, I have troubled you too long upon this ſubject; which, did it concern only ſuch an unimportant perſon as me, would be inexcuſable; but it concerns you all—it concerns all the Proteſtants of the United Kingdom—it concerns the Parliament, who are the guardians of the privileges of the people, becauſe they are their own privileges. I have done my duty—I may have cauſe to ſigh, but I have none to bluſh; for I may truly ſay, that had I but ſerved my God with half the zeal I ſerved the government,

'He

'He would not in mine age,
Have left me naked to mine enemies.'

"Mr. M'Auley then roſe.—He ſaid, that before he came into the aſſembly, he had heard that from common report, which nothing but the ſtatement which he had juſt heard, could have allowed him to believe—that a gentleman, who had for twenty-two years faithfully ſerved his Majeſty, had been deprived of his office for daring to raiſe his voice in ſupport of the King and Conſtitution.

"He was called to order by Mr. Kelly, of the Treaſury, who inſiſted that the aſſembly had met for a ſpecific purpoſe concerning the city accounts, and could entertain no other buſineſs.

[A long diſcuſſion enſued upon the queſtion of order, in which Mr. Stephens, Mr. Ewing, Mr. Hutton, and Mr. Farrel, ſupported Mr. Kelly; and were oppoſed by Mr. M'Auley and Mr. Powell. The point was at length determined by a queſtion being put from the Chair upon permitting Mr. M'Auley to ſpeak, which was carried in the affirmative.]

"Mr. M'Auley then proceeded.—He thought the preſent a moment in which the aſſembly was either to vindicate itſelf, and to aſſert its right of diſcuſſing public queſtions—or to ſubmit to have their mouths ſealed up by the direction of the Caſtle, and, perhaps, linger out a miſerable and contemptible exiſtence, until it ſhould be the pleaſure of ſome future adminiſtration to ſend an officer to turn them out of their room, as Cromwell did the Rump Parliament, with ſcoffs and expreſſions of contempt. He felt the difficulties which might impede the reſolutions, he was about to offer; every man of thoſe he addreſſed might be liable either in his trade or his perſon to feel the vengeance of an angry government or a vindictive party, who ſeemed to have found favour with that government: but he diſdained ſuch feelings as thoſe of fear or prudence on ſuch an occaſion; he would make, perhaps, a laſt effort for the freedom of debate; perhaps he might ſucceed in preſerving it.

"He then moved,

"That it is the undoubted right of every ſubject of this realm to petition any branch of the legiſlature."

"This reſolution he would follow by two others:

"That to injure any ſubject for the exerciſe of his right is oppreſſive.

"That we have heard with ſtrong feelings of regret, that a member of this aſſembly has been deprived of an office which he had held for twenty-two years under the crown, for having exerciſed this right in his corporate capacity."

The two firſt of theſe reſolutions were carried unanimouſly; and the third by a majority of 58 to 19.

If we had not long known the perfect ignorance of the people of Great Britain reſpecting the real ſtate of Ireland, and the pains taken to miſlead them, we ſhould be very much aſtoniſhed that the Chief Juſtice of the King's Bench ſhould not have been acquainted with a fact of ſuch public notoriety. We are convinced, however, that when his Lordſhip ſhall have been informed of this tranſaction, he will experience deep regret at having, by his diſbelief of it, caſt diſcredit on the teſtimony of as honourable a man as his Majeſty can boaſt of among his ſubjects. Nor will his regret be diminiſhed when

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he learns, that the life of this faithful ſervant of the crown had been devoted to the ſervice of his country: That for ten years he commanded a company of militia, during a moſt perilous criſis, when he ſignalized his zeal and his courage on various occaſions; that he is now captain commandant of three companies of infantry which he raiſed during the late ſanguinary rebellion; and that, in the courſe of the year 1798, he loſt a gallant ſon, an officer in the army, who was murdered by the rebels in cold blood, for refuſing to abjure his ſovereign, and to become their leader; two nephews, one of whom was killed in apprehending Lord Edward Fitzgerald; and the other was murdered by the rebels; a brother-in-law, who died in a rebel priſon, and five other relations who fell in the different actions and maſſacres. We are convinced, too, that when his Lordſhip learns this, he will feel with us the extreme cruelty—to uſe the mildeſt term we can apply to ſuch conduct—of depriving ſuch a man of all the fruits of his able and honeſt ſervices, to the free and full enjoyment of which he was entitled on the ſtrongeſt grounds of juſtice, and of turning him looſe on the world, at an advanced age, to ſeek for a new profeſſion. We are moſt happy, however, to ſtate that this ſtrange conduct of the late Viceroy did not meet the approbation of his Majeſty's miniſters; who, indeed, could not but ſee the ill-effects of this miſtaken zeal; which, inſtead of promoting a ſpirit of conciliation, had a direct tendency to kindle the flames of diſcord. With equal pleaſure too, we ſtate, that one of the very party, which it was meant to gratify, we mean one of the Catholic Delegates, moſt honourably expreſſed his diſapprobation of the meaſure to the Viceroy himſelf, and reprobated the idea of injuring any man for fairly maintaining his principles.

As the Chief Juſtice muſt now be convinced of the truth of Mr. Giffard's ſtatement, we ſhall leave his Lordſhip to characterize, as he pleaſes, the conduct to which it refers. We have not dared, ourſelves, to apply to it the very ſtrong term of reprobation which appears in that paſſage of his Lordſhip's charge, which we have quoted above.

To return to the trial of Judge Johnſon; it is very probable that the remarks of the Chief Juſtice on the evidence of Meſſrs Archdale and Giffard, might have an effect on the minds of the jury; but ſtill we inſiſt, that the contradiction between the evidence on the point which conſtituted the very eſſence of the guilt, viz. the hand-writing, was ſuch as to render the caſe extremely doubtful; and we repeat, where that is the caſe, in a criminal cauſe, it is the invariable practice of a jury to pronounce a verdict of acquittal. But, ſtrange to ſay, this jury does not ſeem to have thought the caſe doubtful at all; for they returned a verdict of *Guilty*, in a *quarter of an hour!!!*

We have dwelt ſo much at large on this trial, not ſolely on account of its conſequence to a high judicial character; but from its effect, as a *precedent*; in caſes of great doubt, to be determined on the

the moſt doubtful of all kinds of teſtimony—*evidence to hand-writing.* It appears to us a departure, as we have ſaid, from the general practice, to find a verdict of *guilty* in a cauſe which it is impoſſible for any man to read without concluding that it is a caſe of extreme doubt.—Our obſervations, hitherto, have been confined to the evidence delivered on the trial, and our concluſions have been drawn from that evidence. But we are very much miſtaken, indeed, if it will not hereafter appear, that Mr. Juſtice Johnſon not only did not write himſelf, but did not procure any other perſon, directly or indirectly, to write for him, thoſe libels of which he has thus been found guilty. We happen to know that they contain reflections on a nobleman whom the Judge has never ſpoken of but in terms of approbation and reſpect. As to ourſelves, we cannot be ſuppoſed, in our obſervations on this extraordinary caſe, to be ſwayed by any other motive than that of public duty. The libels in queſtion are directed againſt perſons, ſome of whom have been frequently defended, and not one of whom has, till now, been attacked, by us. We ſubmit our arguments and reflections to the judgment of our readers, and will chearfully abide their award.

The Works of the late Edward Dayes, Draughtſman to his Royal Highneſs the Duke of York, inſcribed, by permiſſion, to the Ducheſs: containing an Excurſion through the principal Parts of Derbyſhire and Yorkſhire, with illuſtrative Notes, by E. W. Brayley; Eſſays on Painting; Inſtructions for Drawing and Colouring Landſcapes; and Profeſſional Sketches of Modern Artiſts. 12 Plates, Pp. 375, 4to. 1l. 10s. Publiſhed by Mrs. Dayes, Devonſhire-ſtreet, Queen-ſquare. Vernor and Hood, &c. 1805.

PRÆSTAT *non vivere, quam vivere miſere*, was the concluding opinion of the moſt ingenious, but ill-fated author of this volume. The fate and fortune of painters and poets often preſent the moſt melancholy views of human life: their morbid ſenſibility, their natural eccentricities, and the *genus irritabile vatum*, contribute to embitter an exiſtence that contains the elements of the moſt exalted pleaſures. The common parent of their calamities indeed has frequently been exceſſive vanity, that peſtilence of human intellect. Time, however, and the more general diffuſion of knowledge, have greatly diminiſhed the influence of this malady; few of the votaries of the Muſes will now ſuffer famine, in order to make verſes, inſtead of purſuing ſome more profitable employment. But the progreſs of taſte, unhappily, has not hitherto been ſo efficient; and it is juſtly obſerved, that, "it is a great misfortune for the arts, when the world entertains an opinion, that a man cannot be a genius without being mad; or, in other words, being a brute or a ſcoundrel." Artiſts ſtill languiſh between the deluſive hopes of poſthumous fame, and the miſery conſequent on momentary exceſſes. Their peculiar circumſtances perhaps may be

their

their apology, as every admirer of a beautiful poem is eager to know ſomething of the life of the author, while the amateurs of painting reſt contented with the knowledge of the painter's name.

The firſt part of this volume conſiſts of "An Excurſion through the principal parts of Derbyſhire and Yorkſhire;" the great object of which was to viſit the North, and the Weſt Ridings of the latter, and contemplate the beauties of Dove-Dale in the former. In the literal and graphical delineations of Mr. Dayes, there is an eaſy correctneſs, a grandeur and fidelity of expreſſion rarely to be found in ſuch topographical outlines; they form a ſtriking contraſt to the bombaſtic rant and puerile flippancy, laviſhed on the ſame diſtricts by a recent tourift. It is even ſtill more rare to find an artiſt, whoſe original and penetrating genius has explored the depths of hiſtory, and the primordial cauſes of events, joined with all the qualities neceſſary to a great maſter of the pencil; and whoſe literary, archæological, hiſtoric, and philoſophical obſervations are accompanied by moral reflections; replete indeed with gloomy forebodings, yet enlivened with an air of novelty and ſublime piety, that even infidels muſt admire. Wandering over a moſt romantic country, and contemplating ſcenes that may be denominated beautifully ſublime, his ſuſceptible mind ſeems to have expanded with the majeſty of nature, to the moſt animated adoration of the Supreme Will. A few ſhort extracts, taken promiſcuouſly, will enable our readers to judge of the truth of theſe obſervations.

"To recapitulate the merits of DOVE-DALE, in a picturesque point of view, were to say in a few words, that it poſſeſſes an union of grandeur and beauty, not to be equalled by any thing I ever beheld. It is of that high caſt of character which Pallas holds among the females in poetry. Borrowdale, in Cumberland, is ſublime from its magnitude; yet, being deſtitute of wood, it wants the power to please: all there is barren and deſolate; here beauty reigns triumphant. Delightful Dove-Dale! In thee nature exhibits one of the finest of her productions! Beautiful ſpot! Well may Cotton have ſpoken ſo rapturouſly of thy ſtream—

'None ſo bright,
So pleaſant to the taſte, none to the ſight;
None yields the gentle angler ſuch delight.'

Happy is the man, who, diveſted of care, finds himſelf enabled to retire to ſuch ſcenes as theſe, and who at the ſame time poſſeſſes ſenſibility to enjoy their excellence. To be feelingly alive to ſuch wonderful works, is true piety; ſuch as not to be found in the buſtle and artifice of ſociety. Great and beneficent Creator of the Univerſe! deign to accept of this tribute of a feeling heart, while my ſoul overflows with gratitude: THOU who in thy goodneſs haſt beſtowed on me a ſenſibility to diſtinguiſh the perfection of thy works! Without this bleſſing, all nature would become a blank; 'nor hill, nor dale, nor ſhady grove, nor the enlivening ſun, nor limpid ſtream,' could charm the ſenſe to rapture."

The account of Coniſborough Caſtle, the Britiſh *Caer Conan*, has become highly intereſting to the lover of antiquity, ſince the learned diſſertations of Mr. King have given credibility to the opinion of its having

having been "built in an age when Phenician and Phrygian ideas of architecture ſtill prevailed in this country;" and, from the circumſtance of its being built on a rocky eminence, the favourite ſituation of both Phenicians and Greeks, it is not improbable that it preſents ſome imitations of the *Phrygiæ arces*. The ruins of the once magnificent Caſtle of Pontefract are ſketched with equal freedom and fidelity, and we have a conciſe hiſtory of this blood-ſtained fortreſs, in which a King, two royal Princes, and two Earls were put to death. To the pictorial and hiſtorical account of Wakefield is attached a very amuſing biographical memoir of "that eccentric character, the wealthy and witty Dr. *John Radcliffe*, an eminent phyſician, and the founder of Radcliffe Library at Oxford." In Dr. Radcliffe that ſpirit of boundleſs generoſity and independence which has raiſed this country ſo far above any other, and which is connate with Britons, is happily pourtrayed. To the picturesque beauties of *Malham-Cove*, ſucceed thoſe of

"GORDALE-SCAR.—There a ſtupendous maſs of rocks forms a ravine, through the boſom of which flows a conſiderable ſtream. The rocks dart their bold and rugged fronts to the heavens, and impending fearfully over the head of the ſpectator, ſeem to threaten his immediate deſtruction. Rock is piled on rock in the moſt terrific majeſty; and an impetuous cataract ruſhes down their dark centre, tearing up with its irreſiſtible force, the very foundations of the earth. Good heavens, what a ſcene! How awful! How ſublime! Imagine blocks of lime-ſtone riſing to the immenſe height of two hundred yards, and in ſome places projecting upwards of twenty over their baſes; add to this the roaring of the cataract, and the ſullen murmurs of the wind that howls around; and ſomething like an idea of the ſavage aſpect of this place may be conceived. None of the paſſes in North Wales equals this."

That Mr. Dayes poſſeſſed a mind much ſuperior to that of being a mere delineator of ſenſible objects, will be the obſervation of all thoſe who read his ſketch of the character of the parliamentary general, John Lambert. The following reflections on the predisposing cauſes of the Civil Commotions that have occaſionally agitated this country, are a happy illuſtration of what has been not improperly denominated the *Philoſophy of Hiſtory*.

"The truſt reposed in Monarchs is of ſo extenſive and important a nature, that the ſlighteſt error is attended with the moſt fatal conſequences. Like cities under the influence of an earthquake, thouſands are buried in their fall. The unhappy Charles, though poſſeſſed of many private virtues, by endeavouring to change a free government into an abſolute monarchy, began a Revolution, under which the nations of Europe at preſent groan. By his miſconduct, multitudes were induced to leave this country for America; not with a diſlike to the man only, but with a ſettled hatred to the office of King. The great province of New England was peopled at that period; and every one knows, that it was at Boſton where hoſtilities firſt commenced; and that the deſcendants of thoſe who had emigrated, were the moſt ſtrenuous in their oppoſition. The conſequence may be eaſily traced;

traced; the flame spread to France, where it overturned that monarchy; and when the effects shall cease the Almighty only knows! Every thing has its cause; even that great event was preceded by another important one, which prepared the way. Henry the Seventh, too proud to claim the throne by descent, and too timid to demand it by right of conquest, well knew that it was the power of the great Barons which had made him King. Their power was such, that any one of them could alarm, and the combination of two or three, overthrow him. Hence it became necessary to use policy, rather than force to break their power. To obtain his end, he framed the statutes of population; the statute against retainers; and that for alienation. The first, by its effect, increased agriculture, by ordering that all farm-houses, to which one hundred acres of ground and upwards were attached, should be kept up for ever; this rendered the yeomanry in a certain degree free of the Lords, who thereby lost their foot soldiers. The act against retainers prevented the Lords having in their service the younger sons of good families, who were men of spirit, and well skilled in arms, and who served them as cavalry: this being forbidden under heavy penalties, deprived them of another prop to faction. Hence they became inactive, prodigal, and luxurious; and their immense estates, though more than enough for country hospitality, became too small for the refined pleasures of the town, and the expences of a court. But the statute of alienation, enabling them to sell, or mortgage, without heavy fines, effectually destroyed their power, and accelerated the fall of the old Barons by tenure. By these means Henry the Seventh increased his own power with that of the Commons, the Nobility being the only sufferers. The dissolution of the monasteries under his son, threw a vast property into the public market; and the strides which commerce was then making, raised up purchasers in the wealthy merchant and trader."

In the sequel the author discovers a tendency to favour the sentiments of the ancient Whigs, in consequence of which his portrait of Lambert is drawn with a rather friendly pencil, but still with much decorous moderation and love of impartiality. His knowledge of history, notwithstanding his constitutional bias, has prevented him from being deluded in the extreme by the silly declamations of modern politicians. Indeed he evinces a taste and strength of mind and judgment that we should in vain look for in the effusions of such speculators.

Returning to the more immediate objects of his study, he presents us with a very necessary, but often neglected part of the description of mountains; namely, their elevation above the level of the sea: had it been accompanied with some information on the direction of their most elevated summits, and greatest declivities, it would have been still more interesting to the naturalist. It appears that the mountains of Yorkshire are the highest in South Britain; Wernside is 5340, Ingleborough 5280, and Pennygent 5220 feet, while Snowdon is only 3568, and Benlomond 3240 feet high. Near Askrigg are Weathercoat Cave, Mill-gill Force, Whitfield's Force, and Hardrow Force, which present such a variety of waterfalls, cataracts, and cascades, that we are not surprised to find they arouſed the enthusiasm of this picturesque tourist.

touriſt. The ruins of Bolton Caſtle calls forth ſome of the author's melancholy preſentiments in very animated and ſympathetic reflections on the tranſient ſtate of human grandeur, with ſtrong perſuaſions to be contented, and "paſs away our fleeting moments in a divine tranquillity." Bolton was the birth-place of Henry Jenkins, who lived from the year 1500 to 1670. The few ſcattered remains of Joreval or Jervis Abbey, arouſe the artiſt's honeſt indignation againſt the taſteleſs and covetous deſpoilers of antient works of art, who make fences or roads with what was, perhaps, "the only memorial of departed excellence!" Reverence for antiquity, if not a virtue, is at leaſt its hand-maid; and we have ſeen to what exceſſes of brutality thoſe wretches have gone, who deſpiſed and inſulted the memory of their forefathers: In the ſame moral ſtrain are the reflections on Fountain's Abbey. Our author's obſervations on the antient and modern ſtate of York, the *Eboracum* of the Romans, are in his own peculiar manner; a manner that arranges facts to beget reflection, and that communicates much information in few words. His account of that city is infinitely ſuperior to a deſcription ſince attempted by one of its natives in his Highland tour. On Burton's labouring to prove the fratricide and inceſt of Caracalla at York, a remark occurs that cannot be too aſſiduouſly inculcated.

"What matters it where a wretch might have perpetrated crimes which diſgrace the nature of man! It would be much better to conſign them, with their actor, to oblivion: ſuch inquiries do not contribute in the leaſt to the advantage of ſociety. What is it to us, whether Sappho was a proſtitute, or how often Anacreon might go drunk to bed? It is a great pity that hiſtory ſpeaks ſo often to our paſſions, and ſo ſeldom to our reaſon. The falſe morals in poetry have done infinite harm: Homer begat Achilles, whoſe diabolical actions became the guide to Alexander and others, who plague ſociety with their vices."

On the moral character of the people we have the following concluding obſervations.

"The inhabitants of this moſt delightful county appear, in general, to be in a high ſtate of cultivation; they are polite, hoſpitable, and attentive to ſtrangers; being totally deſtitute of that narrowneſs of ſoul that too frequently gives the moſt exquiſite pain of mind to the obſerver. The manners of the females are extremely amiable; they are mild as the zephyrs of their own native vales, and faſcinate, by their beauty, like the ſpring."

In endeavouring to give our readers ſome idea of the manner and ſpirit of this original excurſion, we paſſed over the "Illuſtrative notes," by the editor, Mr. Brayley, who, as might be expected from his acknowledged talents and exquiſite taſte, has enriched the works of his deceaſed friend with multifarious obſervations, genealogical, literary, mythological, and philoſophical. Our limits proſcribe the poſſibility of extracting more than one of theſe very amuſive and intereſting illuſtrations.

"The delightful grounds of HAM, in Staffordſhire, the ſeat of H. Bateman,

man, Eſq. are generally viſited by ſtrangers, for the purpoſe of enjoying a ramble in their romantic walks. Their great celebrity, however, has ariſen from the ſingular circumſtance, of the rivers *Hamps* and *Manifold* here emerging into day within fifteen yards of each other, after flowing in diſtinct ſubterraneous channels; the former from the vicinity of Wetton Mill, a diſtance of nearly five miles Northward; and the latter from Leek Water-Houſes, about ſix miles to the South-Weſt. That the ſtreams which riſe here are actually the ſame that are engulphed in the fiſſures of the rocks at the above places, has been proved by experiment; and that their waters do not intermingle during their under-ground courſe, is evident, from the difference of temperature, which, on trial with the thermometer, in October, 1802, I found to be two degrees; the water of the Hamps being at 46, and thoſe of the Manifold at 48 degrees. The temperature of the air was 51 degrees. In a little receſs or chaſm in the limeſtone rocks which overhang the hole whence the former ſtream iſſues, and incorporated with the limeſtone, are ſome ſingular petrifactions like *chert*, exhibiting the correct forms of eels, flat-fiſh, &c. In a grotto, in theſe rocks, Congreve is recorded to have written his comedy of the Old Bachelor."

The account of ebbing and flowing wells is ſtill more curious; but the illuſtration of the word *Yule* or *Y-Hule*, in the Celtic, or ancient Britiſh Mythology, will, from another circumſtance, intereſt even thoſe who may not be ſo favourably diſpoſed to ſubjects of North-Weſtern antiquities. A bronze bas-relief, found at Colcheſter, has recently been exhibited in the Society of Antiquaries: it conſiſts of a boy or genius ſeated on a dolphin, the head of which ſeems depreſſed into a ſhape ſimilar to that of a bird. The learned antiquary who exhibited it, acknowledged himſelf unable to give any ſatisfactory account of this intereſting piece of antiquity, but ſuppoſed it to be one of the various repreſentations of the god of love, or of the *Dii penates*. Mr. Brayley has here mentioned a figure nearly ſimilar, as an emblem of "the deſcent of Bacchus *ad inferos*," which, it is alleged, the Greeks borrowed from the people of the North-Weſt regions. How far this may be accurate we ſhall not at preſent inquire; but we hope that the diſcovery of the bas-relief and the above ingenious ſuggeſtion may tend to illuſtrate thoſe parts of the Celtic Mythology and antiquities, which are ſtill involved in almoſt impenetrable obſcurity.

Hitherto we have ſeen Mr. Dayes in the character only of a picturesque touriſt, we have now to view him in his profeſſional one of painter and philoſopher; and if the productions of his pencil have procured him a laſting reputation in the one, we doubt not but theſe "Eſſays on Painting" will inſure him equal fame in the other. The Eſſays are nine in number, moſt of which have previouſly appeared in Tilloch's Philoſophical Magazine, whence they have been tranſlated into French. They treat of Principles of compoſition as connected with landſcape painting; on Taſte; the Elements of Beauty; on Grace; on Invention; on Compoſition, or Diſpoſition; Power and Uſefulneſs of Drawing; on Manner and Penciling; and on Style. It were in vain to attempt an analyſis of the vaſt variety of ſubjects diſcuſſed in theſe Eſſays, almoſt every ſentence of which contains an

aphorism, useful, not only to the professional painter, but to the general purposes of life. No person can attentively peruse them without experiencing impressions favourable to good taste, to the love of decorum, and of social order. They, indeed, establish on the most incontestable evidence this truth, that virtue or moral rectitude is radically essential to all human excellence. It is necessary, as the author justly observed, in every department of life to avoid.

"Falling into a careless habit, and going from bad to worse; what is worth doing, is worth doing well. Let us also guard against the common error, that genius cannot exist unconnected with dissipation: the fact is, the most renowned artists have been the most temperate. Intemperance and study cannot exist in the same mind, or at least in such a degree as to produce any sensible advantage. He who begins his career of life in the gratification of his corporeal sensations, will, in time, find the memory of all other delights deadened, and ultimately must sink into torpor, from which it will be impossible to rouse himself."

Painters will find in these Essays an inexhaustible subject for thinking, and consequently a more useful auxiliary to the powers of imagination, than idle dreams, or the use of unnatural food. In the Essay on Beauty, the author differs from Mr. Burke, (who excludes proportion from the constituents of the beautiful), and contends for the proportion in the Grecian models of beauty. But in this, perhaps, he is more correct as a painter than a philosopher, as there is something either in our perceptive faculties, or in beauty, that cannot well be reduced to inches. The Dutch anatomist Camper, indeed, went still farther in denying the existence of proportion, and the merit of the Grecian models; but his taste was vitiated by the French school. Mr. Dayes's Essay on Grace is, perhaps, the most simple and intelligible illustration of that quality hitherto attempted. We think, however, that the female figure from Carlo Maratti is somewhat too recumbent, and recedes a little from the true line of grace, to approach affectation of melancholy: all the others are exquisite models of the the graceful. The "Instructions for Drawing and colouring Landscapes," though purely didactic, are enlivened by appositе quotations from the poets, that give them a sentimental air scarcely to be expected in such a subject. To these succeed "Professional Sketches of Modern Artists," which consist of anecdotes and strictures on the works of *fifty-one* artists, and will be found a most useful *Vade-Mecum* to all connoisseurs, amateurs, and dealers in the works of the English school. "These Sketches," as well as the whole work, are the best refutation to the absurd French charge of want of taste and of ignorance of the fine arts in this country. We shall select that of a painter, whose factitious fame now imposes on public credulity.

"GEORGE MORLAND—*Landscapes.* In speaking of this artist, I shall not judge of his works as the world in general do, by the degree of reputation he has attained, but by the intrinsic merit they possess. That much of that reputation depends on his singularities, is beyond all question; as he

is

is as much talked of on that account as any other. It is a great misfortune for the arts, when the world entertains an opinion, that a man cannot be a genius without being mad; or, in other words, be a brute or ſcoundrel. This makes many a weak head run into exceſs to acquire a reputation. The many ſtories of exceſs related of this artiſt would fill a volume of ſome magnitude; yet I moſt fervently hope that no one will be at the pains to tranſmit them to poſterity, as the ſureſt way of diſappointing all who may ſet out in life with ſuch views. Whatever his profeſſional talents may be, he is a diſgrace to the name of man, and a blot on the credit of the art. Even when a boy he was obſtinate and wayward.—Of the high quality of mind, his pictures do not poſſeſs the ſmalleſt ſhare; nor are his objects even ſelected, but ſuch as came firſt to hand, with an eternal repetition of the ſame in every picture, which renders them all of one family. How he can be miſtakenly called, as he is by ſome, the Engliſh Teniers, is aſtoniſhing; except it be from his taking his ſcenes from low life. As well might every portrait painter be called a Reynolds. His colouring is dirty; his touch, dry and ragged; and if it is fair to judge by his open ſcenes, he has a very ſuperficial notion of the *chiaro-ſcuro;* and alſo of aerial perſpective, as may be ſeen in his ſkies and diſtances, which are hard and dry. His beſt pictures are the interiors of ſtables; theſe are often ſpirited; but he has no idea of exhibiting his animals in a ſtate of action; nor are they anatomically correct. His pigs, calves, and ſheep, are unqueſtionably his beſt works; and as they are often in interiors, afford ſhadow of courſe. But, though moſt of his pictures are ſhamefully ſlight, he muſt, nevertheleſs, be pronounced a man of ſuperior abilities. Morland died in October, 1804, aged forty."

We ſubmit the following "Profeſſional Sketch" to our readers, without either directly or indirectly pledging our own opinion on the ſubject.

"HENRY FUSELI—*Hiſtory.*—All the benefit reſulting from the fine taſte of Cipriani, has been in a great degree rendered nugatory, by the wild effuſions of the perturbed imagination of this native of Zurich; and one of the moſt ſevere reflections on the underſtandings of would-be connoiſſeurs, is the taking this man's "chimeras dire" for efforts of the ſublime: they have always appeared to me more like the dreams of a lunatic, than the productions of a ſound mind.

Such frantic flights are like a madman's dream,
And Nature ſuffers in the wild extreme.

A great deal might be overlooked, but for his exceſſive vanity, which will not allow merit in others. He aſſerts that no man in England underſtands drawing but himſelf; and that Michael Angelo was a greater man than God Almighty; alluding to the ſtyle of figures of that artiſt, which he is weak enough to think ſurpaſſes nature. Enthuſiaſm in the arts is often miſtaken for genius, which, if not directed by ſound judgment, will anſwer little purpoſe, and often end in error; this is preciſely the caſe of Fuſeli, whoſe heart is not tempered with the coolneſs of judgment neceſſary to an artiſt. His figures are meagre and poor; and the articulations of the joints ſo hardly marked, as to appear without fleſh on them. The pictures he has painted for the Shakeſpeare Gallery, are ſo full of contemptible whimſies, as to render them unintelligible; and to underſtand them would require a madman's gloſſary; that is, thoſe from the Mid.ummer Night's Dream. He

who propoſes to himſelf an extenſive and permanent reputation, muſt be careful that his works are founded on the true principles of nature. Of the ſober dignity of hiſtorical painting, he has not the ſmalleſt conception; and to beauty he appears equally a ſtranger: in this reſpect his picture of the Night-mare is one of the beſt. His women in his Shakeſperian works, are the devil. His colouring is chalky and hard, with a great weight in the ſhadows, and little judgment in their diſpoſition. It has been whimſically aſſerted, that when he firſt ſtarted as an artiſt in this country, the R. A's. held a council to conſult whether he was a genius or not. Among other reaſons aſſigned for electing him Profeſſor of Painting, Bacon ſaid he voted for him, that he might once hear him lecture; but he died before that took place. That Fuſeli has injured the taſte of our young artiſts, may be ſeen in their works, as they miſtake his extravagance for grandeur. He produced a figure of Macbeth in front, with his arms up; the back of the ſame figure was Lawrence's Proſpero; and the idea of the back figure appeared in Reynolds's Macbeth. General Vernon ſaid, that when he was ſome years ago returning from Italy through Switzerland, he was ſtruck with certain odd ſcramblings of figures on the walls of the inns, and traced them all the way to England; and that when he ſome time afterwards arrived in London, he knew the man by the ſame extravagancies in his pictures. On the whole, he appears to be juſtly deſerving of the character given of him, "that he is the fitteſt artiſt on earth to be appointed Hobgoblin Painter to the devil."

This volume is dedicated, by permiſſion, to her Royal Highneſs the Ducheſs of York; and, as a work replete with original genius, poliſhed taſte, and juſt moral ſentiment, it is highly worthy of that royal patronage which has been ſo handſomely beſtowed. Few modern works, indeed, diſplay ſuch examples of original, profound, and correct thinking; ſtill fewer contain ſuch a diverſity of ſubjects treated with ſo much perſpicuity, brevity, and even elegance; and what is here ſaid on hiſtory and on painting and painters might, were the expreſſion admiſſible, be denominated "*matter of thought*," for the benefit of poſterity. In a national view, we regard it with peculiar pleaſure, as our continental neighbours received a very imperfect tranſlation of the firſt rude outline of the Eſſays, now greatly improved, with a mingled ſenſation of aſtoniſhment and admiration, ingenuouſly confeſſing the great inferiority of all their own writings on painting. In the ſame view, it preſents yet another and more amiable feature, a noble example of genuine Engliſh philanthropy, in the learned Editor, who has thus devoted his highly cultivated and original talents and taſte to the relief of the ſurviving family of the author, and to the preſervation of writings deſtined to effect a permanent public good. We ſhall cloſe this imperfect ſketch in his own words:

"As the excluſive advantage of Mrs. Dayes has been my great object in bringing forth this publication, I truſt that my efforts will be ſeconded by a liberal patronage. My own attention has been beſtowed gratuitouſly: the ſeveral artiſts employed have done credit to their abilities; and highly to their honour, their charges have been moſtly regulated by the pure principles of benevolence. The intrinſic merit of the work, however, is in itſelf ſufficient to ſecure it an extenſive circulation; and I heſitate not to affirm, that its pre-eminent value will be allowed wherever the arts are cultivated."

A Com-

A Comparative View of the new Plan of Education promulgated by Mr. Joſeph Lancaſter, in his Tracts concerning the Inſtruction of the Children of the labouring Part of the Community: and of the Syſtem of Chriſtian Education, founded by our pious Forefathers, for the Initiation of the young Members of the Eſtabliſhed Church in the Principles of the Reformed Religion. By Mrs. Trimmer. 8vo. Pp. 152. Rivingtons, 1803.

MUCH as the public are indebted to this excellent Lady, for her diverſified labours, in the great cauſe of pure Religion and of Scripture morality, ſo ably ſupported in the various productions of her pen; and valuable as her paſt publications have, unqueſtionably, been; there is not any work of hers which has yet iſſued from the preſs, at once ſo ſeaſonable, ſo important, and ſo neceſſary, as the tract now before us. Mr. Lancaſter's Plan of Education, though utterly deſtitute of that which is indiſpenſibly neceſſary in every plan of education, had received the ſupport, not only of ſuperficial obſervers, who examine nothing but the ſurface of every object preſented to their notice; but of men who had grown grey, as it were, in the ſervice of youth;—not only of artful and deſigning perſons, who perceived, approved, and encouraged, its object and its tendency; but of thoſe who had ſenſe to diſcern (if they had taken the trouble to exert it), and a diſpoſition to check and to diſcourage both; not only of ſectaries of every claſs and denomination, who are ready to join in any project, either deſigned, or tending, to ſap and to undermine the eſtabliſhed religion of the land; but of thoſe whoſe firſt wiſh, and whoſe bounden duty it is, to protect and to ſupport that eſtabliſhment;—even the *Head of the Church* himſelf. If then this plan, ſo encouraged, and ſo ſupported, be, as we ſhall endeavour to ſhew that it certainly is, radically vicious in its principle, and pregnant with the moſt miſchievous and the moſt dangerous effects to the community, what praiſe, what rewards are due to her, who has thrown aſide the veil which had hitherto concealed its deformities from the public eye, laid open its hideous and diſguſting features to general view, expoſed its defects, and exhibited it in thoſe true colours in which the moſt common underſtanding may trace and appreciate its merits and its demerits.

We lay it down as a fundamental principle, that religion is the only true baſis of every ſyſtem of national education; and if any ſyſtem be propoſed which is deſtitute of ſuch baſis, whatever merits it may have, in point of management and detail, it muſt be eſſentially bad, and can, on no account, be received as deſerving of encouragement and protection. We ſhould have thought it perfectly needleſs in a Chriſtian country, ſo ſpecifically to advert to, and to inſiſt upon, a principle ſo obvious, and ſo ſelf-evident, if a plan in which it is not only not acknowledged, but whence it is expreſsly excluded, had not

been promulgated, with moſt extraordinary diligence, art, and aſſiduity; and received the countenance of the King, the greater part of the Royal Family, and ſome of our prelates. The plan to which we here allude, is the plan of Mr. Joſeph Lancaſter, who has carried it into effect in a ſchool in St. George's-fields, containing between ſeven and eight hundred ſcholars; and who is endeavouring, by means of the ſubſcriptions he has obtained, to extend it over the whole United Kingdom, on a ſyſtem perfectly analogous to that of the Jeſuits on the Continent, and very ſimilar to the revolutionary ſyſtem of education recently adopted in France. Let the ſubſcribers to this plan read Mrs. Trimmer's book, which we ſhall now proceed to conſider, and then continue their ſubſcriptions if they pleaſe.

In recommendation of this plan, it ſeems, that Mr. Lancaſter has publiſhed ſome Tracts, which we have not yet had an opportunity of examining; and among others, one entitled "*Improvements in Education, as it reſpects the lower Orders of Society*, which has run through three editions. Mrs. Trimmer's obſervations on this Tract, and her extracts from it, are amply ſufficient to ſhew its ſpirit and object. Calling on the wealthy, with his uſual confidence, Mr. Lancaſter tells them, with the true modeſty of a quaker, it muſt be confeſſed, that *his* plan is a *national concern*, and that "it would long ago have been ſo, had not a mere *Phariſaical ſect-making ſpirit* intervened, and that in *every party*, to prevent it. His ſyſtem, therefore, is recommended as one "which would not gratify this diſpoſition." Certainly it would not gratify the diſpoſition of any man, of whatever denomination of Chriſtians, who thinks, with us, that Religion is the baſis and firſt principle of every ſyſtem of education; for it is worthy of obſervation here, that Mr. Lancaſter conſiders the attention which the members of the eſtabliſhed Church pay to this eſſential point in their ſchools of inſtruction for youth, and the *national ſyſtem* adopted at the Reformation, and ever ſince enforced by the law of the realm, as a proof of that *Phariſaical ſect-making ſpirit*.—But let him ſpeak for himſelf.

"*Above all things*, education ought not to be made ſubſervient to the propagation of the peculiar tenets of any ſect beyond its own number: (Quere, Mr. Schoolmaſter, the number of the *education?*) it then becomes *undue influence*, like the ſtrong taking advantage of the weak; and yet a reverence for the ſacred name of God and the Scriptures of truth, a deteſtation of vice, a love of veracity, a due attention to duties to parents, relations, and ſociety; carefulneſs to avoid bad company, civility without flattery, and a peaceable demeanour, may be inculcated in any ſeminary for youth without violating the ſanctuary of private religious opinions."

Such a plan may, for ought we know, make boys very good Quakers, or Socinians, but it is very clear it will not ſuffice to make Chriſtians of them. In ſhort, prayers of all kinds are excluded from Mr. Lancaſter's ſchools, and the repetition of the Creed, the Lord's Prayer, and the Ten Commandments (which every Chriſtian godfather

ther pledges himself at the font to take care that the child shall learn), is deemed a mark of a *Pharisaical sect-making spirit.* And who is this sturdy reformer who thus insolently steps forth to revile, not only our national system of education, but our established Religion? Why, forsooth, a man bred to the trade of making baskets, a Quaker by profession, and having an Anabaptist for his father, and a Methodist for his mother—a birth and education, certainly not very likely to make him entertain any undue bias in behalf of any particular creed, whether of human or of divine authority.

Mrs. Trimmer's very just remarks on the passage last quoted, we shall extract for the gratification of our reader.

"The history of mankind in all civilized nations may be referred to, in order to prove the necessity of having a religion of some kind connected with the state, and it has ever been thought essential that children should be educated in the doctrines and tenets of the *national religion,* so as to preserve a general uniformity throughout the nation; though licence might be granted to individuals and communities, for deviations from the establishment for *conscience sake.* No legislature, I believe, has been more liberal in this respect than our own; every *Protestant* in the united kingdom is at full liberty, according to the *Act of Toleration,* to connect himself with any society of nominal Christians amongst the numerous sects, into which the Christian world is unhappily divided; each sect may assemble without molestation to worship God in its own way; and parents of every religious persuasion may bring up their children according to their own peculiar opinions.—But if any one of these sects endeavours to gain an ascendancy over the *Establishment* to supersede it, and occupy its place, this may indeed be called *undue influence*; the term, however, cannot justly be applied to the Church, on account of any endeavours that may be made by her members either to keep children who have been baptized according to her ordinances within the fold, or to bring back those, whether children or adults, who have strayed from it, provided no infringement be made on the liberty of conscience granted to other communities of Christians.—But in a *generalizing plan,* limited to the particulars enumerated in the latter part of the passage above quoted, viz. '*a reverence for the sacred name of* GOD,' &c. as a member of a church, which holds *Faith in the Doctrines of Christianity* to be essential towards completing the Christian character, I cannot subscribe.—In short the religious opinions of every true member of the established church would be '*violated,*' to use Mr. L's expression), were it required of them to suffer their children to be educated by a plan from which many essential things are excluded.

"I know it may be said that Mr. L's plan leaves Christians of all denominations at liberty to give their own children what religious instruction they please, and to send them to *Sunday Schools:* but it should be remembered, that religious education is an EVERY DAY BUSINESS; and it is well known that parents in general of the lower orders are not capable of instructing their children; and that they are besides very neglectful of their own religious duties; and, supposing that children are sent to *Sunday Schools,* they cannot possibly gain such a comprehensive knowledge in them, as *Day Schools* ought, and *would* afford, if they were conducted upon the *national plan.*

Mr.

Mr. Lancaſter afterwards tells us, truly enough, that the world is inundated with wickedneſs; but we do not ſee that the remedy which he propoſes is likely to ſtem the torrent. "I long," he ſays, "to ſee men, who profeſs Chriſtianity, contend not for *creeds of faith, words*, and *names*, but in the practice of every heavenly virtue."—How our virtue is to be increaſed by the renunciation of our faith we cannot very well underſtand; we ſhould rather have thought that we were more likely to become virtuous, and to acquire the ability of reſiſting the temptations of the devil, by adhering more firmly, and by following more cloſely, thoſe Creeds which this benevolent Quaker is ſo anxious to explode. At all events, we truſt that Chriſtian parents will preſer the apoſtolic injunction to *hold faſt the profeſſion of their faith*, to Mr. L.'s exhortation to abandon it; particularly when they conſider, what *his* ſcholars are *not* taught, *who* is the *author and the finiſher* of it.—On this ſubject, Mrs. T. truly obſerves:

"That 'a flood of wickedneſs has broken in upon the world,' muſt be acknowledged, but it may be traced to a different ſource from that of contentions among Chriſtians for *Creeds, Words*, and *Names*—to a *conſpiracy* of an INFIDEL SECT againſt CHRISTIANITY *itſelf under every form*. This is not a time, then, for the CHURCH *of this nation* to give up her *Creeds* and her *Name:* her members are *pledged in duty to ſupport* them; to educate their children with a predeliction for them; to "*hold faſt the profeſſion of their faith without wavering*;" and "teſtify it" by "*doing works worthy of the vocation with which they are called.*" And, depraved as the world is, ſuch works *are* done, and upon the beſt principles, amongſt thoſe who adhere to the religion of their foreſathers, and train their children in the good *old paths*."

There can be no doubt of the juſtice of Mrs. T.'s remark, that Lancaſter's plan is more in uniſon with the tenets of Quakeriſm (as far as theſe are known) than with the doctrines of the eſtabliſhed Church; and ſhe places the queſtion between him and the members of that Church in a clear and proper point of view; her comments on it are judicious and unanſwerable. The queſtion, ſhe ſays, is,

"Whether the *members of the Church of England*, can, conſiſtently with *their* principles, depart from the eſtabliſhed ſyſtem of education, which requires the carrying on *from day to day* a continued ſeries of religious inſtruction founded on the *Church Catechiſm*, of which the Creed is a principal part, and adopt in its room a ſyſtem from which this *Catechiſm* and the *Liturgy* of the National Church are excluded?"—In the ſect to which Mr. Lancaſter belongs, there is, as I underſtand, the ſtricteſt *uniformity, order*, and *diſcipline*, among themſelves in reſpect to children and youth; and in this particular the *Society of Friends* muſt certainly be allowed to ſet a laudable example. But if, as a member of this ſociety, Mr. Lancaſter would be ready to reject an invitation from the members of the church to ſend the children of Quaker parents to a ſchool to learn the *Church Catechiſm*, and to be initiated in the *Common Prayer*, ſurely he muſt allow it to be equally reaſonable, on the other hand, in parents of the eſtabliſhed religion to reject an invitation, however engaging in other reſpects, to caſt thoſe things (to their apprehenſion eſſential) aſide."

Mrs.

Mrs. Trimmer gives a sketch of Lancaster's mode of instruction and of the history of his school, the plan of which (we mean the mechanical parts of it) appears to have been taken from the account of a scholastic institution established at Madras, by a very learned and sensible Scotchman, Dr. Bell. Certainly many of the mechanical parts of this plan are good, and might, with advantage, be introduced into our free and parochial schools. But this is a subordinate consideration. It is to the *principles* of his plan that we are anxious to limit our own attention, and to direct that of our readers. His leading principle is, that *the master should gain a complete ascendancy over the hearts and minds of his scholars.*

"'The influence a master has over his scholars,' (says he) 'is very great; the veneration with which they regard him is *almost equal to idolatry*, and that simply by his conduct in his station; so much so, that they are all his willing servants, and doubly proud to be his ambassadors on trivial occasions; his smiles are precious, and even bitter things are sweet when bestowed by his hand.'

"This he instances in the following quotation from *Sallzmann's Gymnastics for Youth.* 'By way of sport, or to try the dexterity of the pupils, the master leads them to a clump of trees, and while he is counting fifteen every one must climb up some tree so high as to be out of the reach of his cane; all exert themselves with much laughter to escape the stick, as if some wild beast were at his heels; if any one be defective in agility he will be reached, and receive the penance of a few playful strokes.'—'These playful strokes,' says Mr. Lancaster, 'from a companion or an equal would most likely produce a tough battle, and black eyes, but from a master, a beating we read is taken very pleasantly. The effects of the approbation, or the contrary, of the senior boys to lesser ones, seems to carry a degree of weight almost similar to that of their master. Whenever a neat, ingenious trick of a mischievous nature has been played, we may be sure some arch wag, who officiates as captain of the gang, perhaps a *Franklin*, was the original and life of the conspiracy.'—'*Active youths,*' continues Mr. Lancaster, '*when treated as cyphers, will generally shew their consequence by exercising themselves in mischief.*'—'I am convinced by experience that it is practicable for teachers to acquire a proper *dominion* over the minds of the youth under their care, by directing those active spirits to good purposes. This liveliness should never be repressed, but directed to useful ends; and I have ever found the surest way to cure a *mischievous* boy was to make a *monitor* of him."

The consequence of this *veneration* for the master in boys trained as Mr. L. trains his scholars, and infected with that *esprit de corps*, that ardent zeal for *the honour of the school*, which it is an essential part of his plan to excite, may be easily conjectured. It is precisely the plan of the Jesuits. As for the *Gymnastics* of Mr. Sallzmann, of which Mr. L. is so enamoured, they are calculated for nothing that we can see but to make the fool of a master, a laughing-stock to his boys. They remind us of a curious plan of education, promulgated some years ago, by the dissenting minister who wrote the memorable inflammatory hand-bill at Birmingham, at the time of the riots, and who kept an academy in the vicinity of that town; in which, among other recom-

recommendations equally alluring, he assured the public that he *mingled in the amusements of his fellow-men*; Anglice, that he played at hoop and ball with his scholars. It is, however, a novelty, we believe, imputable to the fertile invention of Mr. Lancaster, to *reward* a boy for *mischief*; other less enlightened preceptors, a Foster, a Goodall, a Vincent, or a Heath, would probably deem *mischief* a fit subject for *punishment*, and, instead of making the *captain of the gang a monitor*, would order him to be flogged.

One chief business of the monitors is to promote that *public spirit*, as Mr. Lancaster calls it, which is to connect all the boys in the school together, as closely as links of the same chain: and they are to teach the boys that the school will be *dishonoured* if any individual in it is detected in "*telling a lie, swearing, behaving ill to his parents, playing truant, having a dirty face*, or *a singing tone in reading*." Our readers will, probably, be astonished at seeing offences, so different in their nature, their magnitude, and their effect, thus strangely associated; and he will immediately perceive that playing truant, having a dirty face, or a singing tone in reading, is put, by this strange reformer, on the same footing, with the breach of two divine commandments, the *third* and the *fifth* of the Decalogue. Nor does he seem to render these offences odious to the boys, by representing them as offensive to God, but by making them believe that they are dishonourable to the school!!! Thus, as Mrs. Trimmer forcibly observes, rendering "the *fear of man* a stronger motive than the *fear of God*." There is still, however, another motive, even more objectionable, which Mr. Lancaster endeavours to excite in his scholars, for he seems to prefer every stimulus, however feeble or impotent, to the obligation which *religion* imposes. This motive is nothing less, than the *dread of public ridicule*; we shall briefly observe on this motive, that nothing, in our opinion, is less calculated to make boys good men, than to encourage them to ridicule their school fellows. There is so great a propensity in the human mind to ridicule, a propensity at direct variance with the doctrine of Christian charity, that it is the duty of every preceptor to suppress, and not to encourage it. Boys encouraged to indulge this bad propensity, must become despicable in the eyes of all sober Christians, and, in all probability, will prove very indifferent members of society. We doubt very much also whether the notable plan of making the boys informers against each other is calculated to answer any good moral purpose. Certainly it is highly proper to make boys entertain a proper abhorrence of the sin of swearing, or taking the Lord's name in vain, and to punish them for it when they commit it; and never, we will venture to assert, does this offence escape punishment at any of our public schools; but the boasting of Mr. L. that when an informer of this description had a complaint to prefer, he would not pollute his lips by the repetition of the words; but *wrote them upon the slate*; and that another *spelt the words very deliberately instead of pronouncing them at full length*; is proof, with us, that he has a mind both weak and vain. We would fain ask him, whether these scrupulous

ſcrupulous boys (whom we firmly believe to be well-taught hypocrites) had not the ſame idea in their minds which the words, had they uttered them, would have conveyed; and whether any more guilt could poſſibly attach to them for uttering theſe words, in the uſual way, than for writing, or for ſpelling them? In ſhort it is a diſtinction without a difference. The concluding paſſage of Mr. L.'s improvements, with Mrs. Trimmer's comments on them, we ſhall extract.

"The benefits reſulting from a ſyſtem of education which will create motives in the minds of youth, and induce them to exert their powers," ſays Mr. L. "is far ſuperior to any benefit the exertions of the maſter can produce to them: this will be illuſtrated in a ſtriking manner by the following curious fact.—Some years ago a lad, when about thirteen years of age, took it in his head to write paragraphs for the newſpapers: he did ſo; but all the paragraphs were returned to him unprinted. Previouſly to this he had attempted to write a collection of anecdotes: in this he did not perſevere. He attempted to write a ſermon, and left it nearly finiſhed, and better than could be expected, conſidering his education and youth. His next attempt was an anſwer to 'Paine's Rights of Man,' which was followed by a *new* ſyſtem of phyſic, a democratical pamphlet, and a defence of revealed religion. In all theſe attempts he waſted many quires of paper, roſe in the morning early, neglected his meals, and was often wholly ſwallowed up in the ſubject with which his mind was engaged. Theſe were his various and fluctuating purſuits. But what was the reſult of all theſe laughable attempts? He inſenſibly acquired the art of thinking intenſely and clearly on any ſubject on which his mind was engaged; and in the end attained a conciſe familiar ſtyle of writing, which, it is probable, he never would have acquired by any other means.'

"I cannot but agree with Mr. Lancaſter, in the poſition with which he introduces the foregoing anecdote.—*Motives* are every thing, it is they alone which give merit to the beſt actions; and to furniſh the youthful mind with proper ones for the common occaſions of life, is a principal part of a good education.—Thoſe which actuated 'the boy of thirteen to write anecdotes for newſpapers, &c. &c.' were probably *profit* and the love of *fame*; but his principles, both in reſpect to religion and morals, muſt have been very looſe at that time, or he would not have fluctuated ſo from one extreme to another.—Had he been well educated he would moſt probably have *begun*, where he is ſhewn to *have ended*, with 'a defence of revealed religion,' or ſomething analogous to it; and it is to be hoped he reſted on that ſafe ſhore after having been toſſed about in a ſea of uncertainties!—A few directions from his maſter before he left ſchool, or his parents afterwards, would probably have put him into a right channel, and enabled him to turn his natural abilities to good account.—*Poor* boys ſent into the world, without fixed principles, may, in conſequence of having been taught to write and read, become very dangerous members of ſociety.—Had this boy, for inſtance, retained his *democratical principles*, he would have been a *ready inſtrument of ſedition and rebellion.*"

Certainly, and he might have been hanged for his endeavour to attain a conciſe and familiar ſtyle of writing!

(To be continued.)

MISCEL-

MISCELLANIES.

Remarks on the Report of M. Chaptal (late Minister of the interior) to the Consuls of former Government of France, with an Examination of the Claim of M. Guyton de Morveau to the Discovery of the Power of the Mineral Acid Gases on Contagion. In a Letter addressed to Wm. Wilberforce, Esq. M. P. &c. By Jas. Carmichael Smyth, M. D. &c. Pp. 50. 8vo. 1s. 6d.. Callow, 1805.

OF the important utility of acid fumigations it is not now the question: the merit of their discovery has become a matter of national importance in the estimation of the chemical politicians of France. Fortunately for Dr. C. Smyth he lives in a civilized country; but were he under the influence of these chemico-politico authors, he might expect to be brought to the scaffold, and Chaptal and Guyton perform the like office to him that Guyton and Fourcroy did to the unfortunate Lavoisier, in order to possess themselves of his papers. That they should however attempt to assume the merit of the discovery is very consistent with their character and conduct, and it is for Dr. Smyth to expose the flimsy frabrications by which they endeavour to make out this imposition. A short letter is perhaps rather limited a compass to reduce all the contemporary facts necessary to develope the long and hitherto unsuspected plagiarism of the French chemists. Such an investigation is rather a work of labour than of talent, and might consequently be more easily executed. Dr. Smyth has made an essay in which are some useful hints, but his chemical reading and knowledge are either not sufficiently extensive or his time is too much occupied in his professional labours. It is to be hoped that he or some other well qualified person will return to the charge of M. Chaptal, and present to the public in a connected view, the history and progress of the systematic plan adopted by all Frenchmen to appropriate every discovery and all literary merit to the writers of their own country or language. Such a combination among literary labourers is perhaps somewhat unprecidented; but its existence is now known and felt by all the truly learned in the Christian world. It has attained its climax, and its irrecoverable fall cannot be distant. Some Italian and Spanish authors have given true but rather diminutive sketches of this literary monster of national ambition. Kirwan too has pourtrayed one of its ruthless hands; and our own researches authorize us to affirm, that there is not a fact mentioned in all the voluminous works of the modern chemists of France, the archetypé or mother idea of which we could not trace to some English, Italian or German author. Their knowledge of the German was acquired principally from English or Italian translations. From the Spanish through the medium of the Italian, they also stole the greater part of their knowledge of Anatomy and almost all their physiology. From the same source they derived also their belles-lettres criticism if it may be so denominated. All the pure bullion of the different nations of Europe has been moulded in the minds of Frenchmen, and after being alloyed in their mint, has been disseminated over the civilized world, which groans under the pressure of its baseness, while the genuine native ore has sunk almost to oblivion. Truth too profound for their superficial and imbecile minds were enveloped in a tawdry veil to effect their first grand purpose, *l'Europe Française!*

But

But to return to our author, who, although he has not done enough has yet done some things well, and has we think satisfactorily established the point that the French had no knowledge of all the mineral acids being antilaimics before the publications of Dr. C. Smyth; still less of nitrous acid gas. We can also add, from personal knowledge, that neither Guyton nor Chaptal would ever have dared to arrogate to themselves the merit of Dr. S's discovery, had not the hint (in this case as in every other) been given by certain English polemics. We also know some of their colleagues who could not avoid pointing to the English author, whence Guyton first learned the use of fumigations by muriatic acid. Whoever has seen a copy of the French translation of the Philosophical Transactionsof the Royal Society of London, with the marks on the margin by French chemists, has seen the key to all the pretended discoveries of Frenchmen.—The generous and truly liberal sentiments in this letter are highly honorable to the author, and becoming an Englishman, who is superior to low cunning and national or personal abuse. His professional merits have been honestly declared by his opponent, Dr. Johnstone; and whatever may be his scientific merits as a chemical discoverer, we should always wish to see such laudable efforts liberally recompensed by parliamentary munificence. We must however condemn him for ascribing to Guyton the merit of discovering the use of muriatic acid gas, when it was notoriously practised in this country by different persons long prior to the Dijon experiments. Dr. Smyth may also be ignorant of the real character of L. B. Guyton, and ingenuously allow him merit; but the blood-stained assassin of his friend and master, Lavoisier, must ever be an object of horror and detestation to every virtuous mind. Of the truth of his most heinous guilt, as well in that as many other matters, we have been confidently assured by one of his present colleagues, and a professor. Our author is also very unfortunate in not knowing that, notwithstanding his ample means, and ingessant labour, it is remarked of Guyton, that he has never possessed "*one original idea!*" Let his friend and admirer in this country, who has now literally written himself into pitiable oblivion, disprove the fact, if he can: it will be a happy subject for him to make another volume, by the help of some of his obscure political sarcasms, the offspring of invidious malignity.

Memoirs of the Professional Life of the Right Honourable Horatio Lord Viscount Nelson, Vice Admiral of the White, Knight of the Order of the Bath, Duke of Bronti in Sicily, Grand Cross of the Orders of Ferdinand and of Merit, and Knight of the Imperial Order of the Crescent. Comprehending authentic and circumstantial Details of his glorious Achievements under the British Flag, and a Sketch of his Parliamentary Conduct and Private Character. With Biographical Particulars of Contemporary Naval Officers. By Joshua White, Esq. Second Edition, considerably improved. 12mo. Pp. 348. Boards. 6s. 6d. Cundee. 1805.

WITHIN the recollection of the present age, no event has excited such universal interest, such general and deep regret, as the death of Lord Nelson, the first of British heroes. Thousands of pens have been employed in eulogising his memory, and myriads, yet unborn, will dwell with rapture on the page which records his exploits; will shed the mingled tear of transport and unavailing sorrow, in perusing the account of that last battle, in which Nelson, fought, conquered, and bled.

The life of Lord Nelson is a theme replete with interest. No one, who feels as he ought to feel, for the glory and the welfare of his country, can read it without deeply participating in the heroic and pious exertions of his Lordship, while leading the glory of England to the achievement of successive victories.

To those who wish for ample and well arranged details, of the life and actions of him who has done so much in supporting and exalting the naval flag of Britain, the volume before us will prove highly acceptable. The author seems to have been indefatigable in his researches, and has succeeded in collecting every accessible document relative to the subject on which he was engaged.

The portable form of the volume, the neatness of its typography, and the engraved plans of the chief battles in which the deceased Admiral had been engaged, will be additional recommendations to the admirers of naval merit.

DIVINITY.

A Sermon preached on Occasion of the late Naval Victory, in the Parish Church of Wellington, Salop, Nov. 10, 1805. By the Rev. John Eyton. 8vo. Pp. 30. 1s. Fine Paper, 1s. 6d. Wellington, printed; Crosby and Co. London; Wood, Eddowes, and Morris, Shrewsbury; Scariott, Shiffnal. 1806.

FROM a very appropriate text, "Rejoice with trembling," which was peculiarly applicable to the thanksgiving ordered for the *Peace of Amiens*, and which, we wish, was more frequently selected on similar occasions. Mr. Eyton has deduced a variety of useful and impressive conclusions. His remarks on the piety of Lord NELSON, and his admirable successor, Lord COLLINGWOOD, in ascribing the victory to the Lord of Hosts, and in their various comments, and in their whole conduct, on that glorious event, are extremely pertinent, and highly worthy of attention. Indeed the whole sermon (with one *solitary* exception) is written in a truly Christian spirit, with great good sense, and sound judgment.

The exception to which we allude is the indiscriminate censure of the slave trade, which the preacher considers as sufficient "to render the very name of Christian an abomination among the heathen." Against so strong an inference we must, in Christian charity, enter our solemn protest. And we conjure Mr Eyton not hastily to adopt a popular prejudice; but seriously to investigate this much disputed subject, before he repeats so decisive a sentence of condemnation. Among other documents, we strenuously recommend to his perusal, Professor Dalzel's curious and interesting History of the Kingdom of Dahomy.

The true Basis of National Confidence, in Seasons of Distress. A Sermon, delivered in the Parish Church of St. James, Bristol, on Thursday, the 5th Day of December, 1805. By the Rev. Thomas T. Biddulph, A. M. Minister of the said Church. 8vo. Pp. 22. 1s. Lansdown, Bristol, 1805.

THE same Christian spirit, the same prudent discrimination, as pervade the preceding sermon, are equally remarkable in this. And happy are we

to

to see our clergy take up national victories in so proper, because so Christian, a point of view; not disgracing themselves and their profession, by undistinguishing adulation; and not bestowing praise but for qualities and for conduct which a Christian minister can praise most conscientiously. The concluding pages of this sermon, however, are objectionable, on the ground (before urged by us in our comments on the proceedings on the Thanksgiving Day) that they convert a *thanksgiving* into a *charity* sermon; and the preacher moreover not only sanctions, but applauds, that part of the conduct of the Committee of the Patriotic Fund, which appeared to us most reprehensible; we mean their application to the clergy to make collections at their respective churches, instead of applying to the bishops, in the first instance. Against so gross and glaring an irregularity we shall ever enter our solemn protest. Indeed, we much doubt the *legality* of collecting money in such a way.

Gratitude for the Mercies of Providence. A Sermon preached at Reigate, December 5, 1805, *being the Day appointed for a general Thanksgiving to Almighty God for the signal and important Victory obtained by his Majesty's Ships of War, under the Command of the late Vice Admiral Lord Viscount Nelson, over the Combined Fleets of France and Spain, on the 21st of October*, 1805. By Jeoffrey Snelson, M. A. Vicar. 8vo. Pp. 19. Reigate, printed by Joseph Allingham.

THE Rev Preacher (from Ps. cvii. 1, 2.) takes occasion very earnestly to inculcate on his hearers the doctrines of a general and particular Providence. These doctrines, he observes, are so repeatedly urged in scripture, that were he to cite all the passages which teach them in the book of Psalms only, the time would fail him. He then shews what reason Britons, in particular, have for acknowledging the kind interpositions of Providence in their behalf as a nation: pays a high, but just and correctly chastened, tribute of applause to the late unparalleled exertions of our navy; and speaks of the noble and lamented Nelson in terms which, though far removed from the fulsome strain of adulation, are yet expressive of lively gratitude and regret. He recommends the object of the Patriotic Fund, but does not dwell very long on the subject. In short, the discourse is more of a religious than of a political complexion. It is pious, plain, and orthodox; well suited to the occasion on which it was delivered; and we have no hesitation in recommending it to the attention of our readers.

We have observed in this sermon two or three transgressions of the rules of grammar, which the author will excuse us for pointing out to him. The note in p 7, as it now stands, can hardly be reconciled to any principles of construction. Perhaps a parenthesis, including the words from *gentleman* to *made* would improve the sentence, which, however, even then, would still be awkward. In p. 11, we read thus:—"We having acquired, and still being able to maintain, the high rank we hold amongst them [the nations" of Europe] *is* not to be accounted for from what is called natural causes. Here *is* should evidently be *are*. In the note in the same page, the relative *which*, in the second clause of the second sentence, should certainly be expunged.

MEDICINE

MEDICINE AND CHEMISTRY.

An Inquiry into the Nature and Action of Cancer, with a View to the Establishment of a regular Mode of Curing that Disease by Natural Separation. By Samuel Young, Member of the Royal College of Surgeons, London. I. Vol. 8vo. Pp. 130. Phillips. 1805.

THE Author in this treatise proposes simply to follow nature in exhibiting the origin, progress, and nature of cancer, and thus to form a basis for *future* distinct and explicit criteria of this disease. With this view he sets out with considering the nature of specific virus, which he maintains, must invariably produce a *determined* specific action; he illustrates this axiom by adducing small-pox and vaccina, as examples. In adverting to the nature of the "cancerous character," he proves it to have been frequently mistaken, and quotes some well adapted cases of syphilis, which had erroneously been treated as cancers.

He next denies that cancerous matter is specific, and very judiciously replies to the cases of Tulpius and Mr. Smith, both of which he (very justly in our opinion) attributes to mental imposition. Another case of a child, mentioned by Mr. Gooch, where ulcers were produced by the matter, from which it was supposed, the constitution received a cancerous taint, is given at length, with the reply of Mr. Pearson, and bears every appearance of its being scrophulous. We perfectly agree with Mr. Young, that in numerous instances scirrhus is frequently mistaken for cancer, and that owing to this error great mischief frequently arises. The same reasoning applies also to strumous glands.

In this investigation of the "transitive critical, and hereditary nature in cancer," on which the vague notions (we cannot call them, principles) of Dr. Nisbet are ably refuted, he justly laments the little attention which had been paid to this important point, and of the want of discrimination, with respect to appearances arising from causes and actions totally different from the other. As he denies the *specific* quality of cancerous virus, he, of course, cannot admit its transitive and hereditary nature.

He next proceeds to examine the theory of cancer, which he grounds on the position that "a morbid alteration should never be viewed independently of the natural organization and functions of the part, or as beyond the limits of the laws of life." He adds, "I thought it the more necessary to make these few general remarks; because they at once exclude the erroneous mode of reasoning adopted in the alkaline hypothesis, which attributes the foundation and progress of the cancerous disease to the presence of a "powerful volatile alkali" in the system; to the presence of a thing that cannot come into being, but by a putrefactive fermentation; which of course, cannot take place as long as the living principle remains." He concludes with the observation, that "all the opinions of a vitiated state of the humour being necessary for the generation of a cancerous poison, must fall to the ground, since these opinions have been taken up on the qualities of the discharge alone, without any other concurring theory and facts.

Mr. Young afterwards considers the parts most liable to cancer, which possess a complication of structure and function, such as, the female breast, the ovaria, the testes, the glandulæ prostater, the labia pubenda, and their neighbouring parts, the glans penis, the tongue, lips, angles of the eyes, &c.

&c.; though he confeſſes that other parts leſs complicated, ſuch as the alæ of the noſe, the pendulous portions, &c. are not exempt from its attacks; on its exiſtence in the latter part, he makes ſome judicious remarks.

With regard to a predilpoſition for the complaint, he concedes to Dr. Baillie, that a certain degree of predilpoſition may be conſidered as exiſting, but certain reſtriction, ſuch as the caſe of dram drinkers, a woman's breaſt at a certain advanced period of life, &c. &c.: yet he denies that this may be conſidered as a proof of the queſtion, as attaching that peculiarity to the cancerous actions itſelf which Dr. B. would ſeem to infer.

Chapter VII. treats of the progreſs and circumſtances of actual cancer, which are ably explained; we ſhall here only ſtate an obſervation of our author, namely that the offenſive ſmell of cancerous ſores appears to him to have been much exaggerated; a circumſtance he attributes in a great meaſure to the ſpare ſecretion in ulcers of this claſs. Capter VIII. relates to the recurrence of cancer, to which we ſhall only add an ingenious obſervation made and inſiſted upon by the celebrated Peter Camper, that, whenever a ſettled pain is felt in the cheſt, as if the ſternum were pierced, all hope of ever accompliſhing a cure, whether by extirpation or other means, muſt then be given up.

In Chapter IX. our author is rather diffuſe in noticing the diſpute between Meſſrs. Guy and Gataker, reſpecting the Plunket receipt; but approves much of the application of the cauſtic, adapted to the individual circumſtance, with a view of promoting natural ſeparation. In Chapter X. he lays down the baſis for a radical cure, which muſt not only ſtrike at the *action* in cancer, but alſo at a complete *ſeparation* of the morbid ſtructure. After noticing the difficulties, on which a cure depends, he treats of the means of regulating excitement in complicated caſes (the principal of which are arſenic, and its various preparations, which he much approves of), which he remarks, "ſhould be modified to the power of a diſeaſed ſurface, where it is evident the living principle is but ſparingly diſtributed, and the partial deſtruction of which muſt give energy to the whole maſs." To the principle of excitement he aſcribes the ſucceſs of the red onion; but what he chiefly relies upon for this purpoſe, is the ſabina. This ſtimulating treatment he deems far preferable to the antiphlogiſtic plans which, he obſerves, can only ſuppreſs *increaſed* action depending upon direct excitement.

Chapter XIII. embraces the conſtitutional and auxiliary remedies; and here our author ſtrongly recommends the alterative plan, with a view of rouſing the abſorbents, as the principal means of reſolving the diſeaſe; theſe alteratives are not to be employed ſingly, but in common with alterative means. With reſpect to the internal adminiſtration of arſenic in this malady by Le Febevre, we may alſo add the names of the celebrated Selle, Stark, and others on the Continent, to thoſe who have made favourable mention of it.

In an Appendix, Mr. Y. enters upon a diſquiſition relative to the opinion of the cancerous tumour poſſeſſing a power of generating a ſpecific poiſon or contamination, which, it is evident from the preceding ſtatement of his ſentiments, he denies, and we think with good reaſons.

His ſtyle is, upon the whole correct and eaſy; the arrangement is well adapted; and the outlines of his method of cure (for he means this work to be conſidered merely as a baſis for a future and more enlarged ſtructure) are clearly explained. The hints which he has thrown out, as well as his becoming reſpect to the received opinions of others, we conceive to be well worthy of praiſe.

A Medical Guide for the Invalid, to the principal Watering Places of Great Britain; containing a View of the medicinal Effects of Water. 1. As applied to the Body in a simple State. 2. As exhibited in its impregnated or mineral Form. 3. As employed in this Form for the Cure of particular Diseases, with their Modes of Treatment; and 4. As assisted in its Effects by the Situation and Climate of the Watering Places resorted to. By William Nisbet, M. D. Fellow of the Royal College of Edinburgh, &c. &c. 12mo. Pp. 295. Price 5s. 6d. Highley. 1804.

THE title page sufficiently explains the nature of this volume, which cannot fail to be of much more importance to the *invalid* than the local information which is given in such volumes as "*guides to the watering places.*" A stage-coach will convey a man to any place to which his inclination may lead him, and if he be a stranger, a friend may point its curiosities; but directions as to the mode of restoring health by ablution, or drinking the mineral fluids are of far greater importance. This volume will therefore be found eminently useful, as it contains not only the substance of every modern publication on mineral waters, and a particular description of the properties of those at all the fashionable watering places, but likewise very copious remarks on the diseases for which they are beneficial. It is therefore a valuable companion for all perambulating valetudinarians.

A Proposal for destroying the Fire and Choak-damps of Coal-mines; and their Production explained on Principles of modern Chemistry: addressed to the Owners and Agents of Coal-works, &c. By Thomas Trotter, M. D. late Physician to his Majesty's Fleet, &c. Pp. 47. 8vo. 2s. 1805. Newcastle, printed. Longman, London.

THIS is an important and interesting little tract. "The subject, I think," says Dr. Trotter, in his address to those interested in coal-mines in Northumberland and Durham, "admits of demonstration, at least as far as human knowledge can depend on the faith of experiment. No merit is claimed, where there is no invention; and no fame is expected for being industrious. I only hold out a short explanation of well-known facts, in the hope of seeing them conducive to save human beings, whose labours are useful to the community." That this proposal, if effectual, may be eminently useful to humanity, cannot be doubted, when it is remembered that very lately in the mine called Hebburn-main, 32 men were killed by explosions of the *fire-damp*, or hydrogenous gas of chemists. The author observes, that to destroy this *fire-damp* "we have only to employ some of the strong acids in a state of vapour, such as the acetic, nitrous, or oxymuriatic. Those acid vapours seizing the hydrogen, recompose water, which is converted into steam by the caloric, disengaged during the combustion." The oxymuriatic acid gas he considers the best for destroying hydrogenous gas or fire-damp, and gives the following proportions for one fumigation:—"Common bay salt, 3 oz. 2 dr. 10 gr.; black manganese, 5 dr. 17 gr.; water, 1 oz. 2 dr. 33 gr.; strong sulphuric acid (oil of vitriol), 1 oz. 7 dr. 5 gr. The salt and manganese are pounded together, put into a stone ware dish (about two inches deep) the water poured upon them, and afterwards the sulphuric acid slowly through a glass funnel. This quantity is sufficient for a space of 16 feet by 12; but the frequent

employment

employment muſt depend on the manner how the fire-damp is evolved." Dr. T. propoſes to remove the *choak-damp* (carbonic acid gas) by throwing water into the apartments where it is found to exiſt, as that fluid, eſpecially at the temperature of 40°, ſpeedily abſorbs this gas; to facilitate the proceſs of abſorption a little lime might be diluted in the water. It is alſo alledged, that, "whenever either *fire-damp* or *choak-damp* is detected in coal-pits, there will be reaſon to fear a collection of the other near the ſpot, if not powerfully ventilated; for it is without doubt, that they are invariably generated by the ſame proceſs (the decompoſition of water and vegetable matter, or ſtagnant putrid water in contact with coal or carbonaceous ſubſtances) and at the ſame time." The *fire-damp* (hydrogen gas) is from 13 to 16 times lighter than common air, and therefore floats at the upper part of the mine: the *choak-damp* (carbonic acid gas) is more than twice the weight of atmoſpheric air, and conſequently lodges always in the bottom, ſo that the fumigation which deſtroys the former cannot act on the latter, which muſt therefore be diſplaced or abſorbed by lime-water, or copious ſtreams of freſh water. In every part here ſtagnant water may remain, the author recommends the immediate introduction of freſh air and freſh water, in order to avoid the generation of fire or choak damps. Dr. T. wiſhes it to be remembered, that although he now propoſes fumigations in mines, where ventilation is difficult and often impoſſible, he ſtill perſiſts in oppoſing them in hoſpitals and in ſhips, as deſtroyers of contagion. He now, however, expreſſes his ſentiments with much more temperance and decorum* than formerly, and diſplays a very humane ſpirit, in animated and perſpicuous language. There are, nevertheleſs, ſome ſentiments that we are ſurpriſed a "Britiſh phyſician" was not aſhamed to write. Does Dr. T. wiſh to fraternize with the infamous Guyton and Fourcroy, in whom he diſcovers, ſtrange to tell, *humanity*? He ſpeaks of the "active *revolutionary* genius and *enlightened* ſpirit of Guyton, whom he miſcalls Morveau, although this wretch ſwore eternal hatred to the ex-noble title *de Morveau* on the altar of the Jacobins of Paris. Such an "acknowledgment" may be a proof of the liberality of "a Britiſh phyſician," but it is none of his judgment and virtue. To aſcribe inventive merit to a man whoſe mind was never once illumined by a ray of "heaven-born genius," who has never evinced, with all his induſtry, any other talents than thoſe of a deſtroyer, muſt be an infatuation approaching inſanity. Yet how much greater ſtill the deluſion of that Engliſhman, whoſe knowledge and genius enable him to apply the modern principles of ſcience to one of the moſt important purpoſes of ſociety, the preſervation of the lives of a moſt eſſential claſs of induſtrious men, and who ſtrangely aſcribes all the merit of it to one of the moſt *ſterile* minds, to the moſt *atrocious* and moſt *vile of French ſlaves!!!* What Engliſh chemiſt can

* We ſhould here perhaps except a note (p. 36.) which reflects on the inefficiency of fumigations, did we not know that it is ſanctioned, in ſome meaſure, by the late unfortunate fever at Gibraltar. It ſhould indeed be obſerved, that they were not uſed in the hoſpital of that garriſon, but we alſo know, that both Dr. Smyth's and Guyton's plans were but very partially effectual at Malaga, where fumigations were adminiſtered with as little judgment indeed as ſucceſs.—*Rev.*

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coolly hear and voluntarily approve of the expreſſions of Guyton and others, which are re-echoed all over France, that Black was a ſuperficial old man *(vieillard borné)*; Prieſtley a fool *(un ſot)*; and Kirwan a ſilly dotard *(ſot rodateur)*; while the viſionary Frenchified labours of Chenevix* have procured him the emphatical name of *chimiſte!* If Dr. T. can join in ſuch wanton abuſe, ſuch baſely invidious contempt, and above all, ſuch foul *ingratitude* to thoſe Engliſh philoſophers who have taught Frenchmen all they yet know of true chemical ſcience, we ſincerely pity him. He ought to know that it is not patriotiſm† to deſignate the Corſican ruffian by the epithet "Tyrant of France," while he beſtows the moſt unmerited praiſe on much older, equally atrocious, though leſs powerful enemies of his country; and we can no more pardon the philoſopher, who deſpiſes the fell head of a ſtate, whilſt he reverences the cruel heart which ſupports it, than we can the merchant, who with the one hand contributes to the Patriotic Fund, and with the other knowingly ſigns a policy of inſurance, guaranteeing the enemy's property, falſely and treacherouſly denominated neutral! To Dr. T. we were diſpoſed to allow the ſame merit for his application of modern chemical principles as has been allowed to Berthollet for his adoption of the well-known powers of oxymuriatic acid to deſtroy vegetable colours in the proceſs of bleaching: but as he has *generouſly* reſigned all his pretenſions to the "active revolutionary genius of Guyton," we, as impartial adminiſtrators of literary juſtice, muſt beg leave to transfer this honour again to its legitimate owners, the "Britiſh phyſicians," Johnſtone and Smyth. We have yet another example of Dr. T.'s generoſity to Frenchmen ſtill more reprehenſible; namely, his beſtowing on Lavoiſier, (p. 16.) the merit of being the firſt who decompoſed water. It is groſsly falſe; Lavoiſier learned that experiment, as well as the germ of his whole ſyſtem, from the Hon. Mr. Cavendiſh, notwithſtanding all his lofty and arrogant aſſumptions of being a diſcoverer. Our author ought not to have thus wantonly detracted from the ſuperior merit of this far-famed Britiſh philoſopher, merely from the vain pretenſions of Frenchmen. The unjuſt claims, however, of Lavoiſier, will, we doubt not, be very ſoon univerſally acknowledged, whenever the public becomes fully acquainted with his poſthumous works recently publiſhed by the Counteſs (formerly Madame Lavoiſier) and Count of Rumford; the latter, who is a Britiſh ſubject, beſt knows how far his conduct is reconcileable with the honour and principle eſſential to that diſtinguiſhed character. But it is now time to withdraw the flimſy veil which French boaſting has long ſuſpended before the too credulous eyes of Engliſhmen, and diſplay to the hitherto deluded

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* Doubtleſs the public is greatly indebted to this ingenious gentleman for his very learned diſſertation on the French and Engliſh adjective terminations *ique* and *ic*, and his readineſs to grind down Engliſh into French; but Dr. Wollaſton has amply repaid him in his experiments on Palladium!—*Rev.*

† We hope that certain other philoſophers will profit by this hint, and ceaſe to abuſe the envied honour of a fellowſhip of the Royal Society of London, by introducing the name of very "*unworthy foreigners*," merely from the ignoble vanity of giving an occaſion to publiſh their own names in ſome ſycophant French journal. We ſigh on reflecting that there has been already an example of this meanneſs. *Rev.*

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world this irrefragable truth, that Frenchmen are really as devoid of original genius, as all Christendom now knows them to be of genuine virtue. For the present we shall only express our astonishment, that notwithstanding so many of our countrymen who visited France during the truce, not one has yet discovered the existence, or published any account of the infamous "conspiracy among French writers, to assume the merit to themselves and country of every discovery in the arts and sciences" that has been or should be promulgated throughout the civilized world. The existence of this conspiracy, and base efforts of the conspirators at Paris, have been some time well known in Italy, in some parts of Germany, and even in Spain; and we would recommend it to Drs. Trotter and Smyth, to think again before they write, and thus wantonly (but we hope unknowingly) detract from the superior merits and original genius of their countrymen, the "islanders," as we are now contemptuously denominated. Let our arrogant plagiarist enemies, however, remember, while they affect to despise us, and depreciate our genius and wisdom, that almost all the philosphers of antiquity, almost all the *true discoverers*, have been *islanders!*

POETRY.

Nelson's Tomb: a Poem. By William Thomas Fitzgerald, Esq. Author of Nelson's Triumph, or the Battle of the Nile, &c, *To which is added, An Address to England on her Nelson's Death.* By the same Author. 4to. Pp. 18. 2s. 6d. Asperne. 1805.

IT is impossible for any man who loves his country to read the loyal effusions of Mr. Fitzgerald's muse without feeling some sparks of that generous spirit by which she is ever animated, and which, at once, imparts grace to her numbers and dignity to her style. Of all the tributes which have been paid to this first of naval heroes, none is more worthy of the subject than this poetic wreath woven by the hand of genius, directed by the heart of patriotism. The poet, having decorated the hero's tomb with appropriate ornaments, his eye glances forward to future days, when it shall be the resort of other heroes, and the theme of the traveller's praise and admiration.

"Oft from some distant hill, at dawn of day,
The lonely trav'ller journeying on his way,
Shall cry—when LONDON'S FANE first strikes his eyes,
BENEATH THAT DOME THE MIGHTY NELSON LIES!
Such were the honours, such the splendid mead,
His Country offer'd, and his King decreed!
Thus musing on—the subject at his heart—
The sigh will murmur, and the tear will start;
And, pond'ring on the naval warrior's fate,
A life so glorious! and a death so great!
His patriot mind, with new-born ardour fir'd,
Will then exclaim, like one by heaven inspired!
When that GREAT FABRIC moulders into dust,
The scythe of time shall spare the Hero's bust;
And future millions shall record his fame,
From age, to age, while ENGLAND has a name!"

The *Address* to England appeared in the poetical department of our Review for November, 1805; our readers, therefore, must know that it is marked by the same spirit and genius as "Nelson's tomb."

The Pleasures of Love: being Amatory Poems, original and translated, from the Arabic and European Languages. With Engravings. By G. W. Fitzwilliam, Esq. 12mo. Pp. 200. 6s. Cundee. 1806.

THE admirers of this species of poetry will here find a choice collection; as well from the dead as from the living languages; indeed Mr. Fitzwilliam seems to have ransacked every *Amatory* poet of antient and of modern times, and to have extracted their sweets with bee-like industry. His *Original* Poems are few in number, but they display both taste and genius. We shall extract one of them, as a specimen, on a subject which we thought had been completely exhausted, but which he has certainly treated with considerable ingenuity and talent, and in a manner that gives it the air of novelty.

"To a Kiss.

"Humid seal of soft affections,
Tenderest pledge of future bliss,
Dearest tie of young connexions,
Love's first snow-drop, virgin kiss!
Speaking silence! dumb confession!
Passion's birth and infant play!
Dove-like fondness, chaste concession,
Glowing dawn of brighter day!
Sorrowing joy! adieu's last action,
When lingering lips no more must join!
What words can ever speak affection
So thrilling, so sincere as thine!
Thee the fond youth, untaught and simple,
Nor on the naked breast can find,
Nor yet within the cheek's small dimple—
Sole offspring thou of lips conjoin'd!
Then haste thee to thy dewy mansion;
With Hebe spend thy laughing day,
Dwell in her rubied lip's expansion,
Bask in her eye's propitious ray.

Poetical Amusement on the Journey of Life; consisting of various Pieces in Verse: Serious, Theatric, Epigrammatic, and Miscellaneous. By Mr. Meyler. 8vo. Pp. 212. 6s. Bath, printed; Robinson, London. 1806.

THE author appears to have emptied the whole contents of his poetical common place book into this volume, which contains as motley a collection of rhymes, as we remember ever to have met with. Variety as well of subjects as of metre abounds, and there is something to please every palate that is not very fastidious in the choice or flavour of its food. In truth we cannot compliment Mr. Meyler on his poetical talents; though, from some few lines scattered o'er his work, like a stray flower on a barren heath, we have been induced to believe him not destitute of genius. In his tributary poem to the

the authors of the Spiritual Quixote, and of the New Bath Guide, which we conſider as one of the beſt of his productions, amidſt a number of indifferent lines, we find the following.

" Above all pomp of grief, or blazing pyres,
Give me the ſigh that gratitude inſpires.
The boſom-tomb which honeſt ruſtics raiſe,
Shames the proud urn and monumental phraſe; (praiſe)
Tranſcends the marble's boaſt, and chiſſel's art,
Sinking th' inſcription deeply in the heart."

Theſe are certainly good lines; and beſpeak ability in the writer of them. But, in this poem (which, by the bye, like many others in the collection, is highly creditable to his *heart*) he jumps from one kind of meaſure to another, in the moſt extraordinary manner, and by that means gives a ludicrous air to a ſerious ſubject. He is, moreover, the moſt careleſs and ſlovenly of bards.

In p. 91 of this volume is an epigrammatic poem, entitled, " The Fair Equivoque." which appeared in our Review for January, 1805. It was given to us as the production of a clergyman in the vicinity of London. If it be really the offspring of Mr. Meyler's muſe, we can only ſay that it bears not the ſmalleſt likeneſs to the reſt of the family. It is beyond compariſon the beſt piece in the volume.

MISCELLANEOUS.

On the reputed Tomb of Alexander, now in the British Museum.

TO THE EDITOR.

Sir,

NOTWITHSTANDING that almoſt all the *Reviews* have now given their judgment concerning Dr. Clarke's *Diſſertation on the reputed Tomb of Alexander*, yet they have formed it upon inſufficient evidence, and the queſtion ſeems to be ſtill in as much doubt as ever, through the many erroneous ſtatements and miſrepreſentations of all parties; for, as Dr. C. has unfaithfully ſtrained many antient teſtimonies to prove that noble monument at the Muſeum to be the real ſarcophagus of Alexander, ſo, on the other hand, thoſe who have differed from him, have equally employed ſuch unſolid arguments, as have rather involved the ſubject in more uncertainty, than rendered it clearer than before. I preſume, therefore, that it will be acceptable to your readers, and to ſuch as may viſit that curious relic of antiquity, for which the government have now aſſigned a ſum of money to preſerve it from injury, if I endeavour to ſtate in a manner free from all prejudice, either way, the real nature of what evidence exiſts concerning this fruit of our victories in Egypt.

That the Turks and Egyptians have ever reverenced this tomb, as the real one in which Alexander was interred, can admit of no doubt, the only queſtion is, whether there be any ſuch evidence extant, as may help to confirm the tradition thus received concerning it. This evidence is of two kinds, either that ancient one derivable from Greek and Roman authors, or

from more modern oriental writers. Dr. C. has had recourse to both, and so far as the testimony of oriental authors is concerned, they invariably confirm the oral tradition in Egypt in favour of the fact. Nevertheless, as the Mahometan priests made advantage of this belief, it may have been an imposition by them, they may have removed the tomb of some ancient Egyptian king into the inclosure, which was formerly the royal cœmetery of the Ptolomies, and converted it into a sacred cistern for their ablutions, under the pretence, that it was the tomb of the founder of Alexandria; who had undoubtedly been buried somewhere within that inclosure, as well as the families of the Ptolomies themselves, but of whom there is not now the least vestige remaining; they having been all totally destroyed by the religious zeal of the Christians, on account of the idolatrous reverence paid to their bodies and sepulchres. It is probable, however, that if liberty could be obtained to dig the ground of that inclosure, some inscriptions, and other ancient relics might be still discovered buried in the earth, and possibly the foundation of some of the tombs: but that at present this stone coffin of Alexander should alone be preserved, certainly raises a suspicion concerning it, more especially, since we are informed by *Niebuhr*, that the Turks have several such stone coffins before their mosques, which they employ as sacred cisterns for the water of their ablutions. His words are, "The largest inscription, which I saw in Egypt, was that upon a great coffer of black granite near the moique *Teilun*. Pocock has already represented the figure of it in his 11th plate. Perry has also given the figure of a similar coffer in his 33d plate; it is about seven feet long, and wider [plus large] at top than at the bottom; whence it is natural to conclude, that it has served as the coffin of some Egyptian of rank; it is covered with hieroglyphics both within and without: it is at present used for a water-chest. Maillet pretends that this stone-chest has been taken out of some pyramid, but the stone-chest now in the pyramid is not round at the head, nor covered with any hieroglyphics. I conclude, therefore, that persons of rank in Egypt were buried in such sumptuous chests. It is pretended, that the courts before mosques at Cairo contain many such other chests covered with hieroglyphics, and which serve as water-chests. About twenty years ago, there was a chest which one *Osman* had caused to be *dug out of the earth*, and sent up the Nile, to be placed for the same purpose near a mosque, but it was broken in getting it out of the vessel, and afterwards the fragments were placed round a tree to cover its roots. I copied the hieroglyphics, as presented in my plates, 31, and others." *Tom. i. p.* 164 and 166. Now the exterior form of this coffer, here referred to, seems to have been a perfect parallellogram, so far as we can judge by the fragments in *Niebuhr*, as also seems to be that other mentioned by him before, in which respect they differ from the tomb of Alexander, which is rounding at the head. The hieroglyphics also of those two in Niebuhr are some placed in horizontal lines, and some is perpendicular ones; the faces, moreover, of the figures represented, turn some one way, and some another, but in general from left to right. In these respects again they differ from the tomb at the Museum, in which the figures turn from right to left in general; the few which do otherwise seem to have only a variation of the sameness of posture in view, but there are three horizontal ranges of natural figures between horizontal ranges of Egyptian hieroglyphics, which does not occur in any other monument. In this respect then the coffers differ greatly, for on Alexander's tomb the figures are not grotesque compounded Egyptian monsters, but natural figures of men, oxen, camels, or horses, and many figures are in boats; it seems, in fact, to be

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a proceſſion, for they are not repreſented as ſtanding, as moſt of the figures are in the hieroglyphics, and in ſtrange ſtiff awkward poſtures, but both men and animals have their legs evidently in motion, as if walking in a proceſſion. What groteſque figures are inſcribed, are, moreover, in ranges by themſelves; ſo that the repreſentations are not all of a piece, but appear to be partly Egyptian and partly European: they may then repreſent the proceſſion, partly by land, and partly by water, from Memphis to Alexandria, when the body was removed. Nay, ſtill farther, at the head of the cheſt is repreſented, within a boat, a man fixed upright in the middle of three ſides of a ſquare formed around his head, which would naturally enough repreſent the body of Alexander carried in the boat, and fixed upright, juſt as Diodorus has deſcribed his body to have been fixed when carried from Babylon to Egypt; and the ſquare lines around him may repreſent the golden ſquare throne, which Diodorus mentions to have been extended behind him; for his deſcription ſeems to imply, that it was fixed behind him as a kind of *back-board*, juſt as that figure in the boat repreſents. His words are, υπο δε την υπερωϊαν παρ' ολον το εργον θρονος χρυσους τω σχηματι τετραγωνος. *Sub imam partem faſtigii erat thronus per totum opus aureus figurâ quadratus.* Here the throne is deſcribed as being extended *under* the *loweſt* part of the covered roof fixed over the body in the carriage; for υπερωϊαν means υπο οροφιαν *under the roof*, the Greek word being actually formed from the Scythian roof; it muſt then have been extended all *behind* the body. Still farther, Diodorus adds, *that upon the throne were traced out the heads of tragelaphi.* Now what was the animal to which the ancients gave the name *Tragelaphus*? The moderns ſeem at a loſs to determine: they pretend that it was the *chamois*, or ſome ſuch common European animal partaking of the deer and goat. But it does not ſeem probable, that ſuch common animals ſhould be figured out on ſuch an occaſion and ſituation. Diodorus mentions *tragelaphi* as being found where *Bubuli* were found, in Arabia, Æthiopia, and Lybia (lib. iii.): theſe latter were evidently Buffaloes, for Martial calls them *atroces*, and alſo ſays, that they were exhibited in the Circus at Rome along with *Bisons*, in order to fight. We know that Buffaloes are the produce of the above-mentioned wild deſerts, although they are now rendered tame in Egypt. The tragelaphus then muſt have been ſome curious kind of wild deer, of which Spaarmah has ſhewn, that there are great varieties in Africa. Now, on the loweſt of the three ranges of natural figures, and not far from the middle, are repreſented two animals of the deer kind; by the height of their heads they look like camelopards, but ſuch could ſcarcely be the figures on the throne, for Diodorus mentions camelopardi as being diſtinct from tragelaphi, unleſs the hiſtorian whom Diodorus copied meant, in his deſcription by *tragelaphi*, ſome animals in general only of a *double nature*, as Diodorus deſcribes them and ſeveral others to be *duplicis formæ*, partly goats and partly deers. But however this may have been, the fight of two ſuch noble animals of the deer kind introduced into the proceſſion, has ſomething very extraordinary in it, and not to be found among any hieroglyphics on monuments purely Egyptian. They may have been intended to exhibit the original animals, which were figured out on the golden throne behind Alexander, in order to adorn the calvalcade. The above circumſtances then ſufficiently prove, that the tomb in queſtion was not that of an ancient Egyptian king; but either the tomb of Alexander, or ſome of his ſucceſſors, the Ptolomies of European birth and manners. Diodorus mentions alſo ſeveral other animals as being traced out on other parts of the royal equipage, which were probably other uncommon oriental animals, which would have been

been very acceptable sights in Macedonia, where the body was at first intended to be sent. If such persons as have an opportunity to examine the natural figures on the tomb, with glasses, would communicate their observations to the public, some other particulars may possibly be discovered, which will confirm the monument to be not a mere Egyptian one by similar *internal* evidence. In my next I will examine the *external* evidence of the Greeks and Romans concerning the body of Alexander, which Dr. C. has impaired by misrepresenting it with more zeal than accuracy; but which, if it does not confirm, yet, at least, does not contradict the oriental tradition concerning this coffin. S. S.

MR. CARR'S LETTER, ON TWO PASSAGES IN HIS NORTHERN TOUR.

TO THE EDITOR.

SIR,

UPON my return, a few days since, from Ireland, I had the gratification of perusing your very liberal and handsome criticism on my Northern Summer, or, Travels round the Baltic; for which I am very much obliged.

In the conclusion of the Review, you observe that I have asserted that the number of prostitutes in London is greater than that of Paris, if you will do me the honour of again referring to the book, you will find that it is *Petersburgh*, and not Paris, and you will much oblige me by doing me the justice of correcting this mistake as soon as you conveniently can.

You may rely upon the authenticity of the Anecdote respecting a priest of the Greek Church receiving a confessional bribe; I had it from unquestionable good authority. I hope the fair Romanist will not, on account of the re-assertion, impeach my gallantry, as she has done my veracity: and that at her next confession she will acknowledge herself to have been in error. I remain, Sir, your most obedient servant,

Garden-court, Temple, Jan. 13. 1806. JNO. CARR.

POETRY.

THE REMEMBRANCERS, OR STELLA,

A MONODY.

CHILD of the Brain, thou, whose reflecting power
Recalls each passage of the former hour,
Wakes in the mind bright scenes of raptures past,
Too strong to be forgot, too frail to last,
Inhuman Memory! why so oft, in vain,
Have I implored thy aid with anxious pain,
Whilst thou, averse, refused thy suppliants prayer,
Yet now, unasked pursuest me every where?
Oft' at my Board, when spread with wholesome fare,
A sigh reminds me Stella is not there;
Lost in that thought, while I my fate lament,
The cooling viands lose their grateful scent:
I wake, as from a trance, and all surprize,
Behold the tasteless food before my eyes.
If I to Friendship's cheering circles fly,
I find thee there in ev'ry sparkling eye;
So look'd my Charmer when her Colin smil'd,
And thus the flitting moment she beguil'd,

If

If o'er the verdant Lawns I chance to ſtray,
In various ſhapes thou haunteſt all my way,
With tear-fraught eye and pitiable tone,
Thou ſay'ſt—why, Colin, art thou here alone?
Far other tranſports did thy boſom fill,
When Stella climb'd with thee her favorite hill;
When ev'ry bird that chirp'd among the boughs,
And ev'ry bloſſom witneſs'd to thy vows:
Nor birds, nor bloſſoms only lent an ear,
But Heaven and Stella heard thy vow ſincere.
Ye Birds, ye Bloſſoms quit the leaſſy ſpray,
For Heaven is wroth and Stella torn away:
No more thoſe charms like blooming Nature ſmile,
Inſpire my ſong and crown my pleaſing toil.
The glaſsy ſtream that ſilent glides along,
Like Time, unheeded by the giddy throng;
That, when its banks, in happier days, I roved,
Gave me the picture of the Fair I loved,
No more reflects each ſoul attracting grace,
But my own woe worn melancholy face.
Ye ſpringing flow'rets which adorn the green,
Perfume the air and brighten all the ſcene,
Kind Monitors, who once in paſſions aid,
Taught this fond leſſon to my lingring maid;
How ſhort is life! how frail the bloom of youth!
Too true ye ſpake for *now* I feel the truth.
If to thoſe ſacred Courts I bend my way,
Where Youth and Age their grateful tribute pay,
As through the Church-yard walk I pace along
And mix my footſteps with the ſober throng,
Each now raiſ'd mound of earth, each letter'd ſtone
Swells my ſad boſom with a plaintive groan;
But whem in ſight the holy letter ſtands,
Where faithfully we plighted hearts and hands,—
What Lover's tongue could thoſe fond tranſports ſpeak!
What Lover's heart but for their loſs muſt break?
O pardon, gracious Power, whoſe piercing eye
Can ev'ry thought in ev'ry mind deſcry,
When in Thy houſe I join the ſacred ſtrain;
If pious joy my impious grief profane
If the full heart, that would be all thy own,
Debaſe thy ſervice with its ſenſual moan!
Can I forget, ſweet Saint! what honeſt pride
I felt, when thou wert kneeling by my ſide;
Throbbing with heart felt joy, when thou wert near
My thanks were ardent, and my vows ſincere.
If from the ground my eye has chanced to ſtray
On ev'ry ſide I meet ſome pitying ray;
Whilſt each condoling glance renews my ſmart,
And plants another dagger in my heart.
Ceaſe, ceaſe, affective memory, thus to tear
A wounded breaſt with pangs too ſharp to bear!
I know thou wilt not—yet, for once be kind,
Bring all my Stella's virtues to my mind;

Her piety ſincere, her love unfeign'd,
Her ſocial kindneſs, chaſtity unſtained,
That meek deportment, which no thought betray'd
Unworthy of a pure and baſhful maid,
Thoſe thouſand decencies that ſwell delight—
All theſe were hers——all ſunk in endleſs night!
To life's laſt moment can it be forgot
A lovely Wife and Infant *were* my lot,
Oft have I *then* with raptur'd fondneſs gazed,
Now the ſweet Child, and then its Mother prais'd:
Long has the little Cherub been no more—
Now I its Angel-Mothers loſs deplore.
The vernal Powers, in pity to my pain,
Before my eyes diſplay their genial Train;
But burſting verdure and unfolding flowers
No more can ſoothe my grief diſtracted hours;
The fluſh of Beauty and the Warblers lay
No more can make my bleeding boſom gay,
Oh! were her folding arm encloſed in mine,
Then might their charms with priſtine beauty ſhine!
Why do I rove in ſearch of loſt delight,
Whilſt each new object brings new woes in ſight?
Let me return and ſeek my lonely ſhed,
And hide in ſweet forgetfulneſs my head—
Ah! 'tis in vain—for there my thoughts review
The happieſt hours affection ever knew.
Where are thoſe eyes which more than words could prove
The ſofteſt feelings of the pureſt love?
Where is that tongue that could at once impart
Kindneſs and Prudence to my aching heart?
Where are thoſe lips that Hyblas' ſweets diſtil,
And all my ſoul with balmy raptures fill?
Where is that radiant form that ſhone around,
And made my humble dwelling fairy ground?
Thoſe moments where ſo tranquil and ſo bright,
When Love could revel in ſupreme delight,
And from intruſion free and guileful art,
Ope' all the tender ſluices of the heart?
All, all are paſt and like the ruſhing wind,
Leave only Ruin, Wrecks, and Deaths behind!
Come gentle ſleep, for thou canſt ſoothe my care,
And ſtill the raging paſſions of Deſpair:
Wrap my wild ſenſes in thy ſilken veſt,
And with thy poppies calm my tortur'd breaſt.
He comes, he comes, and with him brings along
The ſhin'ing ſubject of this mournful ſong.
I feel her potent charms through all my frame
The vivid ſpirits kindle into flame;
Mad tumults ſeize on ev'ry vital part?
I fly and graſp her to my trembling heart—
Where haſt thou been, dear ſource of all my pain?
O'! never, never let us part again!
Extatic joys the Morphean chains unloſe,
And wake my ſoul to agravated woes.

SIMPLEX.

SUMMARY OF POLITICS.

IT was our full intention to take a view of the political ſtate of Europe, and to prefix it to the Appendix to the laſt volume of our work, as a kind of Hiſtorical Preface; but various circumſtances, not neceſſary to enumerate, have combined to induce us to poſtpone the execution of our deſign, for, at leaſt, another month. Indeed, all, at preſent, is ſpeculation and conjecture: the few hiſtorical facts that are known afford ground for little elſe. The times, in truth, appear to be ſtrangely out of joint; and ſurely the lapſe of a month is little enough to reſtore them to ſomething like a ſtate of regularity—to ſuch a ſtate as may enable the hiſtorian of paſſing events to form ſome *probable* eſtimate of the preſent ſituation of the political world, and of the conſequences which may be likely to reſult from it.—Amidſt the aweful, and *ominous* occurrences of the day, that which preſſes foremoſt on the mind of every true-born Briton, is the *death* of WILLIAM PITT. Such is the impreſſion which this dreadful event has had on our minds, that (we are not aſhamed to acknowledge the fact, much as, we know, it will expoſe us to the unfeeling ridicule of thoſe in whom *party ſpirit*, and low *ſelfiſhness*, riſe predominant over every generous impulſe of patriotiſm), we feel ourſelves, not only incapacitated from entering upon thoſe ſerious and ſolemn diſcuſſions which exiſting circumſtances ſo imperatively call for from every public writer; but even from paying a tribute of juſtice to the object of our lamentations. Thoſe diſcuſſions, then, and that tribute muſt be reſerved for a future day, when the mind, relieved from the weight which now preſſes upon it with irreſiſtible force, ſhall have recovered its native elaſticity. This is not the language of affectation—the tearful eye, the burſting heart, too ſtrongly atteſt its ſincerity and truth,

> " Quis deſiderio ſit pudor aut modus,
> Tam cari capitis ?"

If we be not egregiouſly miſtaken, the day is not far diſtant, when the want of the knowledge, the talents, the integrity, the vaſt and capacious mind, the generous, the diſintereſted heart, of this moſt able and moſt upright Stateſman, will be ſeverely felt and univerſally acknowledged. With him, his *country* was ever the *firſt* object, *ſelf* the *laſt*. Fallible, as *man* muſt, of neceſſity, be, he might be ſometimes miſtaken in the *means* of promoting the intereſts of his country; but every meaſure of his political life had, unqueſtionably, thoſe intereſts for its end. However party might miſrepreſent, however malice might pervert, however perſonal enmity might diſguiſe, his conduct and his motives; we defy the ingenuity of either to ſupply, from the annals of Europe, any ſtateſman, ſince the days of Sully, ſo perfectly ſuperior to every ſelfiſh feeling, or who ſo chearfully and ſo uniformly ſacrificed private intereſt to public good: His political wiſdom was pre-eminently great; though, in eſtimating it by its effects, regard ſhould ever be paid to the critical circumſtances of the times in which he lived, and to the neceſſity which exiſted for the occaſional ſurrender of his own opinions, to the prejudices of the public, to the ſentiments of his aſſociates in power, or to other paramount influence which he either could not, or ought not to, controul. His oratorical powers were, as has been truly obſerved, *ſui generis*; like the profeſſional genius of Nelſon, they ever roſe, in ſplendour

dour and effect, to a level with the occasion that called for their display. He combined the elegance of Tully, with the energy of Demosthenes. Had his speeches been literally reported, the most chaste, correct, and classical writer of the age could, with difficulty, have found a single passage, the alterations of which would have given additional grace to the style, greater effect to the thought, or superior dignity to the subject. His eloquence was spontaneous; always great, it shone with peculiar, with unequalled splendour, in a reply, which precluded the possibility of previous study; while it fascinated the imagination by the brilliancy of language, it convinced the judgment by the force of argument; like an impetuous torrent, it bore down all resistance; it extorted the admiration even of those who most severely felt its strength, and who most earnestly deprecated its effect. In a word, if ever there existed a man of SPOTLESS INTEGRITY, that man was WILLIAM PITT. In private life he was rigidly just, and strictly moral. And as his virtues were greater, so were his failings less, than fall to the lot of most men. The good and the honourable, amongst his contemporaries will admire, posterity will appreciate, history will record, his merits. As he lived respected, so has he died lamented, by all who knew his private worth, and who felt the value of his public services. Had the Roman Bard been intimate with this illustrious man, he could not have drawn a more faithful picture of his public character than is exhibited in the following lines:

"Justum, et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ."

Nor yet a truer representation of his private character than is contained in this one verse:

"Integer vitæ, scelerisque purus."

By whom the vacant place which the death of Mr. Pitt has made in the Cabinet will be supplied, is yet a matter of uncertainty. Nor is it easy to estimate what course or turn our leading statesmen will take in the present most extraordinary state of political parties. It would be idle to indulge in speculations on this subject; or even to offer an opinion until the choice of the Sovereign, in whose hands the laws have wisely vested the selection of his own ministers, shall be known. Whatever that choice may be, it is the duty of the subject to respect it;—The royal prerogative is an essential part of the British Constitution, and its exercise is not to be questioned on light or trivial grounds. Whoever his Majesty may be pleased to call to the direction of his councils, we shall judge them by their *measures* alone; if those are calculated to maintain the honour of the Crown unsullied, the interests of the country unimpaired, they shall have our honest support; but if these primary objects should be disregarded, *quod Deus avertat!* our remonstrances shall be firm, though respectful, and, true to the principles which we have invariably supported, should it ever be possible that our sense of allegiance could be opposed to them, we will throw aside the pen, and illustrate, by our conduct, the unjustly-reproved, because grossly-misunderstood, doctrine of *passive obedience* to *legitimate authority*.

Dreadful, indeed, and not less sudden and unexpected than dreadful, is the change which has taken place in the aspect of public affairs on the Continent of Europe, since the last month. Assuming the favourable accounts,

counts, received from Berlin, and from various parts of Germany, of the operations of the allied armies, ſubſequent to their partial defeat, in the plains of Moravia, on the 2d of December, to be *ſubſtantially true*, we drew from thence a flattering picture of the ſituation of the powers combined to repel the aggreſſive conduct of the Corſican Uſurper. We take no ſhame to ourſelves for having given credit to accounts the truth of which there ſeemed to be no reaſon to doubt; and certainly the deductions which we drew from ſuch premiſes were perfectly juſt, and, indeed, ſuch as ſubſequent intelligence of the reſpective force and ſituations of the different armies has fully juſtified. It was no more poſſible for us to foreſee what we muſt conſider as the *puſillanimous* conduct of the Emperor of Auſtria, than the previous imbecillity and treachery of his favourite General Mack. As far as we are yet able to form a judgment, from the information tranſmitted from the Continent, there exiſted not the ſmalleſt neceſſity for the moſt unaccountable and moſt unexpected concluſion of a truce, by which Francis the Second ſigned the death-warrant of his houſe's glory, and laid his throne, his territory, his political exiſtence, at the feet of Napoleone Buonaparté. That he ſhould have conſented to ſuch a truce at all, is matter of extreme ſurprize; but that he ſhould have ſigned it without the participation or knowledge of that faithful and magnanimous ally, who had fought his battles for him, who had exerted all the reſources of his kingdom, and who had even expoſed his own life, in his ſervice, is a fact which future ages will ſcarcely credit, and which it would be vain in us to attempt to characterize. We may hereafter take a ſurvey of the ſtate of Europe, as eſtabliſhed by the peace of Preſsburgh, when the ultimate arrangements, conſequent on that event, ſhall have been carried into effect. For the preſent, ſuffice it to ſay that Buonaparté has atchieved, what the Houſe of Bourbon had, for more than a century, endeavoured to promote;—not only the humiliation, but the downfall, of the Houſe of Auſtria. It is not merely the loſs of territory which has produced this effect; but that ſpirit which could alone ſupport its honour and independence, that ſpirit which erſt animated the truly royal Thereſa, when ſhe fled from her capital, then in the hands of the French, to her faithful magnates and gallant people of Huguary—that ſpirit is gone, and the vital principle of the Imperial dignity is extinct. The Hungarians, on the occaſion alluded to, moſt pertinently addreſſed their juſtly beloved Empreſs in theſe words: *Regi* noſtro Mariæ Thereſæ;—were Francis the Second to ſeek for refuge among them, now, might they not, with equal propriety, addreſs him, *Reginæ* noſtræ Franciſæ Secundæ?

On Pruſſia we have never repoſed the ſmalleſt reliance; we have repeatedly warned her that if ſhe ſhould perſiſt in her crooked and ſelfiſh policy, the only reward ſhe would reap for her unworthy conduct, would be the ſatisfaction of being the *laſt* devoured. She may poſſibly eſcape for the preſent; but her fate, if we miſtake not, is not far diſtant. We obſerved, in our laſt, that "if the allied powers ſuffer the preſent opportunity to eſcape them for the accompliſhment of this deſireable purpoſe, (the eſtabliſhment of the ſecurity of Europe) long, very long, it may be, ere it will return; and poſſibly it may *never* return." Pruſſia and Auſtria *have* ſuffered it to eſcape, and they muſt abide by the conſequences of their own neglect. Fatal, alas! will theſe conſequences prove! The whole Continent of Europe, (Ruſſia only excepted) lies proſtrate at the feet of Buonaparté; and dreadful indeed muſt be the ſtate of thoſe countries which are indebted for

their

their safety solely to the tender mercies of such a conqueror. This Corsican upstart has done still more; he has completed the degradation of the regal dignity; if any thing indeed were wanting to its completion after the assumption of that dignity by himself—by making it the reward of the most detestable treachery that ever disgraced the conduct of man! But we turn with disgust from the contemplation of such objects!

There can be no doubt, that having attained his object on the Continent, (for ere this, probably, the kingdom of Naples is annihilated, and the territory annexed to the *iron* crown of Italy) this restless and ambitious Usurper will direct his undivided vengeance against this country. We have certainly the ability to baffle his utmost efforts, and even to render his maritime power as contemptible as his military power is formidable. But for either of these purposes, *union* (*unanimity* it would be absurd to expect in the present state of society) will be necessary. Let men of all parties unite their talents for the defence of their country, and for the defeat of its enemies, and, (under Providence) our triumph will be certain and complete. But if our councils are to be distracted, our energy palsied, our efforts rendered impotent, by divisions among ourselves, we shall not only experience the same disgrace which the Continent has sustained, but we must prepare ourselves for calamities, infinitely more ruinous and destructive, than any which have been inflicted on the other enemies of France; calamities proportioned to the magnitude of our own efforts, and to the malignity of her hatred. *They* have been only persecuted, but, if we fail in the contest, annihilation, as a state, will be our certain lot.

Jan. 27, 1806.

TO CORRESPONDENTS.

IN reply to Mr. Marsh's vindication of himself, the writer of the critique to which he alludes is bound to declare, that he has not the slightest personal knowledge of the Rector of Long Critchill with More Critchill annexed—that the criticism was suggested by the perusal of his pamphlet, which is as redundant in words as it is defective in argument. The writer of that article recommends it to Mr. Marsh, not merely to let Mr. Sturt "be welcome to a reasonable share of the profits," but to give him a LIBERAL share, calculating from the time he expected to have been in possession of the living. If Mr. Marsh has no other preferment in the diocese of Bristol than the Rectory he now holds, he must be aware that upon his resignation, which, it is to be hoped, will not, under any frivolous pretences, or trifling objections, be delayed, he cannot give induction to his successor, as every clergyman who inducts another into a benefice, must himself be, if not an incumbent, at the least a licensed curate.

We hope to have now satisfied Mr. Marsh: here we close our correspondence.

M. A.'s offer is thankfully accepted.

Z, is requested to be explicit; as we are totally at a loss to understand the particular object of his expostulation.

[The Appendix to Vol. XXII. of this Work was published on the 1st of February. It contains as usual, a Review of Foreign Literature, an Index to the Volume, and various communications from our Correspondents.]

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For FEBRUARY, 1806.

Hæc ait, ac JUVENEM facta ad Mavortia flammat;
Ingenio motûs avidus, fideique finister
Is fuit; exsuperans astu; sed devius æqui.
Armato nullus Divûm pudor; improba virtus,
Et pacis despectus honos: penitusque medullis
Sanguinis humani flagrat sitis; his super, ævi
Flore virens. SIL. ITAL. 1 Lib. 55.

ORIGINAL CRITICISM.

A Description of Latium, or La Campagna di Roma. With Etchings by the Author. 4to. PP. 268. 1l. 11s. 6d. Longman and Co. London.

WHILE Rome was mistress of the world, that portion of its territory which forms the subject of the interesting volume before us, contained a million of inhabitants. Its delightful climate, in common with the greater portion of Italy, fruitful soil, and proximity to the capital, presented to the rich and powerful every inducement, which they could desire, to retire to it, either after the busy turmoil of political contention, or the fatigues of war. The villas both of its generals, and of the illustrious leaders of its councils, exhibited a scene of grandeur, which puts to silence the noise of modern art; and furnishes an awful retrospection to those, who contemplate the downfall of communities. Those splendid edifices, which once delighted the eye, and beneath whose roofs was contained a fellowship of the truly great, are now a "pile of splendid ruins." Barbarian rage began the dilapidation, and monkish tyranny, through a long succession of ages, has nearly completed the work. That terrestrial paradise, the meridian of whose happiness has long since past, offers to the eye of the inquisitive traveller few other monuments of its ancient splendour, than the "broken column" and the "tomb of departed greatness."

Having indulged ourselves in these preliminary reflections, we proceed to offer our unbiassed opinion of the work, which has elicited

them. And, that laudable curioſity may be gratified, concerning the author, we take permiſſion to mention that it is the underſtood production of a lady, who has already diſtinguiſhed herſelf, and deſervedly acquired a high name, by the two inimitable performances of "Marcus Arminius" and "Dinarbus," the latter of which is a ſequel to the celebrated "Raſſelas" of Johnſon; and is by no means unworthy of its great precurſor.

The volume is dedicated to our beloved queen; and is truly worthy of her royal patronage and acceptance.

The commencement of the deſcription contains an account of the ſituation and climate of Latium, the fidelity of which correſponds with every information on the ſubject which we have conſulted.

We are next preſented with hiſtorical monuments of Latium, and its firſt inhabitants, who are reported to have been the ancient Sicanians. By whom theſe people were either expelled or ſubdued it is difficult to determine. Whether by one of thoſe numerous colonies which the enterpriſing Greeks ſent to people diſtant countries, or by a remnant of the race of Priam, cannot now be aſcertained. The different nations of Latium, were probably compoſed of both Greeks and Trojans; who alike animated by the ſpirit of enterprize, and at firſt by that of mutual forbearance, would moſt likely, when ſeeking a new reſidence, ſettle in a country ſo contiguous to their own, and whoſe delightful climate ſo nearly reſembles that of the Troad and Greece.

Our amiable author tells us, that "Jupiter being conſidered as the ſupreme divinity, and Apollo as the god of propheſy and medicine, it was natural that the chiefs of the firſt ſettlers ſhould fix the place of their reſidence apparently in obedience to the dictates of theſe two deities. As a prophet, Apollo could foreſee the events of peace and war; and as a phyſician and naturaliſt, he could judge of the ſalubrity of the air and ſoil, and could point out the ſpot beſt adapted for the dwellings of thoſe to whom he granted his protection."

We preſume that the author in the paſſage now cited, has only recorded to us the fabulous legend of poets and hiſtorians. The antecedent experience of the firſt coloniſts, aided by that inſtinct which is common to the ſpecies, would naturally direct them to the moſt commodious ſituation, and without the guidance of preternatural aid. By aſſerting confidently on the authority of others, without an examination of its coincidence with truth, many a writer has been betrayed into the moſt evident incongruities. Jornades very gravely informs us, that the Huns were the offſprings of devils and witches, whom the Goths had driven to the deſerts of Scythia. But were we diſpoſed to write the hiſtory of the Huns, we ſhould hardly refer to Jornades as an authority; or to Diodorus Siculus for any account of the original inhabitants of the iſland of "Taprobane," (modern Ceylon) whom he deſcribes as having two tongues, and being able to converſe with two perſons at once, on ſubjects totally different, without confuſion, or the leaſt embarraſſment!!!

On

On the ſubject of conjectural criticiſm, concerning the firſt inhabitants of Latium, the author has evidently evinced very extenſive reading; and although her reſearches on this head do not lead our curioſity to reſt on any certain data, yet we cannot but commend her induſtry in producing ſuch an aſſemblage of claſſical authority.

That part of the volume to which we have juſt referred, contains a minute ſtatement of the attention which the ancient Romans paid to the conſtruction of public roads, aqueducts, and buildings; and deſcribes with equal clearneſs the complete arrangement of their domeſtic economy, the whole of which is written, with a minute and faithful attention to particulars, which far exceed the limits of our "Review" to enumerate.

From theſe early times we are brought down to the happieſt æra of the Republic, in deſcribing which the author is equally felicitious.

"But the period at which the "Campagna" muſt have been moſt truly intereſting, was when a Cato, a Varro, and others, not leſs diſtinguiſhed for their love of agriculture than for their military and political talents, inhabited ſimple but commodious dwellings, rendering the country around them fertile, and its peaſants induſtrious: under their protecting care, and in conſequence of their beneficial inſtitutions and exertions, the Latian fields aſſumed that cheerful aſpect which the benignant climate of Italy ſo naturally promotes; the health and morals of their domeſtics formed a principal object of their attention: and a contented mind, amidſt the placid enjoyments of a vigorous old age, was at once the reſult and the reward of their rural occupations.

"With what eloquence is ſuch a life deſcribed by Cicero, and with how much energy does he recommend the ſtudy of agriculture! This ſtudy indeed appears to have found favour with the Romans moſt celebrated for their genius and acquirements. They were not ungrateful for the happineſs they enjoyed in the poſſeſſion of a country ſo peculiarly favoured by Providence; and the treatiſes which they have left us on this intereſting ſubject are no leſs models of purity of diction and elegance of ſtyle, than faithful memorials of the ſtate of cultivation and local advantages of theſe ſtill lovely ſcenes."

Upon transferring the ſeat of empire from Rome to the ancient Byzantium, Latium was doomed to experience a melancholy reverſe of fortune, from which ſhe did not recover for ſeveral ages. But under the reign of Theodoric our author tells us that the drooping ſpirits of the Romans began to revive, that agriculture was encouraged, and that the Goths, who followed the fortunes of that magnanimous prince, aſſiſted the inhabitants in the cultivation of their fields and the re-eſtabliſhment of their edifices. This information is given on the ſeeming authority of Caſſiodorus, a Roman, and miniſter of Theodoric. But it is eaſier to demoliſh than to repair. Whatever might have been Theodoric's intentions, the work was too mighty for his genius. Muratori tells us "that in the eighth century a conſiderable part of Italy was covered with large foreſts and lakes of immenſe extent. He enters into a minute detail concerning the ſituation and

limits of several of these; and proves, by the most authentic evidence that great tracts of territory, in all the different provinces in Italy, were either over-run with wood, or laid under water."* The labours of the Gothic king, then, must have had but a short lived existence.

The picture which is drawn in that part of the volume, which is now under notice, of the present state of the "Campagna," is pleasing, and represents the amusements and manners of the modern Italians in the most lively colours. But the descriptions are certainly too general. A little more attention to individual nature would have added a considerable interest to the work. If we may be allowed to offer a conjecture, we think that the author's stay in the Campagna was too short for the acquirement of those particulars which relate to humble life. To view palaces, and whole groupes of Italian nobility, required only the easy seclusion of a travelling carriage; or, a distant bird's-eye view from a castle or an eminence.

The remainder of the volume is apportioned to the description of the various towns, particular edifices and remains of antiquity, in the immediate vicinity of Rome: to enumerate which would be tedious and unnecessary. We shall therefore content ourselves with occasional remarks and selection; and finally offer our opinion of its merits and defects.

In a description of "Castel Gandolfo," the following anecdote of Lambertini will show a trait in the character of a successor of St. Peter.

"In a long gallery ornamented with landscapes in fresco, Ghezzi has introduced figures of hermits and peasants resembling different prelates of the court of Benedict the XIVth.: this pope, who was a man of wit and learning as well as a good sovereign, delighted in caricatures, and having heard that Ghezzi had drawn in that manner the principal personages at Rome, desired to see him and his sketch book. The painter obeyed very unwillingly, as, amongst the rest, he had not spared his holiness. The pope, however, was not less amused with his own portrait than with those of his subjects, and kept the book, paying Ghezzi very liberally for it, and frequently afterwards employing him.

"Lambertini, in possession of the book, would often shew the cardinals and prelates their resemblances; and if he perceived they were offended, he turned over the leaves, and exhibiting his own caricature, comforted them with the assurance that they were not worse treated than himself. It was to please him, that Ghezzi painted these figures in the gallery: they are not exaggerated to such a degree as to become disgusting, and are rather humourous representations of the different pursuits in which he supposes the prelates to be engaged, than distorted likenesses of their persons and features."

We see that popes can sometimes be merry, and imitate the vagaries of *fallible* men. In the account which is given us of "Galoro," a monastery of Florentines of the order of *Vallambrosa*, the traditional origin of the monastery is curious.

* Robertson's Proofs, &c. Charles V.

"The

"The founder of this monaſtery is ſaid to have been a man of the world, amuſed by its pleaſures, and reſentful of its injuries. His brother was aſſaſſinated, and he reſolved to avenge his death by deſtroying his murderer; after much fruitleſs ſearch he at length met him unaccompanied, but was ſo forcibly ſtruck with his penitence and devout preparation for his impending fate, that he changed his purpoſe and forgave him. Soon after this meeting he entered a church, and thought he ſaw the crucifix nod at him in ſign of approbation; which made ſo powerful an impreſſion on him, that he betook himſelf to a religious life and became a ſaint. This ſtory, ridiculous as it may appear to many, who have the good fortune not to be hurried away by the guſts of paſſion, is characteriſtic of the Italian diſpoſition: endowed with lively imaginations and acute feelings, the inhabitants of this country muſt be impelled by ſomething more than cool reaſoning, to deſiſt from any purpoſe which has taken ſtrong hold of their minds; and they who would deprive them of their religious belief, or leſſen their obedience to the Church within the pale of which they were born, would expoſe them unarmed to every danger attendant on ardent tempers, and ſoon find cauſe themſelves to repent the experiment."

"Oſtia and Porto," which in early times were towns of conſiderable eminence, remarkable for their commerce and wealth, are now the mere ſhadows of their former opulence.

"It is impoſſible to viſit this ſpot without reflecting on the magnificence of the ancient port of Claudius, and comparing with it the melancholy and deſolate ſtate in which this part of the coaſt now appears. On the reverſe of a medal of Nero, we ſee it repreſented with the ſplendid buildings which ſurrounded it; and we read deſcriptions of it in hiſtory, which ſcarcely allow us to think the poet exaggerated, when he ſpeaks of it as a work apparently more than mortal:

> 'At laſt within the mighty mole ſhe gets
> Our Tyrrhene Pharos, that the mid ſea meets
> With its embrace, and leaves the land behind;
> A work ſo wonderous Nature ne'er deſigned.'
>
> DRYDEN'S JUVENAL, Sat. XII. Ver. 75.

"All is now changed, and from this truly diſtreſſing ſcene the Britiſh traveller will naturally turn his thoughts with exultation to his native country, which, at the time when Oſtia flouriſhed in wealth and activity, could boaſt of as little naval glory as that of modern Rome. Yet let him remember that triumphant fleets, and victorious armies, were often hailed by the once numerous inhabitants of this celebrated coaſt, who, while they welcomed their returning defenders, never perhaps anticipated the reverſe of fortune, of which it now affords ſo ſtriking an example: let him therefore while reflecting on the revolutions of empires, and the viciſſitudes of human affairs, forbear to deſpiſe a people once our maſters, but unite his prayers and efforts for the continuation of that energy, and thoſe advantages which diſtinguiſh the iſland of Great Britain, and ſecure her independence, while they render her the miſtreſs of the ſeas."

Such is the reflection of every Britiſh traveller, poſſeſſed of thoſe patriotic feelings which here ſeem to have animated the author. And, we truſt, that while England maintains her preſent glorious conſtitution, the envy of ſurrounding nations, and preſerves her proud ſupe-

riority on the ocean, all her energies will long continue unimpaired, and no diſtant age behold a ſimilar fate await her to that of "Oſtia," or "Porto."

"Antium," the name of which is ſo familiar to every claſſic reader, occupies a commendable portion of the author's learning and abilities. It is the birth place of many orators, ſtateſmen, and generals; and has now dwindled into inſignificance.

"Velletri," is remarkable for the muſeum of Marquis Borgia, which is much reſorted to by thoſe who ſtudy the remains of Egyptian and Etruſcan labour and ingenuity. Beſides which—

"There are many hundred Egyptian figures, or other pieces of ſculpture of that country, in marble, bronze, lead, ivory, wood, and the compoſition called by the Italians "paſta:" amongſt theſe is one with a temporary head, to be put on or taken off according to the day allotted for the celebration of any particular feſtival; an economical mode of worſhip which was probably not uncommon: it reſembles the cuſtom of modern Italy, which, when a new pope is made, places his head on the ſhoulders of the former pope's portrait, as the ancients alſo did by the ſtatues of their emperors. This moveable head is that of a cat.

* * * * * *

"Another intereſting object of curioſity, is a large ſtone ſarcophagus, with hieroglyphics within, and ancient Egyptian characters without. It was brought from Cairo, and has excited many wiſhes to explain the characters. Perhaps if this inſcription were compared with that taken from the French at Alexandria and brought to England, they might be found to be the ſame characters."

The author has alſo perpetuated the labours of Pius VI. who, at a great expence, and with a truly paternal regard to the health and happineſs of his ſubjects, cauſed a great portion of the Pontine Marſhes to be drained and converted to the uſes of life. The portrait which ſhe has drawn of him will beſt exemplify his character.

"The many great qualities of Pius the VIth. cannot periſh in oblivion; his hoſpitality to travellers of every nation, and his attention to Britiſh travellers in particular, ought ever to be remembered. Adverſity proved that he poſſeſſed yet nobler virtues: his uncommon magnanimity and reſignation under trials which might appal the braveſt, and his dignified contempt of menaces and inſults of the moſt barbarous nature, can with difficulty be effaced from the annals of hiſtory. Yet ſhould all this be unknown to poſterity, ſtill would the name of Braſchi be revered as the munificent lover of the arts, in the noble erection of the Vatican muſeum; and as the benefactor of his ſubjects, and of the public at large, in reſtoring ſo conſiderable a tract of country to cultivation and ſalubrity."

This tribute to the memory of a man, whoſe private life was exemplary, and whoſe public ſufferings, inflicted by a lawleſs banditti, muſt be viewed by every feeling mind with deep regret, is a proof of the author's ſenſibility and diſintereſtedneſs.

"Villa of Quintilius Varus." The deſcription of which furniſhes a ſuperſtitious legend in perfect uniſon with thouſands of a ſimilar import,

import, which are believed by the adherents of the Romiſh faith. *Obruat illud male partum, male retentum, male geſtum Imperium.*

" The peaſants of Tivoli relate, that a young ſhepherdeſs keeping her flock in the vicinity of this place, heard herſelf called from one of the grottoes, and found that the voice proceeded from a painting of the Virgin Mary on the wall, (of which there are ſeveral executed in the lower ages,) and that it commanded her to go to Tivoli, and inform the biſhop that ſhe, the Madonna, was weary of living in this grotto, and deſired that a church might be built for her on the hill.

" The girl, it ſeems, after ſome heſitation, obeyed; and, with the aſſiſtance of her patroneſs, croſſed the water without wetting her feet, arrived at the biſhop's palace, and delivered her meſſage. He cheerfully complied with the injunction, and the church was ſoon erected. Two hermits ſtill do duty here on Sundays and other feſtivals, during the nine months in which the picture of the Madonna makes it her reſidence; but ſhe paſſes March, April, and May, at Tivoli; after which time, if ſhe were not brought back to Quintiliolo, the peaſants aſſert and believe that ſhe would find her way alone, but indignant."

Towards the cloſe of the volume we have a juſt parallel between the Roman barons of the middle ages, and their amiable, but leſs powerful deſcendants.

" The revenues of theſe (Roman Barons) are employed, not in ſeditious or revengeful expeditions, but in the protection and encouragement of artiſts and men of letters, and in the maintenance of numerous domeſtics, who, when age renders them incapable of ſerving, are allowed to repoſe beneath their hoſpitable roofs, while the infants are educated under their auſpices, and at their expence. We ſee ſchools and colleges endowed and ſupported by them, and ſtrangers received at their houſes with ſplendour and courteſy; yet we know that they have loſt all political influence, that their rank is become merely nominal, and their names ſcarcely mentioned beyond the limits of their own country. What muſt we conclude from the compariſon? Shall we not ſay that activity, whether employed for good or evil purpoſes, if united with rank, wealth and talents, will always command reſpect, and enſure celebrity;——and that, if nations or individuals ſuffer themſelves to loſe that energy which dignifies exiſtence, their other virtues will make no impreſſion on mankind, and they will either be neglected or oppreſſed by thoſe who once trembled before them? The conduct of the world in this reſpect is perhaps unjuſt, but it is unchangeable; how neceſſary, therefore, that the temerity of daring and reſtleſs guilt ſhould conſtantly be oppoſed by the unceaſing exertions of active virtue!"

The latter part of this extract contains a reflection which ſhould moſt deeply be engraved on the hearts of thoſe in whoſe hands the Almighty Diſpoſer of events has entruſted the affairs of nations. Had the different ſovereigns of Europe, at the commencement of the French Revolution, united in a glorious bond of unanimity, and employed the energies with which they were entruſted to ſtem the torrent of innovation, and ſuppreſs the madneſs of unprovoked re-

bellion, Europe might now have reſted in peace and tranquillity. Had the modern Roman nobility but imitated the better part of the character of their anceſtors, even of the fifteenth century, and, on the proſpect of common danger, had united in a common cauſe, the lawleſs bands of French aſſaſſins, which deluged the Roman ſtates, inſtead of eaſy inglorious victory, would have drawn upon themſelves that defeat and ruin, which are the juſt requital of criminal aggreſſion.

There certainly is no greater pleaſure in the whole province of our literary duty than to beſtow liberal praiſe where commendation is due: while it ſtimulates the ardent mind to a farther exertion of its powers, we truſt, that it is a humble mean alſo of directing the generality of readers to thoſe ſources of information, which delight the fancy, amend the heart and improve the underſtanding. That the author of "Latium" has our warmeſt thanks it would be a dereliction of our duty to ſuppreſs or deny. The work which has thus exacted our tribute of approbation, poſſeſſes the moſt indubitable teſtimony of being dictated by an elegant and chaſtened mind; in which the moſt ſcrupulous regard has been paid to decorum of ſentiment, and the principles of virtue; through every page of it the author has left the traces of her familiar acquaintance with books of various erudition; and has ſhewn a happy facility of improving her materials, equally demonſtrative of her taſte and judgment. We have ſcarcely ever peruſed a performance from a female pen, in which abounds ſo large a portion of learning united with commenſurate ability to diſplay it. And we confidently aſſert that it will prove well worthy the attention of the claſſic reader, and equally acceptable to the lovers of the fine arts.

Before we cloſe this article we cannot but mention our ſatisfaction at the art which the author has evinced in the deſign and execution of the various deſcriptive etchings which accompany the volume; they are ſtanding monuments both of her ſkill and taſte, and would do honour to the abilities of the moſt experienced artiſt.

We have thus deſcribed the prominent features of this intereſting and valuable work: but in retiring from ſo pleaſing a part of our duty we ſhould not acquit ourſelves to the author and the public were we to omit mentioning what we conceive to be its imperfections; and theſe are a frequent omiſſion of the relative pronouns, where the inſertion of them would render the ſtyle much more ſuitable to the dignity of the ſubject; and a want of judicious attention in the arrangement of the ſentences. We ſhould have been better pleaſed with the author, and here we repeat an objection which we have already anticipated, had her deſcriptions been leſs general; and moſt willingly ſhould we have accompanied her to the hut of the Italian peaſants, to be informed of their domeſtic ſociety, and ſuch correſponding information as comes home to the boſoms, if not to the buſineſs, of men: but theſe are ſlight imperfections amidſt ſo large a maſs of ſuperior excellence.

Mrs.

Mrs. Trimmer's Comparative View of Lancaſter's Plan of Education.

(Concluded from P. 91.)

ANOTHER part of Mr. Lancaſter's *original* plan is the diſtribution of honours and rewards among ſuch of his ſcholars as conduct themſelves with diſtinguiſhed propriety. At all our public ſchools, particular diligence in ſtudy, it is well known, is deemed amply rewarded by moving the boy who diſtinguiſhes himſelf above his ſeniors, and by the praiſe of his maſter for aſſiduity. The boy feels ſufficiently flattered by this mark of diſtinction, and requires no other ſtimulus to exertion. But this would not ſatisfy, it ſeems, the extraordinary pupils of Mr. Lancaſter, who muſt, as well as their maſter, differ from all others. They muſt, therefore, have *honorary marks of diſtinction* forſooth! and theſe, to increaſe the wonder, were deviſed and are beſtowed by a *Quaker!!!* But let this *Friend* ſpeak for himſelf.

"Another method," ſays he, "of encouraging deſerving youth, who diſtinguiſh themſelves by their attention to ſtudy, is equally honourable, but leſs expenſive. I have eſtabliſhed, in my inſtitution, an ORDER OF MERIT.—Every member of this order is diſtinguiſhed by a ſilver medal, ſuſpended from his neck by a plated chain. No boys are admitted to this order but thoſe who diſtinguiſh themſelves by proficiency in their own ſtudies, or in the improvement of others, and for their endeavours to check vice.—It is certainly a diſtinction founded upon the principle of *nobility*.—In a community, thoſe who, from the nobler motives that animate the human mind, render important ſervices to the nation to which they belong are *its nobles*; and it is impoſſible that ſuch a man ſhould not inherit his father's diſtinction, if his own conduct does not diſgrace it. It is morally impoſſible, that the ſplendour of actions which are of real benefit to ſociety, or of another claſs of actions, which are of no real good to, but only dazzle, mankind, *ſhould not* ſhed a kind of falſe luſtre over the deſcendants of ſuch diſtinguiſhed men. I believe this is the original principle of true and hereditary nobility. Hereditary nobility cannot poſſibly exiſt in ſchools; but it *may in the firſt inſtance*. In every caſe the diſtinctions that exiſt in civil ſociety at large are only civil diſtinctions, that imply the poſſeſſors have rendered a real ſervice to the ſtate. Nobility may poſſibly be abuſed, as other inſtitutions are; but I think it myſelf one of the moſt beneficial diſtinctions that ever exiſted in ſociety at large. A diſtinction that has exiſted, and will exiſt in all ſocieties, becauſe it is *natural*. The titles which are attached to nobility are only a civil deſcription and definition of what exiſted before. Theſe diſtinctions may be proper or improper, as they are connected with truth and flattery; but the foundation of nobility ſtill continues pure, uncontaminated, and beneficial to ſociety. In the community at large it is more diſtinguiſhed, becauſe the cauſe of it is more beneficial and extenſive. In ſmall and ſelect ſocieties, of any deſcription, the advantage of civil diſtinctions for thoſe who are privileged by them is, that they are known in a good degree; and, at firſt ſight to ſtrangers and foreigners, they do not ſtand in the back ground."

We ſhould have thought it neceſſary to comment on this paſſage much at length, had not the judicious author of the book before us, by

by her own very pertinent reflections on it, rendered *our* comments unneceſſary.

" When one conſiders the *humble rank* of the boys of which common *Day Schools* and *Charity Schools* are compoſed, one is naturally led to reflect whether there is any occaſion to put notions concerning the " *origin of nobility*" into their heads; eſpecially in times which furniſh recent inſtances of the extinction of a race of *ancient nobility* in a neighbouring nation, and the elevation of ſome of the loweſt of the people to the higheſt ſtations.—Boys, accuſtomed to conſider themſelves as the *nobles of a ſchool*, may in their future lives, from a conceit of their own *trivial merits*, unleſs they have very ſound principles, aſpire to be *nobles of the land*, and to take place of the *hereditary nobility*.—I ſpeak of the *general adoption* of the plan of an " *Order of merit upon the principle of nobility.*"

No doubt boys ſo diſtiguiſhed will be inſpired, not with a ſpirit of emulation, but with *vanity*; and will, in all probability, be led to entertain ſuch exalted notions of their own merit as will render them unfit for the humble ſtations of life, which they are deſtined to fill, and be conſequently attended with the moſt pernicious conſequences to them. The monitors, we are told, expreſs the greateſt *exultation* when their own claſſes diſtinguiſh themſelves, and reproach the boys when they are remiſs. This gives riſe to many a *conteſt*, which muſt of courſe render the ſchool a ſcene of confuſion while it laſts, which is about ten minutes; as Mr. L. ſays it is carried on " much in the nature and ſpirit of *common elections*.."—On this Mrs. Trimmer ſhrewdly remarks.

" Thoſe who have witneſſed the effects of *the ſpirit* of *common elections* for members of parliament, to which I apprehend Mr. Lancaſter alludes, will not wiſh, I preſume, to awaken this ſpirit in the boſom of *ſchool boys*, who will in time be *men*, and carrying it into the world with them, may be led to engage in conteſts which cannot poſſibly be conducted in a *peaceable manner*, if either party is violent."

We next come to the chapter of offences and puniſhments, to which we requeſt the particular attention of our readers. This *reformer*, who declaims againſt the *cruelty* and the *degrading effect* of *canes* and *rods*, to the judicious uſe and application of which this country has been indebted for many of our beſt men, and many of her greateſt ornaments, ſubſtitutes in their place puniſhments, in our eſtimation, the moſt cruel and the moſt degrading, for which he muſt have tortured, we ſhould think, the inventive brains of turnkeys, and ranſacked the cells of Newgate. Every *monitor* is reſponſible for the good conduct of his claſs.

" Having ſeen a boy idle, loitering away his time in talking, he is bound in duty to lodge an accuſation againſt him for a miſdemeanor, which he does *ſilently*, by a card deſcribing his offence, which is given to the deſaulter, and he is required to preſent it at the head of the ſchool; a regulation that muſt be complied with. On a repeated or frequent offence after admonition has failed, the lad to whom he preſents the card has liberty

to

to put a *wooden log round his neck*, which ſerves him as a *pillory*, and with this he his ſent to his ſeat. This machine may weigh from *four* to *six pounds* ſome *more* and ſome *less*. The neck is not pinched, or cloſely confined; it is chiefly burthenſome by the manner in which it encumbers the neck, when the delinquent turns to the right or left, when the log acts as a dead weight upon the neck. Thus he is confined to ſit in his proper poſition. If this is unavailing, it is common to faſten the legs of offenders together with *wooden ſhackles*. Thus accoutred he is ordered to walk round the ſchool room, till *tired out*, he is glad to ſue for liberty, and promiſe *his endeavour* to behave more ſteadily in future. Should not this puniſhment have the deſired effect, the *left hand is tied behind the back*, or *wooden ſhackles faſtened from elbow to elbow*. Sometimes the *legs are tied together*.

" I ſtop here to remark, that theſe puniſhments appear to me diſproportioned to the offences for which they are inflicted; and bear too great a reſemblance to thoſe which the law of the land inflicts upon *felons*. Boys of the beſt natural diſpoſitions will ſometimes be *idle* and *talkative* in ſchool, and it is proper they ſhould be corrected; but, as was obſerved on another occaſion, they ſhould not be treated as " *thieves and pickpockets.*" The delinquent may be " *tired out*" with theſe puniſhments, and they may be *terrified*, by the fear of a repetition of them, from committing the like offence again; but that is no ſign of *amendment in the diſpoſition of the boy*, which ſhould be the object of every puniſhment that is inflicted in a ſchool. The following modes of correction are ſurely ſtill more exceptionable.

" Occaſionally," ſays Mr. Lancaſter, " boys are put in a *ſack*, or in a *basket ſuſpended to the roof of the ſchool, in the ſight of all the pupils*, who frequently ſmile at *the birds in the cage*. This puniſhment is one of the moſt *terrible* that can be inflicted on boys of ſenſe and abilities. Above all it is dreaded by the monitors; the name of it is ſufficient, and therefore it is but *ſeldom* reſorted to on *this account*. Frequent or old offenders are *yoked together ſometimes by a piece of wood that faſtens round all their necks*; and thus confined they parade the ſchool walking backwards, being obliged to pay very great attention to their footſteps for fear of running againſt any object that might cauſe the yoke to hurt their necks, or to keep them from falling down. *Four* or *ſix* can be yoked together in this way."

" Terrible indeed muſt be the puniſhment of the *ſack* or *basket*! and the boys who can " *ſmile at the birds in the cage*," muſt have very unfeeling minds. I ſhould eſteem them far more guilty than the unhappy culprit who is expoſed to their deriſion. The puniſhment of the *yokes* gives one the idea of *galley ſlaves*. But theſe are not the whole of the puniſhments of Mr. Lancaſter's ſchool.

" When a boy," ſays he, " is *diſobedient to his parents, profane in his language*, or *has committed any offence againſt morality*, or is *remarkable for his ſlovenliness*, it is uſual for him to be *dreſſed up with labels deſcribing his offence*, and a *tin or paper crown on his head*. In this manner he walks round the ſchool, two boys preceeding him, and proclaiming his fault, varying the proclamation according to the different offences.

" When a boy comes to ſchool with dirty hands, and it ſeems to be more the effect of habit than of accident, *a girl is appointed to waſh his face in the ſight of the whole ſchool*. This uſually creates much diverſion, eſpecially when (as previouſly directed) ſhe gives his cheeks a few *gentle ſtrokes of correction* with her hand. The ſame event takes place as to *girls*, when in habits of ſlothfulneſs. Occaſionally ſuch offenders againſt cleanlineſs walk

round

round the ſchool, preceded by a *boy* proclaiming her fault; and the ſame ſo to the boys: a proceeding that uſually turns the *public ſpirit* of the whole ſchool againſt the culprit.

"The firſt thing that ſtrikes the reader in this place is the incongruity in claſſing the different offences here enumerated. "*Diſobedience to parents*" is a crime of the firſt magnitude, as it is a ſin againſt a poſitive commandment in the ſecond table of the Decalogue. "*Profane language*" is another of the ſame nature, againſt one of the commandments of the firſt table; but "*ſlovenliness in boys*" is a common fault of childhood, which frequently originates with mothers, who bring up their children with the proper inhabitants of the pigſtye. But even ſuppoſing the fault to attach to the boys themſelves, the offence is ſo diſproportionate to the crimes before mentioned, that they cannot *all* be deſerving of the *ſame puniſhment*. Neither is the puniſhment itſelf a proper one in any reſpect, or conſiſtent with Mr. Lancaſter's own plan of "*diſtinction as a reward of merit.*" If "THE STAR," which in this kingdom is an appendage of high nobility, be adopted by him as the inſignia of his "*Order of Merit,**" ſurely the emblem of MAJESTY ſhould not be made a mark of *diſgrace* and *ridicule*. Beſides, it ſhould be remembered, that the SAVIOUR OF THE WORLD *was crowned with thorns* in deriſion, which is another reaſon why the puniſhment is improper for a *ſlovenly boy*. Neither is it conſiſtent with Chriſtian charity for boys to be ſet to proclaim the faults of their ſchool-fellows."

We do not know when we have experienced more diſguſt than on the peruſal of the account of Mr. Lancaſter's novel puniſhments for young offenders. When a boy acquires a ſinging tone in reading (which, be it remarked, he *cannot* acquire, without the moſt groſs negligence on the part of the *maſter*) he makes him parade round the ſchool decorated with *matches*, *ballads* and *dying-ſpeeches*, while ſome of the boys march before him, crying the articles, in the tone of the London hawkers. This excites, as it well may do, the laughter of the boys; but the man who can expect any *good* to reſult from it muſt, in our opinion, be the moſt incorrigible ideot in the world, while this prepoſterous puniſhment, engendered, we ſhould ſuppoſe, in the brains of a maniac, muſt encourage that deteſtable propenſity to ridicule (which we have before reprobated) in the ſpectators; it is much more likely to render the object of it ſullen and diſcontented than to prevent a repetition of the practice which it is meant to correct. Mrs. Trimmer very naturally aſks, in what caſes are *dying-ſpeeches* needful? and, moſt properly, adds:

"Though written in Grub-ſtreet language, they are ſerious things, and ought to be repreſented as ſuch to young perſons, and not introduced to provoke the laugh of a ſet of thoughtleſs boys, who, by being accuſtomed to act the part of hawkers, or of the rabble, for the diſgrace of their ſchoolfellow, who perhaps got his bad habit from being improperly taught it at firſt (and in which there is in fact no *ſin*), may be hardened to join the unfeeling multitude who follow the condemned priſoners to the gallows

* The medals worn by the boys are called *Star Medals* in the *Reports*.

as objects of curioſity, and return from the execution of their fellow mortals for capital offences with no good impreſſion upon their minds."

A boy who frequently plays truant "is ſometimes tied up in a ſack or a blanket, and left to ſleep at night on the floor of the ſchool-houſe," the floor of which is neither *tiled* nor *boarded.* This is a puniſhment, the *merit* of inventing which is, we believe, excluſively due to Mr. Lancaſter himſelf! It is both dangerous and cruel in the extreme. A timid boy left in ſuch a ſituation might receive an injury which he would feel for the remainder of his days; nay, ſuch might be the terror of ſome boys at being ſo left, as even to deprive them of life. And has Mr. Lancaſter ever reflected on the poſſibility of ſuch an event, and on the conſequent verdict of a Coroner's Jury, and the deciſion of a Court of Juſtice!—If he have not, it is high time he ſhould. But we turn from this ſubject with a degree of diſguſt, bordering on abhorrence.

Mr. L's mode of enforcing *orders* in his ſchool is curious. His boys are trained like ſoldiers to obey the word of *command.* But he is terribly afraid of being ſuppoſed to encourage any thing ſo hoſtile to the principles of a *Quaker* as a *warlike ſpirit*; and, therefore, he takes ſpecial care to diſclaim any ſuch intention, and "to avoid all commands which are *ſtrictly military.*" And how does he do this? why, forſooth,

"When the monitor has occaſion to order the claſs to go to the right or left, it is done by a ſign, in order to avoid the command, "*To the right*—"Go on," inſtead of March"—and "Stop," in lieu of "Halt." The claſſes are permitted occaſionally to meaſure their ſteps when going round the ſchool in cloſe order, to prevent what elſe would often occur, from their numbers, treading upon each other's heels, or puſhing one another down. In this caſe meaſuring their ſteps commands their attention to one object, and prevents their being unruly or diſorderly. It is not required that the meaſure ſhould be exact, or be a *regular ſtep*, but that each ſcholar ſhould attempt to walk at a regular diſtance from the one who precedes him.——The commands that a monitor gives to his claſs are of a ſimple nature, "In"—"Out." The whole claſs do this at one motion; they learn to front, or go to the right and left, ſingle or double. They "ſhew ſlates" at the word of command; take them up, or lay them gently down on the deſk, in the ſame manner. Another command is to "ſling hats," which is always done on coming into ſchool, and "unſling hats," which is always done on leaving it. This alludes to a very convenient arrangement, which prevents all the loſs of hats, miſtakes, and confuſion in finding of them, which would naturally occur among ſo large a number of boys. It ſaves all ſhelves, &c. &c.—All theſe advantages are gained, and inconveniences avoided, by every boy ſlinging his hat acroſs his ſhoulder, as a ſoldier would his knapſack, by which means he always carries it about him, and cannot loſe it without immediately miſſing it."

If all theſe manœuvres are not *ſtrictly military* we are very much deceived. To us the miſerable ſubterfuge of changing the mere word

of

of command appears to be a diſtinction without a difference. And if Mr. L. really do not perceive this himſelf, he muſt be much more ſtupid than we take him to be. Mrs. Trimmer ſtarts an objection to this method of training which has a great deal of ſolidity in it.

"A queſtion will be ſuggeſted on obſerving the great reſemblance of thoſe adopted by Mr. Lancaſter to thoſe of diviſions of ſoldiers under their officers. Whether it is conſiſtent with ſound policy to train all the youths of the lower orders in theſe evolutions, leſt hereafter they ſhould be drawn in, by ill-diſpoſed perſons, to employ their knowledge of them to bad purpoſes? And this conſideration will lead to another queſtion, whether it is expedient to have ſo large a number of boys in one ſchool as to render this meaſure neceſſary."

On Mr. L.'s plan of *female* education we have only to obſerve, that the notion of educating 200 girls in the ſame ſchool with 7 or 800 boys is one that no rational being could have adopted, and which no man in his ſenſes will purſue.

The next, and by much the moſt important diviſion of Mr. Lancaſter's work, which attracts the notice of his able commentator, is that which relates to the *religious inſtruction* of youth. Here it is that his plan is, as we ſtated at the beginning of this article, radically defective; for the vague notions of religion which he endeavours to inſtil into the minds of his boys, without the aid of *prayers*, even of the *Lord's Prayer*, (the divine origin of which, and the divine authority by which its uſe is *commanded* and enforced are not ſufficient recommendations in the eyes of this meek and pious reformer!) *the Creed* or the *Ten Commandments*, all of which are proſcribed, in his ſchool, are rather calculated to make them confident in ignorance, than to impart to them any knowledge of the doctrines of Chriſtianity, or of the duties of its followers. What he calls his *practical inſtruction* is not a religious leſſon, but a philoſophical diſſertation, on the beauty and neceſſity of *order*, the object of which ſeems to be more to promote regularity and method in his ſchool, than to make the ſcholars love and fear God. Mrs. Trimmer obſerves on it, with her uſual judgment:

"This mode of giving religious, or rather *philiſophical inſtrucion*, may poſſibly contribute to *produce order in the ſchool*; but a more powerful motive will be found, I conceive, by ſchoolboys, in the dread of the *ſuſpended baſkets* and the *wooden yokes*, &c. much more than this is neceſſary to produce order in the *heart* of a ſingle individual of the fallen race of man."

Mr. L. condemning, of courſe, the Church Catechiſm, which we tell *him*, for he ſeems to be ignorant of it, is founded on *Scripture*, remarks, that *Scripture Catechiſms* are the beſt; and he adduces ſome ſpecimens of one, framed by one Freame, a Quaker; that is, the queſtions were framed by him, and the reſponſes conſiſt of paſſages from Scripture. To this there can be no objection; but, we ſee no reaſon in the world why the Church Catechiſm ſhould be rejected, and a Quaker Catechiſm introduced in its ſtead. It would not be fair to judge of this favourite catechiſm of Mr. L.'s by the few ſpecimens before

before us; when we shall have seen the whole of it we shall be better able to decide on its merits. It however does not answer the purpose for which Mr. L. *professes* to adopt it; namely, for the instruction of "youth in *the leading and uncontroverted principles of Christianity.*" It is perfectly obvious to the most common capacity, and is ably pointed out by Mrs. Trimmer, that he could not possibly give his pupils an explanation of the texts which he quotes, without touching upon some of the most controverted points of doctrine. Adopting a part of Mrs. Trimmer's plan of education (though mutilating that as he does most of the passages which he quotes from Scripture), he proposes to introduce Dr. Watts's Divine Songs for Children, among a part of his boys; on which Mrs. Trimmer, most pertinently, asks;

"What edition of Dr. Watts's Divine Songs can Mr. Lancaster set his scholars to learn? There are, I know, two editions in circulation; one as the pious author wrote it, and approved by orthodox Christians, *the other altered since his death* to suit *Socinian opinions.* This book, therefore, either way, cannot be said to be free from the '*uncontroverted doctrines of Christianity.*"

According to Mr. L.'s plan of religious *instruction* (if that may be called *instruction*, which leaves the mind of the pupil utterly uninformed of the essential doctrines of Christianity), the boys are never to pray but when they *feel the necessity of prayer*; that is, as from his language, we must necessarily infer, when they are *moved thereto by the Holy Ghost*; a *necessity* which, at the risk of being condemned as *Heretics*, or at least, as reprobates infected with a *Pharisaical sect-making spirit*, we scruple not to affirm, no *boy* ever has felt; nay, more we will add, that no *boy* was ever *so moved*; of course prayer must be entirely out of the question. However, presuming on this *experience* in his favoured pupils, he is to store their minds with scriptural supplications, that they may be at all times prepared for extemporaneous effusions. But every sober and reflecting Christian will concur with us, we suspect, in reprobating this wild and fantastical notion; this habitual neglect of a most important duty; and agree with Mrs. T. "that it is contrary both to reason and to Scripture to suffer children to pass their earliest years without leading them into the habit of prayer." The necessity of *prayer* is not a feeling that will rise spontaneously in the mind of man, in his present fallen and corrupt state; it must be early instilled into it; he must he *taught* it, as a debt of gratitude, and an act of duty. As to making a Bible of a boy's memory, by making him get the Bible by rote, it is the most whimsical and absurd notion that ever entered into the head of an enthusiast. A boy *so* learning the Bible, without the aid of any comment or exposition, would repeat it like a parrot, and with about as much benefit to himself. As to his list of books for imparting religious and moral instruction, some of them are well calculated for that purpose, but there are others which none but himself, we venture to say, would ever have thought of putting into the hands of boys taken from the lower classes of society.

ciety. Among these are *Martinet's Catechism of Nature*, and *Turner's easy Introduction to the Arts and Sciences*. In the last, Christ is represented as a *martyr*, and not as having died a voluntary *sacrifice* for the sins of the whole world. Here then the boys are taught to reject the doctrine of the *atonement*; and does Mr. Lancaster call this (certainly a *fundamental* doctrine) one of the *uncontroverted* doctrines of Christianity? If he do, he is grosly ignorant, and consequently unfit for his situation; and if he do not, he is abominably hypocritical; for, under a pretext of avoiding controversy, he seeks to fill the minds of his boys with his own pernicious prejudices and mischievous principles. But, besides the short list which he gives, there is a *school Circulating Library* of more than 300 volumes, of which he gives no list at all. It is not too much to believe that he has selected the *least objectionable* books to exhibit to the public; and therefore we may, without any breach of charity, conclude that the concealed list contains many books of a *more than doubtful* tendency. But, independently of the objection already suggested to the book last noticed, it is objectionable in another point of view, as treating of subjects not at all calculated for such pupils as Mr. Lancaster's; of *philosophy* and *metaphysics* for instance. There can be no doubt of the truth of the following observation of Mrs. Trimmer on this point.

"I am sensible, that with many people I may be called *illiberal* and *narrow-minded*, for objecting to the same books being read indiscriminately in schools for the higher and lower classes of children. But it is a principle from which I never can depart, being founded on observation as well as [on] theory, that the labouring part of the community is promoted far more by teaching them things that are likely to be useful to them in their proper station, than by the study of the sciences."

The last division of Mr. Lancaster's plan which this excellent lady has undertaken to analyze, is that which relates to *Initiatory Schools*. Mr. L. having a new system of his own to produce, considers it necessary to pave the way for its introduction by decrying all existing schools of this description; and this he attempts to do, *per fas et nefas*, by truth and falsehood. His abuse of them is indiscriminate; declamatory; and, in many instances, to our knowledge, utterly unfounded. The village schools throughout the country, and even in the neighbourhood of the metropolis, are by no means such as this bold innovator represents them; they are *not* scenes of *disorder and noise*, nor is "the improvement of the little ones" unattended to. No doubt there is great room for amendment in many of these schools, and of the parochial schools also; but, with all their faults, they are infinitely preferable to Mr. L.'s boasted schools of perfection—for the children are taught to pray, to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to worship their God in his temple. In short, they are taught to be *Christians*, which *his* boys are not. He calls the attention of the public

"To a distinct friendless part of the community, I mean the poor children

dren who are in parish workhouses, who are often friendless [he first describes them *generally* as friendless beings, and in the next line tells us they are *often* so], and immured in these receptacles of poverty, depression, and vice, without education, and without hope; children to whom *curses and ill treatment* are too often substitutes of [for] parental smiles or maternal care. I have often viewed these poor *oppressed* children, when pacing with solemn steps, and downcast eyes, along the streets to a place of public worship; and the settled gloom and unhappiness, visible on some of their countenances, has [have] attracted my sorrowful attention, and forced from my eyes the unavailing tears of pity."

This is the miserable rant of the pseudo-philanthropy of modern times. We, too, have seen these children going to church, as often as Mr. Lancaster, but we certainly have viewed them with a very different eye; we have admired their general order, cleanliness, and healthy appearance; we have felt proud of our country on contemplating these interesting objects; and grateful to our God for giving us grace to be charitable. Let any one say, who has witnessed the glorious spectacle annually exhibited at St. Paul's, whether this horrible practice be not the phantom of a wild imagination, and a libel on the most charitable country in the world. But, perhaps, our reforming Quaker's feelings were hurt by the reflection that these unfortunate children were going to imbibe a *pharisaical sect-making spirit* at the *steeple-house*. That the practice of *farming the poor* is, in many respects, a pernicious and most objectionable practice, we are not disposed to deny; and that the parish workhouses may not, all of them, be so well conducted as they ought to be, may be equally true; but that any of them are such as to justify the picture which this man has drawn of them, we cannot believe, and that numbers of them, in the metropolis even, and in its vicinity, are the very reverse of this, we can, upon our own knowledge, affirm. We refer Mr. Lancaster to the workhouses of Hackney, of Islington, of St. Luke's, of Spital-fields, of St. Andrew's Holborn, of St. George, Hanover-square, and of Kensington, for the proof that what *we* have asserted is true, and that *he* has *affirmed* the thing which is *not*. Mr. L. ought to have known that the children of the poor, though orphans, are neither *friendless* nor *oppressed*;—the *Overseers* are their legal guardians, bound to watch over, to befriend, and to protect them; and the *Magistrates* have the power to visit and inspect the workhouses, to examine into the state of their inhabitants, and to punish the overseers for any breach or neglect of their duty. But the fact is, that Overseers in general perform their duty, zealously and conscientiously. Nor does the guardianship of the parish officers, nor the superintending power of the Magistrates end here. The children cannot be bound apprentices, without the consent of two Magistrates; and it is the duty of the officers to see that they are well and properly treated during their apprenticeships; and this, also, is a duty which we know, in many parishes, they strictly discharge. Shame, then, on these overcharged pictures of misery and oppression; these outrageous libels; destined to

anſwer an *intereſted*, and, we will add, a *moſt inſidious*, and *moſt miſchievous* purpoſe!

In this part of her work, we cannot but think that Mrs. Trimmer concedes rather too much to the object of her animadverſions, and treats him with rather too much forbearance. Our circumſcribed limits, however, will not allow us to ſupply this defect, in every inſtance. What ſhe ſays on *Sunday Schools* is in perfect uniſon with our ſentiments on that ſubject.

"In *Sunday Schools* much valuable inſtruction is given, and great good done by them; and, when under the inſpection of the parochial miniſter, and other members of the Church of England, the *national ſyſtem* of inſtruction is adhered to. On the other hand, it muſt be confeſſed, that this inſtitution is often made uſe of as a means of alienating the children of the lower orders from the Church, *particularly by the Methodiſts and Anabaptiſts.*" (This we know to be the caſe, to a very great and alarming extent indeed!) "This evil might have been prevented, in the firſt inſtance, by the proper ſupport and encouragement of *Sunday Schools* in every pariſh; and it ſtill admits of a remedy by the ſame means."

Having cleared the way, in the manner deſcribed, Mr. L. proceeds to make his propoſal, for the grand object of all his efforts, the *formation of a ſociety for the joint purpoſes of eſtabliſhing free ſchools all over the united kingdoms, and training young men for ſchoolmaſters.* This propoſal, and the plan for carrying the notable ſcheme into effect, Mrs. Trimmer has analyzed with conſiderable talents and ſkill, and we lament exceedingly our inability to follow her through her maſterly analyſis. Our limits will allow us to give only a very brief abſtract of it. Mr. Lancaſter propoſes that the patrons of his projected ſociety ſhould not preſume on their riches, nor, in doing this act of kindneſs to the poor, imagine that they are doing any thing more than a duty incumbent on them. He ſeems to forget, that, though charity be the duty of a Chriſtian, it is left to himſelf to chuſe the *means* of diſplaying it, and to ſelect its *objects*: and that any man, whether of rank or not, who is called upon to contribute to the ſupport of any charitable inſtitution, is perfectly warranted to inquire into the object and management of it, and even to *preſcribe the terms* on which his required ſupport ſhall be given. Nor in ſo doing does he violate his duty, in the ſmalleſt degree. But Mr. L. is particularly anxious that the members of *his* ſociety ſhall not dictate to the ſchoolmaſters, who are all to be of his *own training*. But of this more preſently. Mrs. Trimmer obſerves on this paſſage;

"If I underſtand the paſſage aright, it is Mr. Lancaſter's wiſh in bringing forward his propoſal for introducing a new ſyſtem of education, to have *every obſtacle removed out of his way*, particularly the clauſe in 'the *Act of Uniformity*,' which lays a reſtraint upon ſchoolmaſters, and requires them to take out a licence, &c.; and that he alſo wiſhes *no power to be lodged in the hands of the ſociety* he is deſirous to ſee formed, 'let the members of it be who they may,' but that of encouraging merit, and beſtowing rewards."

In

In truth, he evidently wiſhes the members to be *active*, only in ſupplying him with the means of carrying his plan into execution; and then to ſink into mere puppets, to be moved only as he ſhall pleaſe. Wiſhing his ſociety to be as extenſive, and his ſchools as numerous, as poſſible, he is, of courſe anxious to have it known, that no religious diſtinctions are to be acknowledged, and that nothing is to be taught, no *Creeds*, no *Church Catechiſm*, which can give offence to any ſectary whatever. Whence our readers will eaſily conceive, that nothing eſſential to a Chriſtian would be taught. We ſhall extract the concluding part of this paſſage; with Mrs. Trimmer's moſt ſenſible comments upon it.

——"But the GRAND BASIS OF CHRISTIANITY ALONE is broad enough for the whole bulk of mankind to ſtand upon, and join hands as children of one family. This baſis is 'GLORY TO GOD *and the* increaſe of *peace and good-will* amongſt *men*.' It is the duty of every man to imitate the conduct of the good Samaritan. Where is the ſincere Churchman or Diſſenter that would not readily unite to 'pour the oil and wine into the poor man's wounds?' Ah then! let the friends of youth, among every denomination of Chriſtians, *exalt the* STANDARD OF EDUCATION, and *rally round it for their preſervation*; forgetting, for a while their private religious differences of opinion, and purſuing two grand objects for the public good—the promotion of good morals, and the inſtruction of youth in uſeful learning, adapted to their reſpective ſituations.

"That the *Glory of God* and *univerſal Charity* are the two great objects which Chriſtians ſhould always keep in view, no one who knows what Chriſtianity is can deny. And THE GRAND BASIS OF CHRISTIANITY, comprizing all the *fundamentals* of the Chriſtian religion, is certainly 'broad enough for the whole bulk of mankind to ſtand upon, and join hands as children of one family;' for it is, in fact, no other than the combined *doctrines of our* SAVIOUR JESUS CHRIST *and his Apoſtles*; but the misfortune is, that a great part of mankind have not kept to this ground, but have gone beyond the preſcribed bounds, ſome one way and ſome another, from their different interpretations of ſcripture; and it is not poſſible to bring them to agree in religious opinions on *all points*; but this ought not to be any hinderance to their regarding each other as brethren; though thoſe who maintain the *higheſt ground* will not be perſuaded to come down to the level of thoſe who deſcend to the *loweſt*; I mean in reſpect to *articles of faith*. In the text which Mr. Lancaſter quotes as the *grand baſis of Chriſtianity* he appears to have made a wrong choice; for no *generalizing ſyſtem* can be fairly built upon it. The reader, on referring to the Bible, will find that it ſtands thus in the *ſecond chapter of St. Luke's Goſpel*, 'Glory to God *in the higheſt, and on earth peace, good-will towards men*.' It was the chorus ſung by the *angelic hoſt*, who ſuddenly appeared to the ſhepherds of Bethlehem after the ANGEL OF THE LORD had ſaid, 'Fear not; for behold, I bring you glad tidings of great joy, which ſhall be unto you, and to all people. For unto you is born this day in the city of David a Saviour, who is CHRIST THE LORD.' Here is nothing ſaid of 'Peace and good-will *amongſt* men;' the text evidently relates to the *good-will* or *mercy of* GOD *towards men* in ſending his only begotten Son to be a ſaviour to them. If the text is applicable in any ſenſe to *Education*, it muſt be underſtood, I think, to direct parents and teachers to make their children acquainted with the *good tidings*

of the angel; and to teach them, in imitation of the shepherds (who, we may observe by the way, were men of lowly station,) to glorify and praise GOD for his wonderful goodness to mankind. In respect to Mr. Lancaster's advice to '*exalt the standard of education, and rally round it for the preservation of youth,*' the members of the Church of England may fairly reply, 'THE STANDARD OF CHRISTIAN EDUCATION was erected by our pious forefathers at the Reformation; we have every one of us been enrolled as members of the *National Church*, and are solemnly engaged to support it ourselves, and bring up our children according to its holy ordinances. We cannot *rally round* ANOTHER *standard*, without deserting from that which we consider as *the* STANDARD OF THE SANCTUARY; neither can we send our children away from it, for they also have been solemnly enrolled: and how can we with justice *disfranchize* them, whilst they are unable to choose for themselves?' Besides this, thanks to a gracious Providence! we have a SOCIETY of our own, consisting at this time of more than 2600 members, whose end and design is to promote the interests of the *Established Church*, and who certainly will not join another society for purposes unfavourable to those interests. At least, let us have time to consider, whether the two great objects proposed by Mr. Lancaster would really be answered by our forsaking our standard, and permitting our children to be educated with a view to *morality* only, and to be initiated in that *learning*, of the utility of which, to persons in lowly stations, some of us at least are doubtful. The conduct of the *good Samaritan* we are ready to imitate, by joining with our Christian brethren in any act of benevolence. We will subscribe with them to the same hospitals, and give tickets of admission without any inquiry concerning religious opinions; we will contribute to the same occasional subscriptions for individuals. In short, we will associate with them for the relief of any of the temporal distresses of the poor at large; but in the affair of education we must consider well whether the remedy proposed is really of an efficacious nature, before we administer, or even provide it.'—Such, I conceive, would be the answer of every zealous member of the national church to such a proposal as Mr. Lancaster's."

The first object of the new society, according to Mr. Lancaster's plan, should be to provide suitable masters and mistresses for his schools;—of the qualifications of such teachers, his ideas are what *modern philosophists* would call *liberal*, *candid*, and *enlarged*.

"I do not think it a commendable thing for any body of men to infringe the rights of individuals; therefore it would not be proper for a society to dictate to teachers, having schools of their own, how or what they should teach. I conceive any person, whose moral character and abilities were likely to make him serviceable to the rising generation, should be an object of the society's protection, let his denomination of religion be what it may, and let him pursue whatever methods of religious, or other instruction, his sincere and best intentions may dictate *."

And these teachers, who are to have this unlimited confidence reposed in them, and who are destined, as he says, to fill "an office on which *the national morals and the fate of empires* depend," are to be

* Improvements, first edition, page 32.

"young

"*young men from 16 to 20 years of age,*" and to be fully *qualified* to take the charge of a school, containing from 200 to 300 boys in *twelve months.* And a plan so perfectly preposterous as to make us almost doubt the sanity of his intellects who could devise it, does this man gravely call upon the country to adopt. Oh! but the plan is not only excellent in theory, but equally so in practice!—*probatum est.* Mr. L. has youths of *fifteen*, forsooth, aye, and even of *fourteen*, who superintend and manage, the one a hundred and twenty, the other a hundred boys; "but," says Mrs. T. "If I understand the matter right, they proceed in a *mechanical* way by means of *key-books*, which they are required to follow exactly, and by which they could effectually teach the boys of their respective classes, without knowing themselves the principles on which their lessons are founded." In short, it is clear that the object of his plan is to render himself the absolute master of a very considerable portion of the rising generation, through the medium of his own agents, who are to act for him, to repeat his lessons, and to carry his measures into effect. *Affiliated* societies are thus to be established throughout the country, of boys trained to military discipline, infected with the esprit de corps, and prepared to act, in any manner, which their grand-master, Mr. Lancaster himself, may direct. In this only is he consistent; all his measures lead to the attainment of this end; though in other respects they are utterly inconsistent with his avowed original purpose; for he professes to found his claims to preference and protection, on the *simplicity* of his plan, when the preparation for his novitiate teachers, though to be completed in the short period of a year, is, as Mrs. T. observes, of such a *comprehensive* kind, that "the simplicity of his plan vanishes out of sight."

In her subsequent remarks, Mrs. Trimmer detects many very gross misquotations of Scripture, by Mr. Lancaster; which shew, as she says, the danger of trusting to such a Bible as the *memory*; but which, we think, shew a great deal more. On this topic, however, we shall not enlarge; and indeed we must now bring this article to a close. Before we finish it, however, we will enable our readers to form some opinion of the species of teachers which Mr. L. is likely to provide for the instruction of the rising generation, by telling them, that of *thirteen youths*, whom he has himself prepared for that important office "on which the national morals and the fate of empires depend;" *twelve attend their master to a Quaker's Meeting, and the thirteenth is an Anabaptist!!!* This curious fact may also serve as a specimen of the manner in which the *influence* which the master acquires over his boys, and on which Mr. L. lays so great a stress, is *exerted.* And yet it is to the promotion of this part of his plan, that his Majesty, the head of the established Church, and a great part of his royal family, have been advised to subscribe. We fully concur with Mrs. T. in the opinion, "that of all plans which can be formed for the education of youth, those which propose giving up the *interests of religion* to *temporal objects*, are the most to be guarded against." They are indeed!

and it is, upon this ground, principally, that we are moſt anxious to put the country on their guard againſt the plans of Mr. Lancaſter.

The remaining part of Mrs. Trimmer's book is devoted to a conſideration of the *national ſyſtem* of education, as enforced by the act of uniformity. And here ſhe gives an epitome of an admirable tract, on the duties of a Chriſtian ſchoolmaſter, written early in the laſt century, by Dr. Talbot, and printed and circulated by the Society for promoting Chriſtian Knowledge; a tract which cannot be too well known, nor too widely diſtributed. The qualifications there ſhewn to be requiſite, are very different, indeed, from thoſe which the teachers of Mr. Lancaſter are required to poſſeſs. In ſhort, the two ſyſtems of education exhibit a perfect contraſt; as, indeed, they muſt of courſe do, when the Chriſtian Religion is the baſis of the one, and *temporal objects* are the end of the other. To the members of the Church of England we ſay, *utrum horum mavis accipe*; but do not profeſs, as you muſt do, a decided preference to the one, and, at the ſame time, give encouragement to the other. We have entered thus at large into an inveſtigation of this ſubject, not only becauſe we think it one of the higheſt importance; but becauſe it appears to us that, from the *liberal* ſpirit of the age, diſplayed in its ſuperiority to all *prejudices*; from the habit of judging of things at firſt ſight, as it were; and from the *faſhion* of encouraging every ſpecies of innovation, and every kind of *quackery*; many perſons of the firſt reſpectability, who, had they ſubmitted to the trouble of examination and inquiry, would immediately have perceived the danger of ſetting ſuch an example, have contributed to the ſucceſs of a moſt artful and inſidious plan, pregnant with the moſt pernicious conſequences; a plan, too, not called for, nor juſtified by any neceſſity; but leading to the deſtruction of another moſt beneficial ſyſtem, and calculated to produce the moſt beneficial effects, becauſe founded on the religion, and ſanctioned by the laws, of the land. Let ſuch perſons, now that their eyes muſt be open to the danger of their conduct, form a *ſociety* for carrying *this* ſyſtem into full effect, and they will indeed render the moſt eſſential ſervice to their country.

We ſhall conclude this article, with Mrs. Trimmer's cloſing reflections, after her review of the ſyſtem in queſtion, and of the qualifications of a maſter intended to act upon it.

"Let us now conſider what kind of characters a ſchool under ſuch a maſter, with the aid of the parochial miniſter (as the national ſyſtem requires,) and with the bleſſing of GOD (which we may conclude he will earneſtly implore,) will produce; namely, youths well inſtructed in all the *articles of the* CHRISTIAN FAITH, and the *duties of religion and morality*, as taught by the COMMANDMENTS *of* GOD *in the* DECALOGUE, and the *Precepts of the* GOSPEL; and deſirous of making a good uſe of the learning that has been beſtowed upon them by a proper diſcharge of all the relative duties as *ſons, brothers, apprentices, domeſtic ſervants, artificers, labourers*) &c. and as *loyal ſubjects* and *good* CHRISTIANS.

"Not only the members of the Church of England, but thoſe of other communions

communions (who purſue a ſimilar mode of *Catechetical Inſtruction*, and teach the ſame things in reſpect to moſt of the fundamental doctrines of Chriſtianity,) will be ready, I am perſuaded, to join with us in preferring the *latter*, from a conviction that it is their intereſt as well as ours to guard againſt the introduction of *generalizing plans* into their ſchools of charity; but it is to be feared that one numerous and prevailing ſect, who too lightly eſteem the Holy Sacraments of the Chriſtian Church, placing their dependence on the preaching of their own miniſters, will be diſpoſed to let this plan go on without an objection on their part, in full confidence that the *elect* will be called at God's appointed time, let their education be what it may. But I will not enlarge on this ſubject, as I have no deſire to increaſe the animoſities which unhappily ſubſiſt between Chriſtians of the ſect I allude to and ſome orthodox Chriſtians. I may, however, be allowed to ſay, that the pains which are taken by the former to make proſelytes, ſhould call forth the members of the Church in general to uſe their utmoſt vigilance to keep the young members within the fold; and nothing, according to the opinion of far better judges in this matter than myſelf, would ſo effectually promote this deſirable end among the lower orders, as a more particular attention to the exiſting Charity Schools on the Conſtitutional foundation, and the increaſe of them. Theſe are the *free ſchools* which it behoves us particularly to ſupport; and no pariſh ſhould be without one; in London they ſhould be multiplied; but the inſtruction in them certainly ought to be conformable to the foundation laid at the Reformation, *catechetical* and *explanatory*. For can the members of the Church conſiſtently give their *particular patronage* to ſchools in which the Church Catechiſm is not taught?

"Not that I would recommend any infringement of the *Act of Toleration*; or ſuggeſt, that difference of religious opinion ſhould be a ground of hatred and contention amongſt Chriſtians. There is no occaſion to talk to mere children about theſe things; they may be inſtructed in every point of doctrine and practice without knowing that ſuch differences ſubſiſt, till the time arrives when they will be required to renew their baptiſmal vow, at which time *charity children* uſually leave ſchool. Then indeed, they ought to be made acquainted with theſe differences, ſo as to guard them from being drawn away from the Church, but not to lead them into controverſies.

"However, let me not be thought deſirous of rejecting Mr. Lancaſter's method of inſtruction; on the contrary, I am fully convinced that our *charity ſchools* would derive conſiderable advantage from introducing it in ſeveral reſpects, but eſpecially becauſe it would not only give time for, but might be applied to, *religious inſtruction*, with happy effect, under certain limitations.

"Neither would I wiſh to have poor children, whatever might be the religious profeſſions of their parents, excluded from our Church Schools; they ſhould be received into them with proper recommendations, on one condition, namely, that they muſt be taught with the reſt. This, as I have been informed, is done in ſome ſchools unfavourable to the Eſtabliſhment; and it is propoſed to be done in Mr. Lancaſter's on a very extenſive ſcale. Surely then, that CHURCH, which is one *of the pillars of the* CONSTITUTION, as well as the GLORY OF THE NATION, may juſtly claim the privileges of educating her own members according to her own ſyſtem, and of making the condition above mentioned with ſeceders. But it is certainly aſking too much to require the members of the Church to withhold from children in their ſchool education their CREED and their CATECHISM, their

BIBLE in fact, and their COMMON PRAYER BOOK, and "*to keep in the back ground*" all the *peculiar doctrines* which the Church holds facred, for the ſake of acquiring, by a cheaper, more expeditious, and pleaſanter method, thoſe branches of *learning* which children in charity ſchools *do acquire*, though by a more tedious proceſs. For it ſhould be remembered, that it is the *application* of talents, and not the *poſſeſſion* of them, that is of real importance; and this is the great object of our *National Syſtem* in reſpect to the *learning* beſtowed upon charity children. I am, however, ready to confeſs, that this end might be greatly promoted by the appointment of young men, educated upon Mr. Lancaſter's plan, as *aſſiſtant teachers* to introduce his mode of *arrangement, claſſification*, &c. into charity ſchools of every denomination; by which means alſo theſe youths would have the opportunity of learning thoſe things which would complete their qualifications as Schoolmaſters in ſchools belonging to the Eſtabliſhment.

"They might there learn, for inſtance, to inſtruct their future pupils, that there has always been upon earth a VISIBLE CHURCH, to which the CHURCH OF ENGLAND, *as a branch of the* HOLY CATHOLIC *or* CHRISTIAN CHURCH, *eſſentially* and *properly* belongs; that this Church is diſtinguiſhed by having HOLY SACRAMENTS *ordained by* CHRIST HIMSELF, *as outward ſigns of heavenly bleſſings beſtowed on mankind* by the grace of GOD *through* CHRIST, and *as means for obtaining an intereſt in theſe bleſſings*; that there is alſo in our Church AN ORDER OF MINISTERS *regularly ordained*, and many other *important truths*, of which there is no intimation in Mr. L.'s plan (nor indeed could it reaſonably be expected that there would be any): yet theſe truths are required to be taught to young Chriſtians according to the *National Syſtem*; of courſe thoſe to whom the education of children and youth is intruſted by members of the *National Church*, ſhould be acquainted with them. It is one thing to *tolerate* and entertain good will towards thoſe who differ from us; another to give up our children to the tuition of thoſe who would withhold from their knowledge what every parent who has an infant baptized is bound to have them taught."

We cannot take our leave of Mrs. Trimmer, without expreſſing our gratitude for her meritorious and ſucceſsful exertions, on this important occaſion; at the ſame time, we cannot forbear to add a wiſh, that in order to render the benefit of theſe exertions as extenſive as poſſible, ſhe would compreſs her remarks on Lancaſter's plan of education, in a ſmaller compaſs, which might eaſily be done, and circulate them at a low price. After the preſent edition ſhall be ſold, which, we truſt, it ſpeedily will be, perhaps this ſuggeſtion may be attended to by our reſpectable author.

Geographical Delineations; or a Compendious View of the natural and political State of all Parts of the Globe. By James Aikin M. D. 2 Vols. 8vo. PP. 782. 12s. 6d. Johnſon. 1805—6.

LORD BACON ſays that ſome hiſtories are to be ſwallowed, ſome maſticated and digeſted. But in order that hiſtories, or any other books, may be maſticated and digeſted there muſt be a previous taſte or appetite for them. The mental taſte or appetite is curioſity. But

But all curiosity presupposes some degree of knowledge. There are some tribes of men, as the Laplanders, and the inhabitants of some of the islands lately discovered on the pacific ocean, in so rude and brutal a state as to have scarcely any desire of knowledge of any kind. A gentleman who possessed the talent of compressing truth into an aphoristical and sometimes a paradoxical form, being asked by a person what course of reading he should prescribe to his son, replied "let him read what he pleases." The father of the young man remonstrated against such an unfriendly and somewhat saucy answer. But the gentleman explained his meaning. The habits and state of the reader's mind is to be considered in the first place. What is one man's meat is another's poison: and as physicans generally allow and even prescribe to their patients the kind of food that they like best, so that kind of reading which is liked best is most nutritious to the mind, and the most salutary as well as palatable. This truth (a truth only as it relates to books not hostile to religion or virtue), not always duly attended to, Dr. Aikin appears to have had fully in his view when he formed the design of composing and publishing the present volumes.——Let the doctor speak for himself.

PREFACE.

"It is by no means the intention of this work to supersede either the common elementary books on Geography, or the more complete systems of that branch of knowledge. On the contrary, the reader's acquaintance with the first is all along supposed, as essential to the understanding of the terms employed in description; and the utility of the second for the purpose of exact and particular information can never be supplied by a compendium of any kind.

"The precise object aimed at in these volumes is to afford, in a moderate compass, and under an agreeable form, such a view of every thing most important relative to the natural and political state of the world which we inhabit, as may dwell upon the mind in vivid colours, and durably impress it with just and instructive notions.

"In the prosecution of this design I have been guided by the two leading considerations respecting each country—what nature has made it, and what man has made it. Of these, the first has taken the precedence, as pointing to circumstances which can never fail to exert a certain effect; which survive all temporary changes, and stamp an indelible character. The second, however, is frequently of greater interest, and inculcates lessons of more practical importance; it has, therefore, in the more civilized states, occupied the largest share of the description. Both together have as much as possible been brought to conspire in forming the characteristic strokes of the sketch.

"As the first requisite in describing a country is to indentify it, the boundaries of each have been traced with some minuteness; and it has especially been considered as an object of consequence to show how far the great portions or masses into which nature seems to have divided the land upon this globe, coincide with the territorial distributions made by human policy. Those grand features of country, mountains and rivers, have likewise been laid down with a degree of precision correspondent to their geographical importance. These details may, perhaps, to a cursory reader

appear

appear dry and tedious; but it is always ſuppoſed by the writer that they are illuſtrated by a good map; for, without ſuch a kind of pictured repreſentation, words muſt be very inadequate to convey the images required. Travelling in this manner with the eye and underſtanding conjointly, is an agreeable occupation, as well as the only ſure method of fixing ideas of locality in the memory.

"When the accompaniment of maps is confeſſed to be ſo eſſential to the proper uſe of this work, it might, perhaps, have been expected that they would have been given with it; but neither the ſize nor the price would have admitted of them, except upon ſo ſmall a ſcale as not to anſwer the purpoſe; and it may be preſumed, that few houſes in which attention is paid to inſtruction of this kind are unprovided with a modern atlas.

"I have not been very ſolicitous with reſpect to the order in which different countries have been treated of. Arrangement is of no great conſequence, except where it is founded upon a ſyſtem eſſentially connected with the ſubject; but there is no ſyſtematic reaſon why one part of the world ſhould be offered to the reader's conſideration before another. A commencement has been made with Europe, chiefly becauſe an European naturally regards his own quarter of the globe as the centre of all relations and compariſons, political and moral; and, indeed, its influence over the reſt ſeems to juſtify this precedence in rank. The other quarters have been taken in their uſual order; and the particular diviſions of each have followed each other according to contiguity, with a general courſe of progreſs from north to ſouth. Particular reaſons have produced occaſional deviations from this courſe; but it is hoped the tranſitions will commonly appear eaſy and natural.

"The main matter of this work is neceſſarily compiled from other books; and it would be eaſy to give a long liſt of works on geography, and voyages and travels, that have been conſulted. But this would be uſeleſs oſtentation; and I only requeſt that credit may be given me for having uſed due diligence and judgement in the collection of materials, and for having ſeriouſly attempted to diveſt myſelf of all partialities and prejudices which might give a falſe colouring to my delineations. The ſtyle I have always endeavoured to make my own; and I have freely indulged a ſpirit of reflection whenever I thought it could be employed to a good purpoſe.

"No particular claſs or age of readers has been in my view in this performance. If it prove anſwerable to my intentions, young perſons of both ſexes, at the period of finiſhing their education, may peruſe it with advantage, as a ſummary of what is moſt important to be remembered relative to the topics treated of; and it may afford compendious information and matter for reflection to thoſe of maturer years, who are deſtitute of time and opportunity for copious reſearch."

Our author commences his work with a general deſcription of the ſurface of the world; on which ſubject, as in every other part of this work, he is careful to begin with what is moſt ſimple, obvious and impreſſive, and to proceed by eaſy gradations or tranſitions, to what is leſs ſimple and obvious, and not ſo well calculated to make an impreſſion without ſome previous attention or obſervation. The ſketch he gives of the external, and moſt prominent, features of our globe is juſt, ſimple and comprehenſive, and therefore proportionably ſublime and beautiful.

"On

" On a general ſurvey of the ſurface of this terraqueous globe, two circumſtances can ſcarcely fail to ſtrike the obſerver: the great proportion of ſea, amounting at leaſt, to two thirds of the whole; and the diſproportion of land in the two hemiſpheres, that in the northern being more than double that in the ſouthern. The latter in equality long maintained a perſuaſion among theoriſts, of the exiſtence of large tracts of undiſcovered land in the ſouthern hemiſphere; but the reſearches of modern navigators, eſpecially of the celebrated Cook, have entirely done away this ſuppoſition, at leaſt with reſpect to the latitudes correſponding to thoſe in which the great maſſes of land on the northern ſide of the equator are ſituated.

" If the circumſtances above mentioned be not exactly conformable to what our previous conceptions of creative deſign might lead us to expect, we have no reaſon to conſider them as derogatory from the wiſe purpoſes of the Creator. The ſea is peopled with animated beings as well as the land. As far as the intereſts of the human race are concerned, experience ſeems to prove that the quantity of land is fully adequate to any probable increaſe of mankind; for in all paſt periods, as well as at preſent, vaſt regions have remained either totally unoccupied by man, or very imperfectly poſſeſſed by him, although ſituated in climates the beſt adapted to his culture. The ocean, too, which an ancient poet has termed *diſſociable*, has been rendered, by modern improvements in navigation, the readieſt medium of communication between remote parts of the earth. The conveyance from Europe to China by ſea is much eaſier than carriage by land one fourth of the diſtance; and a veſſel will ſooner circumnavigate the globe, than a caravan will travel the length of the Ruſſian empire.

" Nothing can be more oppoſite to mechanical ideas of regularity, than the form and diſpoſition of the land of the globe as moulded by the circumfluent ocean. Two main continents or continued tracts appear, of which, however, large parts are nearly ſevered from the reſt, and the edges are ſingularly broken by projections and indentations. In many places, ſeparations ſeem to have been entirely effected by the force of the water, producing the detached ſpots called iſlands; unleſs it be a more probable conception, that from a gradual ſhrinking of the fluid which once covered the whole globe, the elevated parts and prominent points of a ſubaqueous land have diſcloſed themſelves as iſlands, peninſulas, and promontories.

" Of the two continents, the larger, which from the earlieſt records of the world has been the ſeat of all ſcience, was by the geographers of antiquity divided into three portions, uſually called quarters of the world, and this diſtribution is ſtill obſerved. The other continent, a new diſcovery, has been conſidered as a fourth quarter; and thus the number, as referring to parts of a whole, has been completed, although with great diſproportion of the ſeveral parts. The iſlands have been adjudged to thoſe quarters neareſt to which they are ſituated.

" The ocean may, with reſpect to its univerſal communication, be regarded as one; but for geographical purpoſes it has been diſtributed into portions, relatively to the lands between which they are interpoſed, or their poſition with regard to the poles and circles of the globe. The greateſt of theſe parts, conſtituting almoſt one half of the ſurface of the globe, has had the appellation of the *Pacific ocean*, from the tranquillity obſerved by navigators in croſſing it in certain directions. It fills up the ſpace betwen Aſia and America, and is geographically divided by the equator into northen and ſouthern: the northern may be ſaid to be bounded by the ſtrait between the two continents: the ſouthern has no definite limit.

" Another

"Another great ocean is the *Atlantic*, flowing between Europe and Africa on the one ſide, and the eaſtern coaſt of America on the other. Northward it joins the *Arctic ocean*, an appellation given to the ſea between the northern ſhores of the old and new continent, and the north pole; an expanſe rather of ice than of water. An *Antarctic* ſea around the ſouth pole has alſo been marked by geographers, but no land has been diſcovered to give it a natural limit. The *Indian ocean* is that tract of ſea which lies between the ſouthern coaſts of Aſia, the eaſtern ſide of Africa, and New Holland. All the other ſeas may be conſidered only as arms or branches of theſe. The *Mediterranean*, however, flowing between the three quarters of the old continent, and communicating with the Atlantic only by a narrow ſtrait, may claim particular notice."

Dr. Aikin gives a brief, yet ſatisfactory ſketch of the quarter of the world in which we are moſt intereſted:—he then proceeds to Aſia.

As our author ſtepped over the Boſphorus and Archipelago from Turkey in Europe to Turkey in Aſia, ſo he begins his ſurvey of the African countries with Egypt, that region which is contiguous to Aſia. Having deſcribed the Continent, he gives ſome deſcriptions alſo of the iſlands of Africa, Madagaſcar, the iſles of Mauritius and Bourbon, the Comorna iſlands, St. Helena, the Cape de verd iſlands, the Canaries, and the Madeira iſlands. A group of iſlands which lies at too great a diſtance from either Europe or Africa to be reckoned as belonging to thoſe quarters of the world, yet proper to be mentioned in connection with thoſe laſt treated, is that of the Azores or Weſtern iſlands: from theſe Dr. A. proceeds to America.

Our author next gives an account of the geographical, phyſical, and political, comprehending in ſome degree the moral, ſtate* of North America, of Greenland conſidered as a part of North America, of Britiſh America, the united ſtates, and Spaniſh North America. From theſe he proceeds ſouthward, according to his deſign, for which he gives a very ingenious reaſon, (which the reader has ſeen in his general ſketch of Europe) to South America, the Spaniſh dominions there, the Portugueſe dominions, and the French and Dutch poſſeſſions. Having traverſed the Weſt Indies, and the South American iſlands, he paſſes from thence to the iſlands on the Pacific ocean, and finally to NEW HOLLAND. This account we ſhould extract for the entertainment of our readers, had we not, on former occaſions, given an ample diſcuſſion of this important colony.

If books of geography and ſtatiſtics were to be extended in proportion to the diſcoveries made of new regions, and in the geographical, phyſical, and political ſituations of others, long known, more or leſs, to the world, quartos would be heaped on quartos, and folios on folios. Voluminous compilations of this ſort may, no doubt, have their uſe to particular claſſes of readers, engaged in particular and ſome-

* It would have been perhaps a juſter title to have called this a Compendious View of the Natural and Moral State, &c. Poiltics is comprehended in morals; not morals altogether in politics.

times

times microſcopical inquires or purſuits. But there are ſome of them already by much too diffuſe for general readers, who could well excuſe the omiſſion of a great variety of memorandums reſpecting latitude and longitudes, currents, winds, tides, antiquities, revenues, and orders of knighthood, &c. &c. We are very much indebted to this author for ſelecting and arranging, with ſome taſte and judgment, from immenſe quarries of books of geography, voyages and travels, a kind of entertainment ſuitable to every deſcription of readers, both learned and unlearned; to the latter this work will communicate a very great variety as well as novelty of inſtruction and amuſement. It will excite as well as gratify their curioſity. The learned reader, ſeeing the whole of thoſe hallowed regions over which he has been accuſtomed to wander, brought together and delineated as in a map, neither on too large nor too minute a ſcale, will ſurvey it with ſatisfaction, greater than what might reſult from the peruſal of large volumes, where the relations and dependencies of things are not ſo readily perceived, as where the grand outlines of nature, phyſical, and moral, are brought together in compariſon with one another, and ſeen all of them together as one whole. There is not here any novelty in point of facts, and not much of any great importance in point of reaſoning or reflection. The facts were of neceſſity drawn from the reports of others; and it was facts, not ſpeculation that was the ſubject. But the ſtyle is very uniform and perſpicuous; the order or arrangement is admirable; and on the whole, it may juſtly be ſaid, that Dr. Aikin has built a very good new houſe out of old materials. The preciſe object at which he aimed in theſe volumes, he has attained in no ordinary degree. They afford in a moderate compaſs, and under an agreeable form, ſuch a view of every thing moſt important, relative to the natural and political ſtate of the world, which we inhabit, as may dwell in vivid colours on the mind, and durably impreſs it with juſt and inſtructive notions. On a careful peruſal of theſe Geographical Delineations we have diſcovered a few trifling errors, in regard to facts, and a few errors alſo in point of grammar, of the former we have an inſtance in Vol. I. p. 180, where it is ſaid of the Scotch Highlanders, that "they are ſo extremely attached to their lord and chieftains as to loſe every ſentiment of freedom in implicit obedience." They were ſo about half a century ago, when their lords and chieftains placed a greater value on the number and attachment of their tenantry, who were of the ſame clan with themſerves, and many of them their blood relations, whether regularly or irregularly, than on great rents: not ſo now, when their landlords force the poor peaſantry to emigrate by converting their lands into ſheep-walks. In fact, the Highlanders, when they have any property at all conſiderable, treat their landlord with a freedom and ſpirit, not always found among richer farmers in the low countries. When they have any cauſe for going to law with their landlords, they are even apt to be very litigious. The other characteriſtic features of the Highlanders, as delineated by Dr. Aikin, are drawn juſtly. "They are inclined to gloom and melancholy. They are hardy and brave,

brave, but deficient in the ſteady induſtry and active exertion, which belong to the German character." Of the grammatical inaccuracy before noted the reader will find an inſtance in Vol. I. p. 158. "Of the Britiſh iſles, two far ſurpaſs the reſt in magnitude: theſe are Great Britain and Ireland, *both of them* [meaning *each* of them] larger than any other iſland of Europe, the bleak and ſterile Iceland excepted." But on the whole our author is correct both in his ſtyle and matter.

The Nature and Properties of Wool illuſtrated, with a Deſcription of the Engliſh Fleece. By John Luccock, Woolſtapler. Pp. 360. 12mo. 5s. 6d. Harding. 1805.

ON the ſelf-evident importance of our flocks and woollen trade we ſhall not dwell; neither ſhall we ſtop to inquire what are the peculiar advantages or diſadvantages of treatiſes publiſhed by artiſans on their own profeſſions: their knowledge being generally more practical than theoretical conſequently leſs communicable on paper, the genuine merit of their works is of courſe frequently buried in a multiplicity of unmeaning words, that diſguſt the reader before he arrives at any original information. The preſent work, we fear, is no exception to this obſervation; and, however juſt and neceſſary it may be to preface a general view of wool with an account of laniferous animals, it is too intimately connected with the ſcience of Natural Hiſtory to be compatible with the active employment of an honeſt, induſtrious woolſtapler. We do not, therefore, blame Mr. Luccock for being ignorant of that ſcience, but for attempting a ſubject beyond his ſphere, and for diverting his attention from the principal object, a "Deſcription of the Engliſh Fleece," which he ſeems ſo well qualified to give. We of courſe ſhall paſs over his incoherent and vague obſervations on the laniferous animals of the different regions of the globe, his erroneous notions that the Moors improved the Spaniſh wool, and his futile objections to the honourable Board of Meſta in Spain. By the way, the letter is an example of writers, not confined to ſuch as our author, who boldly cenſure inſtitutions of which they have not one diſtinct idea. It is too an abuſe of terms to ſay that "the Moors were inhumanly extirpated from Spain." Of Engliſh wool, it is obſerved that, "from the eſtabliſhment of the woollen manufacture by the Romans, until the days of Alfred, it was moſt probably cultivated, although there is no hiſtorical document to prove that it was in any degree ſuperior to that of the continent." This is not quite correct; the author is miſled by the ſuperficial notions of Marſhal; there are many documents that prove the excellence of both Engliſh ſheep and wool during the eighth and ninth centuries. It is even known that Engliſh wool was ſent to the continent, when the ferocity of numerous invaders had obſtructed the manufactures at home. It is alſo on record that Engliſh ſheep were exported to Spain (hence the term *merino*, *i. e. marino*) between the years 8 and 900 when the Moors or Mauritanians had compelled the Chriſtians to ſeek refuge in the mountains

tains of the Aſturias, where they received ſupplies from this country. But theſe ſubjects would lead us from our preſent view, which is the actual ſtate of Engliſh wool, and the moſt probable means of improving it. Our author, after obſerving that ſome of the filaments of wool are flat, and others round, without knowing that they are laminous tubes to which they perhaps owe their contractile powers, called fulling, proceeds to mention the great importance of the yellow ſubſtance which is found in fleeces, principally near the ſhoulder and breaſt, and called yolk. This ſubſtance he conſiders eſſential to the production of fine wool, as it is always found in the greateſt abundance, not only in the fineſt fleeces, but in the fineſt parts of thoſe fleeces. He remarks that Vauquelin analyzed this yolk, and found it to be an animal ſoap, with potaſh for its baſis; but it ought to be remembered that thoſe experiments were made at the inſtance of Chaptal, then miniſter under Buonaparté, and that the experimentaliſt knew too well the character of the miniſter to direct his reſearches otherwiſe, than that they ſhould confirm the ſpeculations of his governor. It is not, then, ſoap that conſtitutes this yolk or yellow matter of a horny texture, but fragments of the animal's ſkin combined with perſpired matter, conſiſting principally of gelatin and phoſphorus. That it ſhould abound moſt in the warmer parts* of the animal is perfectly natural, as the cutaneous excrements are more copious in proportion to the rapidity or momentum of the circulation; and as the circulation of the extremities is much ſlower, ſo is the growth and deſquamations of the ſkin ſtill more ſo. Our author, perhaps miſtakes in ſuppoſing that the yolk contributes to the improvement of the wool, as its abundance is only a proof of the healthy ſtate of the animal; a circumſtance always eſſential to the production of a good fleece. The great depth and ſmall diameter of the articular pores produce tenuity of pile. It is, nevertheleſs, true that there is as great a diverſity in the quantity of yolk in ſheep, as there is in their fleeces, both of which muſt ever depend on the particular conſtitution and blood of the animal, and the latter in ſome meaſure on food and keeping. That uniform temperature has a powerful influence, we think unqueſtionable, and hence the neceſſity of keeping them in cool diſtricts, in warm climates, and in warm vales, in cooler regions: on this principle we can rationally account for the utility of ſmearing the ſheep with a mixture of tar and greaſe, which is no leſs comfortable to the animal than advantageous to the quality of the pile; this covering, retaining the inſenſible perſpiration, prevents all evaporation from the body of the animal, and thus obviates the conſequent ſenſation of cold. It is no leſs neceſſary to keep the wool as much as poſſible from being wetted or waſhed, and above all never to ſuffer a drop of water to touch the animal's ſkin. Such a temperate regular habit of life is the moſt advantageous to the animal economy, and

* The experiments of Dr. Parry, who it is ſaid, has grown fleeces of equal fineneſs all over the body of the ſheep, do not controvert the validity of principle.—Rev.

conſequently

conſequently the moſt likely to effect that uniform elongation of the laminous filaments, or laminous tube, swhich produces the fineſt and ſtrongeſt pile. It is by theſe means that we may expect the amelioration both of our flocks and fleeces; by a copious uninterrupted inſenſible perſpiration, this abundance of yolk, ſo much deſired by our author, will be inſured, the length, tenuity, and uniform ſtrength of the pile increaſed, and the fleſh of the animal improved and augmented. Hence the advantge of the Spaniſh *traſhumacions*, or drivings of their flocks from the warm plains of Andaluſia, to the cool mountains of Leon, by a circuitous rout, often above 800 miles, twice a year. To this circumſtance of temperature, rather warm* than cold, we ſhould wiſh particularly our Engliſh ſhepherds to attend, and to deviſe ſome practicable means of preſerving their flocks, eſpecially in the northern and mountainous diſtricts, from the chilling blaſt and famiſhing ſnows of winter. Humanity as well as intereſt ſhould dictate a much greater attention to the winter nouriſhment of theſe delicate creatures, than has hitherto been given in the above diſtricts. As to the ſoap of wool, ſo much talked of by Chaptal, it ſeems to be only the blood of the pile, a fluid poſſeſſing many analogies with the bile, and probably receiving all its ſoapy qualities from that excrement. Perhaps ſome future experiments may indeed identify its ſameneſs with that fluid, which Fourcroy erroneouſly called an animal ſoap, but which contains one-ſeventeenth its volume of a peculiar ſubſtance.

Mr. Luccock, whoſe perſonal experience appears as conſiderable as his obſervations are judicious, obſerves that the fleeces of ſheep paſtured on chalky ſoils have the pile hard, dry, and even ſomewhat brittle. This is doubtleſs occaſioned by the abſorbent nature of the calcareous earth; and it is worthy the conſideration of wool-growers in thoſe diſtricts, to try the uſe of ſalt and water, as practiſed in Spain where the ſoil is of a ſimilar quality. But if ſuch paſturage be injurious to the ſtrength and beauty of the pile, marſhy and humid diſtricts are ſtill more ſo to its fineneſs and delicacy. The author has indeed made ſome very appropriate reflections on the different kinds of paſture, and the neceſſity of adapting the various breeds and croſſes to them, but his remarks relate rather to the contiguity of the market, and the local demands of the manufacturer, than to the unchangeable nature of the climate, and the propriety of cultivating that race which may beſt ſuit its peculiarities: a circumſtance neceſſarily of primary importance to the ſheep-farmer. As many of our readers may not have a ſufficiently accurate idea of the preſent buſineſs of a woolſtapler, we ſhall extract the author's account of it, as introductory to his technical deſcription of the qualities of wool.

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* The ancient practice of *cotting* ſtill followed in Herefordſhire, is perhaps one of the cauſes that renders the wool of that country ſo much ſuperior to any other in England, not produced from the mixture of foreign blood.

" When

" When the fleeces are separated from the back of the sheep, they are invariably found to contain a variety of different kinds of wool very frequently suitable to the fabrication of articles, very dissimilar in their nature, and adapted to processes in the manufacture, of a description totally different from each other. The chief business of the stapler is to separate the portions of the mingled mass, to distribute them in their proper order, and to supply the manufacturers with a peculiar kind of wool required by the goods which each of them makes. This employment is very different from that which occupied the stapler's attention in the 13th, and two following centuries, when he was engaged only in exporting to foreign markets, the fleeces of his country, almost if not entirely without assortment. At present his occupation constitutes him the agent of the manufacturer, or rather in his hands, wool passes through the first stage of the process adapted to render it useful; and it becomes his business and his interest to watch the state of trade, to notice the changes in the demand for different articles, to remark the nature and the qualities of the wool, and to point out to the grower the properties of the fleece, which are successively of superior or of smaller importance. The art of sorting wool, almost unknown a few centuries ago, has been very considerably improved during the last hundred years; and as the division of labour in most other branches of manufacture contributed to their advancement, so in the fabrication of woollens it has produced very essential benefits. Those imperfectly acquainted with their business should always recollect, that in every intermixture of coarse and fine wool it is impossible to prevent the first from forming the exterior of the thread and the surface of the piece, so that in all ill-performed sorting only the worst portion of the wool becomes visible when passing through the manufacturer's hand."

The author proceeds to detail the qualities and denominations of the different divisions, in which Staplers divide the fleece, after rejecting the short hairy parts fit only for upholsters, &c. To ascertain the precise quality of each denomination, he calculates, by means of a microscope, the number of hairs or piles contained in an inch, which he considers as unity, or a standard for the diameter of the pile. They are thus estimated:

" *Better livery* required 600 piles to cover an inch; *fine grey*, 720; *seconds*, 800; *downrights*, 920; *head*, 1000; *super*, 1160; *picked-lock*, 1280; *choice*, 1400; a sample of moderately fine Spanish wool reached 1600. These numbers are the average of several repeated measurements, and are considered by me as the standard of the sorts to whose names they are affixed.

" The stapler is perpetually urged to search for wool of a superior quality, by the increasing demand for goods of the most delicate texture. This should induce the grower to collect from his flocks, fleeces distinguished by their superior excellency. The consumption of Spanish wool amongst us strongly evinces that when a taste for fine cloths prevails, the materials will be obtained by the manufacturer, even though the use of them tend to discourage our own wool-growers, and to supercede the necessity of our native produce. Nor is there any danger to be apprehended, lest the cultivation of fine wool should leave our coarser fabrics without the supply which they require, for the richer soils of the kingdom will continue to be stocked with a race of sheep, whose pile will not for many ages be adapted to delicate

manufactures; and in proportion as farms improve in the low lands of Scotland, and almoſt through every diſtrict in Ireland, we may expect that the fleeces they yield will be better adapted to thoſe purpoſes for which the middle wools of England are at preſent employed. If neceſſary, the greater facility of importing the coarſer article is evident."

Theſe remarks merit the attention of all farmers who occupy light or elevated ſoils, in ſituations where the fleece is more valuable than the fleſh of the animal. The advice is prudent and judicious, although it ſeems to favour the indulgence of luxury. It may be objected, however, that it is always better to depend on our internal reſources for neceſſaries, and on foreigners for what are luxuries. This indeed would be found policy were our manufactures limited to our own conſumption; but as they are capable of being indefinitely extended in proportion to the extent of our commercial intercourſe, it is much more advantageous to barter a ſmall portion of our fine manufactures for a great quantity of coarſe raw material, than to be obliged to give large quantities of our coarſe manufacture for a trifling parcel of finer raw material. There is, too, another advantage attending this plan, that it precludes the poſſibility of competition, by combining fineneſs of texture with ſuperiority of fabric, which will ever maintain the juſt pre-eminence of Engliſh manufactures in foreign countries.

We have already noticed the author's inability to account for that peculiar contractile or ſhriveling quality which gives to wool a ſuperior capacity for feeting or fulling *; a quality ſo eſſential to the production of a long thread, and to the delicate appearance of the cloth. His deſcription of it, however, may tend to ſtimulate farther inveſtigation.

"In ſome of the finer kinds of wool poſſeſſing this ſhriveling property in a high degree, the chord ſubtending the arch, is ſometimes not longer than the 100th part of an inch; but in thoſe of an inferior quality, where the curvature is not of the moſt valuable kind, the chord, or diſtance between one extreme point of the curve and the other, will meaſure the 16th and ſometimes even the 8th part of an inch."

Mr. Luccock preſents his readers with the following table, as the moſt correct eſtimate hitherto made.

"The average quality,

Of ſhort wool is one inch divided by	871, (piles)	value 15l. per pack.
Of ſhort fleeces,	885,	
Of long wool,	600,	value 13l. ditto.

* We might here remark that, making ſome experiments on dying unſcoured wool a few years ſince, this quality was totally deſtroyed by keeping it ſome time in a liquid at the temperature of boiling water. The wool became ſomewhat brittle, and was no more capable of fulling than common hair.—Rev.

Total

Total value of Engliſh wool.

245,290 packs of ſhort wool at 15l. per pack,			£. 3,679,350
137,228 do.	long do.	13l.	1,783,964
10,718 do.	lamb's do.	10l.	107,180
393,236 packs.		Total	£. 5,570.494

The ſlaughter of ſhort-wooled ſheep is - -	4,221,748 per an.
Carrion of do. - - - - - -	211,087
Slaughter of long-wooled ſheep, - - -	1,180,413
Carrion of do. - - - - - -	59,020
Slaughter of lambs, - - - - -	1,400,560
Carrion of do. - - - - - -	70,028
	7,142,856
The number of lambs yeaned per annum is -	7,002,802
Annual decreaſe in England - - - -	140,054

" The general average fleece of England is nearly 4lb. 8oz.; average fleece of ſhort wool, 3lb. 4oz.; ditto, long wool, 7lb. 10oz. The average ſtock of ſheep upon an acre of ground appears to be nineteen thirty-ſecond parts, or nineteen ſheep to thirty-two acres: according to the eſtimates of farmers, in round numbers, there are only three ſheep to four acres, or three-fourths per acre. The total number of wool-bearing animals, in England and Wales, amounts only to 26,150,463, depaſtured on 32,352,000 acres of ground, and yielding 393,236 packs of wool annually."

This calculation is very different from all preceding ones; ſix hundred thouſand packs, and forty-ſeven millions of acres; being the eſtimate adapted even by a late Committee of the Houſe of Commons. It has indeed ſince appeared that that Committee was deſignedly deceived by falſe depoſitions. Our author's eſtimate of the number of acres is reduced from Cary's Atlas, but we would ſuppoſe thirty-four millions of acres more correct: the number of ſheep is deduced from the principle laid down in the View of Agriculture in Middleſex, " that the whole ſtock of ſheep is compoſed of nearly fourteen ewes to twenty-four others; that the former are killed at five, and the latter at three years of age; and that the amount of thoſe which die carrion, or by diſeaſe, is equal to one twentieth of thoſe which paſs under the knife." The fleece of thoſe ſlaughtered is calculated at half the average one. Theſe calculations are worthy of ſerious conſideration on account of the author's perſonal experience; and it appears that he has ſucceſsfully contended for the accuracy of his eſtimate of the actual number in Suffolk, with the induſtrious Secretary to the Hon. Board of Agriculture. It is impoſſible to notice all the important or uſeful obſervations ſcattered through this volume, yet the following ought not to be overlooked.

" So long as the demand for worſted goods continues both in the eaſtern (Levant) and weſtern markets, the farmer may reſt aſſured that fleeces of a

long, ſound, and tough ſtaple, will be in requeſt. If he need any conviction reſpecting the value of Malta to the trade for Engliſh worſted goods, let him compare the price of long-wool in the ſummer before the battle of Aboukir, with that which it ſold for in the next ſeaſon, and he will find the moſt ample ſatisfaction."

From the extracts and obſervations we have made, it will appear that much diverſe and ſcientific knowledge is neceſſary to the production of a complete treatiſe on wool. This is ſtill a deſideratum: Whenever the improvements of the fleece enable the woollen manufacturer to diverſify his manufactures according to the reigning faſhions, there can be no doubt of his meeting the moſt ample encouragement in every quarter of the civilized world. The work of our author, who ably expoſes the abſurd notion of combination among ſtaplers, will doubtleſs contribute to the intereſt of this ancient manufacture; and although its utility is conſiderably diminiſhed, by its want of order and arrangement, it abounds in important facts and intereſting obſervations.

An Enquiry into the Nature and Cauſes of the Wealth of Nations.

(Concluded from Vol. XXII. P. 367.)

HAVING accompanied or followed Mr. Playfair in the character of the biographer and in ſome meaſure the critic, and the continuator of Dr. Smith, we now proceed to go along with him in what forms by far the greater part of his ſhare in the preſent publication, his annotations: of which the moſt prominent feature is, that they indicate the moſt perfect candour, as well a very ingenious turn of thinking, and obſerving on what paſſes before us. Though Mr. Playfair, who knew Dr. Smith perſonally, as well as in his writings, was attached to his perſon, as well as an admirer of his talents and accompliſhments, he is not more ready to ſupport and illuſtrate his principles when he conceives them to be right, than to point out the places in his work that he conſiders as erroneous. His reaſons for thinking ſo are given with modeſty, but with a degree of confidence, or conviction, inſpired by matters of fact that had not fallen within the ſphere of Dr. Smith's obſervation, though extremely various and extenſive. Indeed he could not be made acquainted with facts or events poſterior to his death: for it is partly on theſe, that is, it is on the foundation of ſome of theſe, as well as on thoſe that preceded, that Mr. Playfair, in his notes differs in opinion from the original writer. But it is not only in regard to matters of fact that our annotator ſometimes differ in ſentiment from the original, but alſo, in ſome inſtances, in the matters of reaſoning, that is, though he does not controvert the facts on which Dr. Smith veſts his principles or premiſes, he ſometimes differs from him with regard to the proper concluſions. But—

"Though the writer of the notes has differed from Dr. Smith on ſome very material points, he has endeavoured to ſhew that the errors he wiſhes to

to point out are either owing to wrong information, want of information, or some circumstances unconnected with the general principles on which the work is conducted.

"The definitions and first principles from which Dr. Smith sets out, are generally drawn up with great accuracy and precision. On an intricate subject, and with a mind overflowing as his was with information on every branch of it, there is no wonder if he has sometimes digressed, and sometimes been diffuse. But he will always have the honour of being the first writer who has reduced to a regular form and order, the most intricate, and one of the most important subjects that can attract the attention of mankind; a subject, too, intimately connected with their general prosperity, and happiness."

We perfectly agree with Mr. Playfair that this is *the most* intricate and *one of the most* important of all subjects. The study of the abstract sciences however sublime is not intricate. In mathematics one proceeds at his leisure, by patient attention, step by step, from one thing to another, with perfect certainty, as well as with ease, if he possesses common sense, and a sound understanding, and be not in too great haste: that is, if he do not hastily pass over any one proposition, one link in the chain, without thoroughly comprehending it. There is, indeed, in mathematics, unbounded room for combination or invention, but to apprehend the demonstration set before him, common sense, a sound understanding, and patience are alone sufficient. As to pneumatology, there is indeed a great intricacy and confusion. But this arises not from the nature of the study so much as the ambiguity of terms, and above all, an improper method of investigation. Metaphysicians, to use the image of Lord Bolingbroke, like the builders of Babel have soared so high that they have fallen into a confusion of tongues, and do not understand one anothers language. But the adoption of a better, or generally intelligible nomenclature, and above all the application of the Baconian, or legitimate method of philosophizing, to metaphysical subjects, which has begun to take place, may perhaps facilitate the progress of discovery as it has done in natural subjects. Though it requires not a little subtlety or acuteness, as well as patient attention to turn the eye of the mind inward, and to keep it fixed on its own operations, yet there is nothing of intricacy in this, any more than in having the conduct of the mind and heart, the influence of the passions, and the wanderings and errors of the understanding, seduced by the passions, as developed in history, and the lives of other men. There is nothing so intricate and difficult even here, as in an Inquiry into the Nature and Causes of the Wealth of Nations, where such an infinite variety of facts and circumstances, and these circumstances too often changing, are to be taken into the account. It is also true, that though Dr. Mandeville be certainly the great father of the true Philosophy of National Oeconomy, Dr. Smith is the first writer who "has reduced it to a regular form and order."

In confirmation of what has been now said of our annotator, and for

the amuſement (for in original and ſhrewd obſervation on common occurrences, there is a great deal of amuſement) as well as information of our readers, we ſhall ſelect the following notes.

Dr. Smith ſays, Book i. chap. 2,

"Whether the diſpoſition to track, barter, and exchange one thing for another be one of thoſe original principles in human nature, of which no farther account can be given; or whether, as ſeems more probable, it be the neceſſary conſequence of the faculties of reaſon and ſpeech, it belongs not to our preſent ſubject to enquire."

NOTE, *by* Mr. PLAYFAIR.

"Perhaps the diſpoſition to barter or trucking, which manifeſts itſelf at a very early age, inſtead of being an innate propenſity, or original principle, is a combination of the innate principle of covetouſneſs, or a wiſh to poſſeſs, (which manifeſts itſelf at a ſtill earlier age,) and the means neceſſary for poſſeſſion. A child, in its earlieſt infancy, will graſp at and cry for a toy, but has no idea of barter. Neither have ſavages, when they have the power to take, the wiſh to exchange. Barter then ſeems only to ſupply the place of power to take, and in children is wonderfully ſeconded by the love of change and variety. The toy of yeſterday is eagerly exchanged for the bauble of to-day, which will be ſacrificed for a ſtill greater bauble to-morrow. Soldiers who enter a conquered country never ſhew any diſpoſition to barter, but univerſally to plunder or ſeize; exchange only ſeems to take place where power is wanting."

Dr. Smith puts the queſtion, ſpeaking of water-carriage, chap. iii. p. 30,

"What goods could bear the expence of land-carriage between London and Calcutta?"

NOTE.

"Goods are carried from London to Calcutta, by ſea, (equalizing the outward and home voyage,) for twelve ſhillings a hundred weight, or a penny farthing a pound, which is the price from London to Leeds, a diſtance of only two hundred miles by land-carriage.

Dr. Smith on the origin of the uſe of money ſays, chap. iv. p. 36,

"There is at this day, a village in Scotland, where it is not uncommon, I am told, for a workman to carry nails inſtead of money to the baker's ſhop, or the alehouſe."

NOTE.

"The practice here alluded to, of nails paſſing as money, may thus be explained:—In places where nails are made, or nailing diſtricts, there are factors, or perſons who purchaſe and collect nails from the makers, who are the moſt indigent claſs of mechanics. They furniſh the poor nailers with iron nail rods, or ſmall ſlit bars, to work up into nails; and during the time they are working, give them a credit for bread, cheeſe, and chandlery goods, which they pay for in nails when the iron is worked up. Nails have indeed two properties that are eſſential to money. Their value is known from their ſize and number, or weight; and they are diviſible into all poſſible quantities: and though they may therefore be paid away by the indigent maker with more eaſe than other produce of his hands, yet one tranſfer or two of property does not intitle it to be called money,

money.- All commodities divifible, and of a value eafy to afcertain, muft ferve as the means of procuring the neceffaries of life, when in the hands of indigent perfons, who cannot always wait for a regular market—In the nailing diftricts of England, the dealers in nails who fell chandlery, are called bread and cheefe factors; and they generally impofe moft unwarrantably in price, quality, and weight, on the poor nailers."

Dr. Smith obferves, chap. vii. p. 90,

"That in fome employments the fame quantity of induftry will, in different years, produce very different quantities of commodities; while in others it will produce always the fame, or very nearly the fame. It is only the average price of the one fpecies or induftry which can be fuited in any refpect to the effectual demand; and as its actual produce is frequently much greater and frequently much lefs than its average produce, the quantity of the commodities brought to market will fometimes exceed a good deal, and fometimes fall fhort a good deal of the effectual demand."

NOTE.

"Something is alfo to be fet down for the different nature of commodities, fome being perifhable fome not. Butter, and provifions that can be preferved by falt, are perifhable in fo far as they diminifh in value, as well as in cafes where confumption cannot be diminifhed or fhfpended.

"Articles of a nature to be created at will, and for which there feldom can be any general or preffing demand, feem to require being claffed under another head from thofe for which the demand is preffing, and of which the quantity exifting cannot be increafed in time to fupply that demand. The former can feldom rife to a market price that is much above the natural price; the other may. Thus ribbons, for example, watch-chains, toys, trinkets, or even woollen or linen cloth, can feldom rife for a length of time above the natural price. Corn and butcher's meat may, however, do fo for years together.

"From this it evidently arifes, that in reafoning on the fale and price of articles, they muft be arranged in different claffes.

"1ft. Articles that can be created in any quantity according to the demand.

"2d. Articles that cannot be produced beyond a certain quantity, but of which the demand may be regulated and reduced by the quantity that is produced.

"3d. Articles of firft neceffity, and that are perifhable.

"4th. Articles of firft neceffity that are not perifhable.

For thofe fee the fupplementary chapter to book 1ft."

Mr. Smith obferves, chap. viii. p. 131, that

"In dear years too, poor independent workmen frequently confume the little ftocks with which they had ufed to fupply themfelves with the materials of their work, and are obliged to become journeymen for fubfiftence. More people want employment than can eafily get it; many are willing to take it upon lower terms than ordinary, and the wages of both fervants, and journeymen frequently fink in dear years."

NOTE.

"Mr. Smith in this cafe, [meaning we prefume on this fubject] as well as in that of bearing increafed taxation, puts nothing down for that great fpring of induftry—neceffity. The human being, placed between labour

and want, regards them both as evils, and avoids each as much as poſſible: he has, however, obliged to come to a compromiſe with both, and ſettles the matter the only way poſſible, by increaſing the quantity of labour, to diminiſh the pain of want; and this he does rather more than in the equal proportion, for the diſagreeableneſs of labour diminiſhes with its continuity. Workmen in times of plenty indulge in idleneſs, and then labour of every ſort becomes painful. When there are no ſuch intervals, it on the contrary ceaſes to be diſagreeable. The dear years, 1798, 1799 and 1800, were remarkable for the increaſe of foreign trade and home manufactures; and it is clear, that, if the price of ſubſiſtence doubles as it did in theſe years, thoſe who labour at manufactures muſt either reduce their conſumption, increaſe their induſtry, or augment the price, and probably they do a little of each."

Dr. Smith ſays, chap. ix. p. 143,

"The great property which the Dutch poſſeſs in the French and Engliſh funds; and the great turns which they lend to private people in countries where the note of intereſt is higher than in their own, are circumſtances which no doubt demonſtrate, the redundancy of their ſtock, or that it has encreaſed beyond what they can employ with tolerable profit in the proper buſineſs of their own country: but they do not demonſtrate that this buſineſs has decreaſed."

NOTE.

"In no part of the work is there ſo great an error as this, all countries that have been rich, and are ſinking to decay, lend money on good ſecurity to foreign nations; this is one of the ways that capital leaves a country. Amſterdam, Venice, Genoa, Cologn, Antwerp, and the States of Flanders, all lent money to foreign powers. France, Ruſſia, and Sweden, are proofs of this yet; except Amſterdam, all the others were quite fallen in point of general wealth. When induſtry falls off, capital emigrates, and ſeeks employment in another country, but the proprietor of the capital is very often induced to remain, from three cauſes: attachment to his own country, the impoſſibility of ſelling his immoveable ſtock without loſs, and the cheapneſs of living; ſo conſiderable are thoſe two inducements in a decayed town, if the ſituation is good and the laws tolerable, that even ſtrangers come from other places. Houſe-rent and living are far below their natural price—Antwerp was a moſt ſtriking inſtance of this. Large houſes did not let to produce 1 per cent. for the money it would coſt to build them. In every city that is not falling to decay, they muſt produce at leaſt conſiderably more than the legal intereſt of money; in London 8 or 9 per cent. is common, and in New York and moſt increaſing towns in America, 15 or 20 per cent. A houſe that might have been rented at Antwerp eight years ago for 50l. would not be let in New York for leſs than 6000 dollars, or in London for leſs than 400l.—The diminution of individual capital, and the decay of general trade, are quite different in ſome caſes, and at all events, the lending to a foreign country is a proof that the induſtry is not equal to the capital. As trade and manufactures in general, produce more than the intereſt of money lent, it is only when they can be carried no further that people becomes lenders, therefore, in every caſe their being ſo, leads to a preſumption that the country is going to decline or has already done ſo."

Dr. Smith ſays, chap. ix. p. 151,

"The high rate of intereſt among all Mahometan nations is accounted for

for by Mr. Monteſquieu, not from their poverty, but partly from this, and partly from the difficulty of recovering the money."

NOTE.

"Mr. Monteſquieu overlooked another cauſe, which is, that the profits on trade in Mahometan countries being much greater, the lender is inclined to demand higher intereſt, and the borrower is enabled to pay it. The fact is, that trade in thoſe countries is nearly on the ſame footing that it was in Europe three centuries ago."

Dr. Smith ſays, chap. ix. p. 154,

"Our merchants and maſter-manufacturers complain much of the bad effects of high wages in raiſing the price, and thereby leſſening the ſale of their goods both at home and abroad. They ſay nothing concerning the bad effects of high profits. They are ſilent with regard to the pernicious effects of their own gains. They complain only of thoſe of other people."

NOTE.

"This concluſion has been ſtrongly verified ſince the French revolution, which having abſorbed nearly all the monied capital, has raiſed the intereſt of money to an enormous height, and conſequently the profits of ſtock. An ell of cloth of Sedan or Louviers, is now ſixty livres, that was but thirty before, though wages have increaſed but little, and the raw material not much. This extravagant price ſeems to ariſe chiefly from the high profits on ſtock in a country where its quantity is ſmall and the demand for it great."

On the ſubject of wages and profits in the different employments of labour and ſtock, Dr. Smith ſays,

"Pecuniary wages and profits are every where in Europe extremely different, according to the different employments of labour and ſtock. But this difference ariſes partly from certain circumſtances in the employments themſelves, which either really, or at leaſt, in the imaginations of men, make up for a ſmall pecuniary gain in ſome, and counterbalance a great one in others; and partly from the policy of Europe, which no where leaves things at perfect liberty."

In the enumeration of theſe circumſtances, Dr. Smith has not attended to one which is not a little curious and important; but which is noticed by Mr. Playfair.

NOTE.

"In countries where the people are too poor, or too careleſs, to teach their children a trade, the proportion between the wages of common labour, and of workmen who have learnt a trade, are [is] very different. In Ireland, the latter can earn three times as much as the former. In England, nearly about one half more. The numbers of Iriſh and Scotch who come to London are very great; moſt of the Iriſh are common labourers, of the Scotch not perhaps one."

Dr. Smith, chap. x. p. 167, ſpeaking of the exorbitant rewards of players, opera-ſingers, opera-dancers, rope-dancers, &c. ſays,

"It ſeems abſurd at firſt ſight, that we ſhould deſpiſe their perſons, and yet reward their talents with the moſt profuſe liberality. While we do the

one,

one, however, one muſt of neceſſity do the other. Should the public opinion, or prejudice, ever alter with regard to ſuch occupations, their pecuniary recompenſe would quickly deminiſh. More people would apply to them, and the competition would quickly reduce the price of their labour. Such talents, though far from being common, are by no means ſo rare as is imagined. Many people poſſeſs them in great perfection, who diſdain to make this uſe of them; and many more are capable of acquiring them, if any thing could be made honourable by them."

NOTE.

"This is proved both by the players and ſoldiers on the continent of Europe, who being conſidered as more honourable than in this country, ſerve for ſmaller pay. The moment a perſon becomes a player, or a common ſoldier, if his friends are reſpectable, it is attended with regret; although, if he ſhould riſe to eminence in either line, he may be conſidered as a credit and honour to his family: but this ſeldom can be known or expected at the firſt embracing either profeſſion. On the continent the caſe is totally different, and not only is the pay much lower, but the numbers wanted much more eaſily obtained. When the revolution broke out at Paris, and all poeple were free to open theatres, thirty-two play-houſes were at one time opened, and actors were found in abundance for them all."

Dr. Smith ſays, chap. x. p. 181, the profits on new manufactures are,

"Sometimes very great, and ſometimes, more frequently, perhaps, quite otherwiſe; but in general they bear no regular proportion to thoſe of other old trades (meaning when new manufactures have become old) in the neighbourhood."

NOTE.

"The manner in which prices diminiſh as buſineſſes become old, is more viſible and eaſily to be traced in the Birmingham manufactures than any others in this country. The original, or firſt price, when a new pattern of a button, &c. is invented (the whole value of which conſiſts nearly in labour, or the ingenuity of the tools), is continually preſerved; the price is diminiſhed, however, by giving a diſcount, and that diſcount increaſes to 30, 40, and in ſome caſes to 90 per cnt. The firſt are monopoly prices; for in matters of faſhion, priority in taſte gives a temporary monopoly to the inventor. The diſcount prices are thoſe of free competition, but the monopoly prices are not the profits of the maſter alone, workmen come in for their ſhare. About 40 years ago, when fine poliſhed ſteel buttons and toys came in faſhion, a ſtrong proof of this was witneſſed at Birmingham.

"The buttons are ſtuck on a large board, reſembling a draft-board, in which are 144 or a groſs of holes, filled with cement of roſin and pitch, to admit the ſhanks and hold the buttons faſt, after undergoing a previous operation of grinding very ſmooth, on a metallic lap, the fine poliſh is given with the human hand, with a little fine putty and oil; the price uſed to be enormous, and a workman or workwoman poliſhing a groſs at a time, got two guineas a week merely by rubbing with the palm of the right hand. This continued more than a year, when a great manufacturer of the article told one of thoſe who contracted to poliſh, and had a number of perſons under him, that the prices were too high, that they muſt be reduced; the man at firſt pleaded his cauſe, and ſaid it could not admit of much, if of any reduction—at laſt finding his employer determined, he ſaid, 'Sir, I know you

you will keep your word. If I make a reduction to your mind, will you promise not to alter the prices again for one year.'—'Yes,' said the master, 'I will promise that.' 'Well then,' returned the other, 'will you be satisfied if, for the future, I work at half price?' 'Yes, certainly I shall.' 'And you will not alter the prices for a year.' 'No, certainly.' 'Very well,' said the other, 'it is a bargain, my people shall polish with two hands instead of one.' They did so, and by throwing the weight of the body on their hands they did more than four times their former quantity of work."

Dr. Smith observes, that the

"Unprosperous race of men, commonly called men of letters, are pretty much in the situation which lawyers and physicians probably would be in, upon the supposition that as great a number of these, as of the candidates for benefices and preferment in the Church, were educated at the public expence (in which case the competition would soon be so great as to sink very much their pecuniary reward). In every part of Europe the greater part of them have been educated for the Church, but have been hindered by different reasons from entering into holy orders *. They have generally therefore been educated at the public expence, and their numbers are every where so great, as commonly to reduce the price of that labour to a very paltry recompence."

Most true.

NOTE.

"Perhaps Mr. Smith has overlooked one circumstance in speaking of men of letters. To succeed in that career a man must have some natural talents; education alone will not do any more than for a painter, a musician, or any of the fine arts, which those who follow, without genius, find but very indifferently paid. A shoe-maker is a much better trade for a man, of no natural genius, than a painter or musician. The same must be, and is, the case with all the fine arts; the man of letters, indeed, labours under one additional disadvantage; he cannot always find a subject to write upon, and when he does, the copies are so multiplied that he can never repeat the same labour, be it ever so excellent a performance; but, a musician may play the same air a thousand times, and a painter may copy the same subject for half a year together."

Dr. Smith, chap. xi. p. 235,

"Good roads, canals, and navigable rivers, by diminishing the expence of carriage, put the remote parts of the country *more nearly* on a level with those in the neighbourhood of a town. They are on that account, the greatest of all improvements. They are, advantageous to the town, by breaking down the monopoly in the neighbourhood."

NOTE.

"Mr. Smith here allows, that the country round a town monopolizes the market, and all the facilities possible to be given, though they may increase the number who share in the monopoly, can never break it entirely down,

* The Doctor might have added, or, having so entered, have quite the church profession, in consequence of disappointment, of expected preferment.

or

or do it entirely away. This is one argument againſt the doctrine of the impoſſibility of regrating and foreſtalling."

Dr. Smith, Book II. chap. iii. Vol. II. p. 14,

"Parſimony, and not induſtry is the immediate cauſe of the increaſe of capital. Induſtry, indeed, provides the ſubject which parſimony accumulates. But whatever induſtry might acquire, if parſimony did not ſave and ſtow up, the capital would never be the greater *."

Dr. Smith, chap. iii. p. 21,

"Though the principle of expence prevails in almoſt all men upon ſome occaſions, and in ſome men upon almoſt all occaſions; yet in the greater part of men, taking the whole courſe of their life at an average, the principle of frugality ſeems not only to predominate, but to predominate very greatly."

NOTE.

"This obſervation is true; but like all other general ones ſubject to ſome exceptions. A whole country is ſometimes liable, as well as an individual, to become idle, profuſe, or ambitious of other objects than wealth. Avarice ſometimes alſo counteracts itſelf, by rendering thoſe who poſſeſs money timid, and unwilling to venture it but on the beſt ſecurity; and as induſtry does not afford the moſt plauſible ſecurity, ſuch prefer mortgages, public funds, &c. and it is evident all the money in both caſes goes to maintain unproductive labourers; and a country may become poor where all the individuals are very economical."

Dr. Smith, chap. iii. p. 21,

"Great nations are never impoveriſhed by private, though they ſometimes are by public prodigality and miſconduct. The whole, or almoſt the whole of the public revenue, is in moſt countries employed in maintaining unproductive hands: Such people as they themſelves produce nothing, are all maintained by the produce of other mens' labour. When multiplied, therefore, to an unneceſſary number, they may, in a particular year, conſume ſo great a ſhare of this produce, as not to leave a ſufficiency for maintaining the productive labourers who ſhould reproduce it next year. The next year's produce, therefore, will be leſs than that of the foregoing, and if the ſame diſorder ſhould continue, that of the third year will be ſtill leſs than that of the ſecond."

NOTE.

"A great and terrible example of this was ſeen in France in the four firſt years of the revolution. Military ſhows, political diſcuſſions and quarrels firſt, and then a terrible war, put nearly a ſtop to productive induſtry, while by means of paper money every thing conſumable was extorted from the proprietor; ſo that in 1796, except lands and houſes, every thing nearly was conſumed. Cattle were wanting for agriculture; the granaries and warehouſes were empty; even part of the furnitnre was conſumed as firewood, to ſave the labour of cutting and carrying.

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* This is coming to the point that ſhould have been noticed at firſt, in the diſtinction between productive and unproductive labourers.

Dr.

Dr. Smith, chap. iv. p. 47,

"The ordinary market price of land depends every where upon the ordinary market rate of intereſt. When intereſt was at ten per cent. land was commonly ſold for ten and twelve years purchaſe. As intereſt ſunk to ſix, five, and four per cent. the price of land roſe to twenty-five, and twenty, and thirty years purchaſe. The market rate of intereſt is higher in France than in England; and the common price of land is lower. In England it commonly ſells at thirty, in France at twenty years purchaſe."

NOTE.

"This being a book for inveſtigating the principles of things, no deviation from the ſtraight line of reaſoning ſhould be admitted. Mr. Smith's reaſoning about the price of land holds good ſo long as there is enough to be had, but as the extent of land is limited the price may riſe, as it does in the caſe of a commodity of which there is a deficiency in quantity, or which is ſubject to a monopoly. Land is now as dear as when this book was firſt written, and the intereſt of money is two fifths higher; not, indeed, the legal intereſt, but the rate at which money can be procured on good ſecurity. The price of land and intereſt of money do not then regulate one another."

Here our annotator does not appear to have been guided by his uſual accuracy and acuteneſs: or, perhaps (which is no uncommon thing with him), he has not expreſſed his idea with due perſpicuity and preciſion. What does he mean by charging Dr. Smith with "a deviation from the ſtraight line of reaſoning?" Dr. Smith ſhews, by an induction from a number of inſtances, as well as the nature of things, that as the market rate of intereſt riſes, the price of land falls, and vice verſa. This is fair, plain, and ſtraight reaſoning. The utmoſt that Mr. P. might contend for would be, that the higher or lower price of land depends on its extent. But the average price of land, of whatever extent, being fixed, whether high or low, that average price might, and no doubt, would vary with the varying intereſt of money.

Dr. Smith, Book III. chap. ii. p. 99,

"In other parts of Europe (than Britain), often it was found convenient to ſecure tenants both againſt heirs and purchaſers, the term of their ſecurity was ſtill limited to a very ſhort period."

NOTE.

"Before the Revolution in France a very abſurd and unjuſt law in this reſpect exiſted. There a leaſe was ſacred as between the proprietor and tenant, but a ſale by the proprietor broke the leaſe, which no longer held with the new proprietor. The Duke of Orleans let the whole of the Palais Royal in different Arcades, receiving 72,000 livres for each leaſe to the amount of near 100 leaſes. He no ſooner had the money, than he ſold the whole building, and thus realiſed by a ſpecies of robbery a ſum of near three hundred thouſand pounds ſterling. What laws, and what a prince!! Very long leaſes are perhaps as hurtful to a country as very ſhort ones. The improvements in agriculture in Scotland generally followed renewals and ſeldom preceded them."

Dr. Smith, chap. iii. p. 115,

"The inhabitants of trading cities, by importing the improved manufactures,

tures, and expenſive luxuries of richer countries, afforded ſome food to the vanity of the great proprietors, who eagerly purchaſed them with great quantities of the rude produce of their own lands. A taſte for the finer and more improved manufactures was in this manner introduced by foreign commerce into countries where no ſuch works were carried on. But when this taſte became ſo general as to occaſion a conſiderable demand, the merchants, in order to ſave the expence of carriage, naturally endeavoured to eſtabliſh ſome manufactures of the ſame kind in their own country."

NOTE.

"It was not to ſave the expence of carriage, but to keep the money from leaving the country, that in all nations, and at all times, has been the chief inducement for eſtabliſhing home manufactures. So late even as the 14th century, travelling merchants going to fairs in foreign countries, were attended with muſicians, jugglers, and merry Andrews, to amuſe the people, and divert their rage when they carried away the money from the country. To keep the money at home was ſo natural a wiſh, that no farther cauſe need be ſought for."

Dr. Smith, chap. iv. p. 147,

"Mr. Locke remarks a diſtinction between money and all other moveable goods. All other moveable goods, he ſays, are of ſo conſumable a nature, that the wealth which conſiſts in them cannot be much depended on, and a nation which abounds in them one year may, without any exportation, but merely by their own waſte and extravagance, be in great want of them the next. Money, on the contrary, is a ſteady friend, which, though it may travel about from hand to hand, yet if it can be kept from going out of the country, is not very liable to be waſted and conſumed. Gold and ſilver, therefore, are, according to him, the moſt ſolid and ſubſtantial part of the moveable wealth of a nation, and to multiply thoſe metals ought, he thinks, upon that account, to be the great object of his political economy."

NOTE.

"Mr. Lock's remark on money is entirely deſtroyed (like many other remarks) by the word *if*.—Of all the property in a country, gold and ſilver are the moſt ready to diſappear, by going into another. Food indeed is a periſhable and conſumable commodity, but then it is one that is alſo frequently reproduced. When the diſorders began in France, (the only ones in our own times,) gold and ſilver went off to other countries in every direction, while moſt other property remained."

Dr. Smith, Book IV. chap. iii. p. 220,

"If there was either a free trade between France and England, or if French goods could be imported upon paying only the ſame duties as thoſe of other European goods, to be drawn back upon exportation, England might have ſome ſhare of a trade which is found ſo advantageous to Holland."

NOTE.

"Why (after what he has already ſaid) would Mr. Smith wiſh us to become carriers at the riſque of hurting manufactures? With reſpect to the particular caſe of France, there is an objection of another nature—a political objection. We have for many centuries been ſo frequently involved in war with that rival nation, that it would be unwiſe to cultivate too cloſe a commercial connection, which would never laſt for more than eight or ten years at a time. As to the India trade, it is not a fair compariſon, for the Oriental Powers do not carry for themſelves, and there is great profit in carrying

carrying for them; whereas to become carriers for France, or any neighbouring power, could be attended with but very little advantage."

Dr. Smith, chap. v. p. 300,

"Bounties are sometimes called premiums, as drawbacks are sometimes called bounties. But we must in all cases attend to the nature of the thing, without paying any regard to the word."

NOTE.

"Bounties may sometimes be necessary to encourage an infant manufactory, which will in the end require none. A new manufacture or branch of trade always labours under a number of disadvantages. Want of skill is one; want of knowing the market and customers, generally another; and high wages must be given which is a third; but all those disappear with time. The rule seems to be never to give a bounty for an undertaking that will perpetually require one, unless it indirectly benefits the country at large. But a temporary bounty may be given for what will ultimately do without any such aid."

Dr. Smith, chap. v. p. 318,

"The popular fear of engrossing and forestalling may be compared to the popular terrors and suspicions of witchcraft."

NOTE.

"If there is any part in this book in which Mr. Smith has held his own theories too high, and held the opinion of others in too great contempt, it is manifest in this sentence. He compares a very natural, to a supernatural occurance, the possibility a of corn dealer mistaking his true interest is put upon a par with that of a miracle. A connection between supernatural beings, and the most ignorant of the human species; for the purpose of tormenting another part of the human species; a connection, never supported by one well attested fact; is put in the same rank of improbabilities with a practice, which, even according to the author himself, might take place if the dealer in corn or provisions were to mistake his own interest, and if he should want that superior degree of knowledge and abilities to transact the important business which he is supposed to possess. Would it be any great wonder if such men were to be found deficient in information, or even if they were well informed, if they were still to want that good sense that is requisite to turn good information to a wise purpose?

"The question, however, does not rest here. For all this supposed sagacity vanishes when men begin to speculate, or to follow trade partly as a game of chance, and partly as a game of address, and Mr. Smith allows that such purchases are made with a view to future and uncertain events. That is, they are speculation. For the further investigation of this, I refer to the Supplementary Chapter on the Commerce of Monopolies and Forestalling, at the end of this chapter."

Dr. Smith, chap. viii. p. 560,

"In the restraints upon the importation of all foreign commodities which can come into competition with those of our own growth or manufacture, the interest of the home-consumer is evidently sacrificed to that of the producer."

NOTE.

"As it has been so repeatedly asserted in this work, that every burden laid on the producer, falls ultimately on the consumer, it would be fair to infer that every advantage granted to the producer is ultimately advantageous to the consumer, but the present assertion go directly to the contrary conclusion.—One or other of those conclusions must be wrong."

Dr.

Dr. Smith, chap. viii. p. 562,

" In the mercantile regulations that have been taken notice of in this chapter, the intereſt of our manufactures has been moſt peculiarly attended to; and the intereſt, not ſo much of the conſumers as that of ſome others ſets of producers has been ſacrificed to it."

NOTE.

" The idea that runs through the whole of the mercantile ſyſtem, that is not a ſufficient quantity of capital, and that every new channel robs the old one, has very much tended to injure the train of reaſoning, which in no other parts is admirable. Experience, and the evidence of facts, prove, however, in the moſt complete manner, that wherever a channel for trade is opened, capital is found, and that in place of a new branch of trade depreſſing others, all the branches have (with but very few exceptions) riſen at one time. This has been the caſe in a remarkable degree, within the laſt ten or twelve years."

Dr. Smith, Book V. chap. i. Vol. III. p. 135,

" So great a revenue (as that of our Eaſt India Company) might certainly have afforded an augmentation of ſix hundred and eight thouſand pounds in their annual payments; and at the ſame time have left a large ſinking fund ſufficient for the ſpeedy reduction of their debt."

NOTE.

" Since the above was written, the affair of the Eaſt India Company have totally changed their aſpect, both with regard to trade and territority. The annual imports, previous to 1782, had never exceeded 1,400,000l. They have ſince riſen to 7,000,000l. and on an average amount to above 5,000,000l. The territorial revenue to above 10,000,000l. yet the debts have accumulated to 20,000 000l. in India, beſides an increaſe of ſtock at home; that is, money borrowed on an augmented number of ſhares."

Dr. Smith, chap. v. p. 207,

" Should the Sovereign attempt irregularly, and by violence, to deprive any number of the clergy of their freeholds, on account, perhaps of their being propagated with more than ordinary zeal, ſome factious or ſeditious doctrine, he would only render by ſuch perſecution, both them and their doctrine ten times more popular, and therefore, ten times more troubleſome and dangerous than they had been before."

NOTE.

" Perhaps no ſubject has been more elucidated by the French Revolution than that of religious inſtruction. A revolution in the church was effected according to the ſyſtem of the economiſts. Many abuſes were indeed done away, but by making all thoſe changes originate from a temporal, and not from a ſpiritual ſource, the clergy being degraded into dependant mercenaries religion fell into contempt, and morality, intended to be ſubſtituted in its place, diſappeared alſo. Such has been the fate of this experiment, that the blackeſt pages in the annals of mankind will always be found to be thoſe which contain the extravagancies of the men who pretend to reform every abuſe."

Dr. Smith, chap. ii. p. 355,

" Decency no where requires that any man ſhould eat butchers' meat, as it in moſt places requires that he ſhould wear a linen ſhirt, or a pair of leather ſhoes."

NOTE.

" Butchers' meat is a neceſſary of life to men who work hard and have once been accuſtomed to it. Even *decency*, or the opinion a man wiſhes to preſerve

preserve amongst his neighbours, requires the use of it occasionally, at least no English journeyman would be more ashamed at sitting down to dinner every Sunday without a bit of butchers' meat, than a young girl in Scotland would be to go bare-footed. Custom then, and not any thing else, makes a thing necessary the moment you go beyond bread and water.

Dr. Smith, chap. ii. p. 389.

"Such tolls (turnpikes) no doubt are finally paid by the consumer; but the consumer is not taxed in proportion to his expence, when he pays, not according to the value, but according to the bulk or value of what he consumes.

NOTE.

"In the whole of the Inquiry there is not, perhaps, so great a mistake as this. It is necessary that waggons and boats should pay according to the weight they carry, to avoid derangement in prices; and, according to the nature of things, it is the fairest and most equitable way. In addition to equity, if practicability is considered, the advantages are all on the same side of the question. A waggon carrying 10 tons may be weighed for a penny with the greatest accuracy. The value of its contents could not be ascertained sometimes to mutual satisfaction for the 1000 times the sum; far from obstructing carriage and raising prices, the fact is, that inland carriage is now much cheaper by waggons, than it was 70 years ago."

From these extracts we shall be abundantly justified in the judgment of our readers, when we pronounce, as critics, that on the whole Mr. Playfair's commentaries, additions, and notes, have conferred a very great additional value on Dr. Smith's Inquiry into the Nature and Causes of the Wealth of Nations. The reasonings and conclusions of the learned and ingenious Doctor are confirmed and illustrated where right; and controverted in a modest and respectful, though a satisfactory, manner, where wrong. That Mr. P. is well acquainted with the nature, and with the history of commerce, and the ways of men in every period of civilization; that many of his observations, for example, those on forestalling and regrating, in which he is warmly supported by the late Lord Kenyon, an honest, and certainly a very profound lawyer, have a tendency the most beneficial to society; that he is more minutely acquainted than his original author with the nature and the mode of conducting certain manufactures, and with the conditions and prevailing passions and motives of the labouring or actual manufacturers; that he is particularly well acquainted with the origin, progress, and results—particularly those that affect his subject—of that great event which has given in so many instances, a new shape and complexion to the affairs of Europe, the French Revolution; that, whereas most commentators are blindly devoted to the service and the admiration of their original authors, Mr. P.'s only object seems to be the truth; and that he appears in the light, not only of an ingenious and well informed inquirer, but of a man of candour and probity, and of a very worthy and meritorious member of society, is our decided opinion.—Unforeseen events must bring forward many things in confirmation of, and some perhaps in contradiction to, Dr. Smith's Theories. There is no man that we know, so well qualified to mark from time to time, the progress or vicissi-

laid with their upper surfaces on water, wither as soon as in the dry air, but continue green many days, if placed with the under-surfaces on water. These simple facts, and the observations of M. Decandolle, are inexplicable upon the supposition that the leaves of plants contain only perspiratory organs, and render Hedwig's microscopical developements of perspirative apertures extremely problematical. But all these naturalists must yield in philosophical accuracy and acuteness to Mr. Knight, who considers the leaves of plants destined to fulfil a very different and much more important function of nature. That naturalist has shewn, that trees contain two different fluids, which he distinguishes into an aqueous and a true sap. The true sap he proves to be generated by the leaf, and is different from the aqueous sap only in consequence of the changes it has undergone in its circulation through that organ; and that from this true sap is derived the whole substance which is annually added to the tree; that it exists during the winter in a concrete or inspissated state in the alburnum or sap-wood; and that dissolved in the ascending aqueous sap, it enters into the composition of new leaves in spring. This opinion is supported by the fact that plants perspire most in the month of August, when the annual shoots have ceased to elongate, and when the increased volume of the plant begins to assume a mature character. Bulbous and tuberous roots are almost wholly generated after the leaves and stems of their plants have attained their full growth; hence, it is imagined, "that the leaves, both of trees and herbaceous plants, are alike employed, during the latter part of the summer, in the preparation of matter calculated to afford food to the expanding buds and blossoms of the succeeding spring, and to enter into the composition of new organs of assimilation." The same acute philosopher found the sap of the leaves of plants more saccharine than that of the trunk. From Mr. Hedwig we shall extract his concluding reflection, highly worthy of the most serious attention of our modern botanists.

"Indeed our knowledge in the physiological part of botany being still so very limited, and the erroneous notions carried along with it so numerous, it is to be wished that those botanists who have it in their power to examine the productions of the vegetable kingdom, but *whose minds are engrossed by terminology and rage for system*, would divert some part of their attention to the physical department of their science; when the vague and sometimes erroneous ideas of many botanists, respecting the different parts of plants and their functions, would be cleared up, and many doubts in theoretical botany removed."

Professor Link's illustrations of the Botanical Geography of Portugal would have been much more interesting had they been somewhat more accurate; but his short excursion through that country was not sufficient to acquire a competent knowledge of the botanical geography of south-western Europe. He observes, "Fagus castanea. The chestnut-tree is peculiar to the middle of France and the north of Italy. In Spain and Portugal it is only found on high mountains and in cool places." This is not quite correct: it is found in different parts of Arragon

Arragon and Catalonia, on not very high mountains nor cool pla
In the middle of France also, in the department of the Dordogn
is most abundant in the neighbourhood of marshy countries. As
number of general observations on botanical geography, he lays d
the following propositions:

1. "Many plants are larger in all their parts in southern than in nort
regions. This phenomenon was naturally to be expected from a more
vourable climate. However some grasses and mosses are exceptions to
rule.

2. "Many species, which are smooth in the north of Europe, prove h
in the south, as teucrium scordium, lotus corniculatus, &c. A similar p
nomenon is observed in alpine plants, and in the vegetables of the hig
northern latitudes. Intense cold and intense heat in this instance prod
similar effects.

3. "Many plants, perennial in northern, are annual in southern regi
The heat and drought of the latter cause the roots to die away. I also
that many annual plants from the south of Spain and Portugal easily be
perennial when kept in green-houses: but, on the contrary, I know of
instance in which a plant, indigenous both to northern and southern regio
is annual in the former and perennial in the latter. Ricinus is often a
duced as a case in point, but this is not a native of the North, and its e
traordinary rapid growth seems to be the cause of its exception from t
general rule. Salicornia herbacea is no exception, as it is found togeth
with S. fruticosa."

The Professor seems to have enjoyed the botanical banquet whi
the different basaltic and calcareous eminences (for they are not hill
on the banks of the Tagus, in the vicinity of Lisbon, afforded him
but we are not a little surprized to see him bestow only one sentence c
the beautiful and diversified herbage of the mountains of Cintr
whose Flora, he observes, "is very complicated but highly interes
ing." Cintra is one of the very few places in Portugal that presen
an appearance of fertility, and is a mountain elevated near 1500 fe
above the level of the sea, that consists of distinct veins of basalt, ma
ble, compact gypsum, and argillaceous schist at the base, with some fra
ments of silex, calcedon and mica; the summit is composed principal
of calcareous rocks, the interstices of which are diversified with a gre
variety of plants neglected by our author. In general, the aspect
Portugal is particularly sterile, and forms a striking contrast with t
great fertility of Spain. The thyme, lavender, rosemary, and all t
aromatic odoriferous plants that intoxicate the senses at every step
the latter, are scarcely seen in the former: the kingdom of Algar
and province of Alentejo are barren compared with Spanish Estrem
dura, and the mountains of Entre Douro e Minho arid and inhosp
table when contrasted with those of Leon, which pasture such numero
herds long celebrated for the excellence of their fleeces. The Eri
umbellata is, perhaps, more common in Spain than in Portugal, whe
the Erica cinerea abounds.

The account of the Agallochum or Aloes-wood, from the Port
guese of Loureiro, is not the least curious of these tracts. The su

ra

rant ſubſtance known by the name of Aloes-wood, it appears, is the product of a vegetable tumour, ſomewhat more organized than the uſual reſinous ſubſtances, that often affords an abode for inſects of the *Teredo* and *Meloe* ſpecies. It is the diſeaſed inſpiſſated ſap of the Aloexylum-tree, which produces a fine white wood, not very hard, and of the bark of which the natives of Tonquin and Cochin China make writing paper that is not quite ſo white but thinner and more durable than common European paper. Theſe tumefactions, which are the true aloes-wood, continue to increaſe until the vegetable life of the tree is entirely deſtroyed by them.

The deſcriptive ſketch of the Ule-tree (Caſtilla Elaſtica), and other trees producing elaſtic-gum, (or caoutchoc) from the Spaniſh of Cervantes, is leſs intereſting than that given in the Aſiatic Reſearches of the vegetables yielding caoutchoc in the Eaſt Indies. We ſuſpect that ſome of the ſallies of imagination peculiar to the South-American writers, have been curtailed in this tranſlation.

From the preceding obſervations our botanical readers will be perfectly able to form an idea of the particular information that they are likely to find in this volume; and we may add, that the anonymous tranſlator, who appears to be a modeſt well-informed naturaliſt, has performed his voluntary taſk, *con amore*, much to the honour and intereſt of his favourite ſcience. We have to regret, indeed, that his work is but a collection of botanical fragments, incomplete in themſelves, but capable of being eminently uſeful to ſome more general treatiſe on botany. It abounds, however, in philoſophical obſervations on vegetable phyſiology, that are neither common nor inſignificant. The illuſtrative plates are neatly executed.

Letters from France in 1802. By Henry Redhead Yorke, Eſq. 2 vol. 8vo. Pp. 774. 15s. Symonds. 1804.

IN reviewing one of the former tours to France, during the late "hollow armed truce," (we do not now recollect which) we expreſſed a wiſh that ſome perſon, who had known France previous to the revolution, would undertake to deſcribe it in its preſent *regenerated* ſtate. Mr. Yorke has fully gratified that wiſh, though his work, till very lately, had entirely eſcaped our notice. No man was better qualified for the accompliſhment of this taſk than himſelf. He had not only ſeen France, in all its ſplendour, during the monarchy, but had witneſſed the earlieſt ſcenes of the Revolution, and indeed had taken an active part in ſome of them; by which means he had an opportunity of knowing, *intus et in cute*, many of the moſt active revolutioniſts, and not a few of thoſe furious republicans who have ſince become the moſt ſervile ſycophants of the Imperial aſſaſſin, Napoleone Buonaparté. With this fund of previous knowledge, an acute and penetrating mind, an aptneſs of claſſical alluſion, no ſmall portion of humour, and very conſiderable talents, Mr. Yorke could ſcarcely fail (unleſs, indeed, the Genius of Indolence had benumbed his faculties, and

had absolutely pallied his mind) to produce a work, upon this subject, at once instructive, interesting, and amusing. Sensible of his endowments, natural and acquired, we took up his book with the most sanguine expectations of being highly gratified by the perusal of it. Nor have those expectations been, in the smallest degree, disappointed. We have followed the intelligent and entertaining author through the various scenes which he describes, with the greatest pleasure. We have been extremely amused with his humourous delineations of characters and events; and very much pleased with the serious parts of his work, which are replete with useful information. By some critics, who appear to us to be not only *fastidious* but *squeamish*, he has been censured for the levity with which he has treated some distinguished personages, of great *revolutionary* celebrity, and for the asperity with which he has commented on others. But, in our apprehension, the censure is both unfounded and misapplied; for surely in a series of familiar letters to a friend, an author may indulge in pleasantry if he pleases; indeed it is not only allowable, but appropriate; it is natural and characteristic. In a volume of didactic essays, we admit, such levity would be grosly misplaced, and entirely out of character. But the fact is, that he has taken strange liberties with certain prime favourites of some of these critics, especially those of *Monthly* aristarchuses who have kindly taken the sages of the French National Institute, their patrons and paymasters, under their special protection. In short, Mr. Yorke, in writing to a friend, thought that he might speak not only the truth, *but the whole truth*, without fear or disguise; and, accordingly, feeling that strong indignation, which every honest mind must feel, on the contemplation of such characters, as the murderer of Jaffa and his trusty associates, he appears to have adopted the old French maxim of sincerity:

"J'appelle un chat un chat, et *Chaptal* un fripon."

For our part, we fear not to confess, that our taste is not so sickly as to be palled with such *plain* food; we thank him for his bluntness, and, in proof of our approbation, shall lay pretty extensive specimens of it before our readers.

Before we enter upon the work, however, we must take some notice of the *preface*.

"My *principal* motive in going to France was, to collect the ashes of a beloved and lost relative; the secondary one was, to investigate, as far as the opportunity would permit, the state of a people, whose cause, it had been my fate to espouse in the morning of my days, and for which act of youthful ignorance and infatuation, the unforgiving hand of proscription still weighs heavily upon me, in despight of every gratuitous concession, of recantation, public, solemn, and uninvited, of seven years of disinterested and ardent zeal in the cause of my King and Country, accompanied by the greatest voluntary personal sacrifices, without descending to cringing baseness and servility. Such a change in the habit of thinking is not common,

and the avowal of it is much less so.* It requires some courage to brave the frowns of those from whom we separate ourselves, and I feel by experience, that it requires also the most inflexible fortitude, to persevere. I have succeeded in both; but the struggle has not been very great, because I acted from the dictates of conscience awakened by experience. Hence, although as an individual, I think I have not met with JUSTICE, and cannot reconcile to any rules of morality, public or private, the conduct which I have experienced from those who have debarred me from the exercise of an honourable profession, to which I am entitled by education, character, and study; yet, few men can be more happy than I am, and none triumph more than I do, in the welfare, power, and prosperity of *this* country."

We shall not be suspected of being too lax in our principles; but, while we applaud the rigid circumspection of those men who are the legal guardians of any society in the admission of new members, we cannot but avow our decided opinion that Mr. Yorke has experienced most severe, and even cruel, treatment. Surely after he had made the *amende honorable*, by an explicit avowal of his errors, after he had done all that man could do to repair them, by a public recantation of them, and by a conduct perfectly conformable to such a state of mind as that which produced such recantation, it was not too much to expect, that the sins of his youth would be so far forgiven him, as to allow him to exercise that profession for which he had been educated, and which was now the sole object of his honourable ambition. Besides when we look back on the last twenty years, and see *what men* have been admitted into that profession—men the most disaffected to our constitution in church and state—we cannot but feel both astonished and concerned at what appears to us to be a most unfair and illiberal exclusion of a deserving individual. We will, farther, observe, that not one man in fifty who had been so treated would have borne the treatment with so much good humour, or have spoken of it, with so much genuine liberality.

These letters, Mr. Y. assures us, were partly sent to England, and partly written in France but not sent (having discovered that his letters were opened—as indeed all letters are—at the Paris post-office); and partly written after his return, from copious notes made in France, every night before he retired to rest, but not reduced into an epistolary form.—On his arrival in the harbour of Calais, in the night, our traveller endeavoured to gain admission into the town; but in vain; his appeal to the gallantry of the French in behalf of a lady (Mrs. Yorke accompanied him) was fruitless,—"The age of chivalry was gone"—and equally fruitless his proffered bribe, for, though assured, by a young republican officer, that for five shillings he might bribe the whole town, to do any thing else, he was at the same time told that no sum would suffice to purchase disobedience to the orders

* "The public have already acknowledged this fact, by the favourable reception my political writings have experienced from their candour."

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of the first Consul. He was, at length introduced to the Russian Mengaud, the commissary general, with whom he had a curious kind of conversation, and from whom he obtained his passports, when, after his trunks had been rummaged in the most wanton and insolent manner, by the custom house officers, one of whom he very properly chastised for his impudence, he was suffered to proceed to Paris. The road from Calais to Boulogne presented a dreary spectacle. The soil exhibited the most manifest symptoms of poverty—the country displayed still less equivocal signs of desolation; the cattle and the implements of husbandry were all miserably bad; the earth was tilled, almost exclusively, by women, and the population appeared most scanty.

"Wherever any vestiges of religion or aristocracy remained, we traced the ravages of the revolution. Monasteries and churches were heaps of ruins, or if a church had escaped the general wreck, the inscription over its portal, "This is the Temple of Reason and Truth," denoted the atheistical purpose to which it had been abused. A great number of children, pressed upon us in every village through which we passed, begging charity and bread, and not unfrequently they were joined by a body of women, and old men. I inquired into the causes of this melancholy spectacle, and asked whether there was no room left for industry, or whether it was the effect of indolence. I received a most significant answer. My informer pointed to a monastery in ruins, and shook his head. I felt the force of the explanation, though I denied its justice."

The explanation, however, was just enough; for it is certain that the poor received effectual relief from the monasteries; and it is but fair to add, that the Monks were the best and kindest landlords in the kingdom. Indeed, with all our Anti-Romanist, and Anti-Gallican prejudices, (if prejudices they be), we fear not to declare our opinion that if the early revolutionists of France had enacted some wholesome laws for the better regulation of monastic institutions, and for the correction of abuses which unquestionably prevailed in them, they would have rendered a much greater service to their country than they possibly could by the suppression of them, even had there been no objection to that measure, on the ground of its illegality and injustice.

At Montreuil our traveller was again pestered with beggars, and received a similar answer to his inquiries. His own reflections on this subject are too sensible, and point to consequences of too much importance, to be omitted here.

"Our horses being harnessed, or rather corded, we took our leave, but we had literally to penetrate through a column of beggars before we mounted into the carriage. This detachment was composed of a very different class to any we had before seen; they were mostly boys, from fourteen to seventeen years of age, and their number (for I took the trouble of counting them,) amounted to three and twenty. In order to procure some information concerning this phænomenon, I requested the person with whom I had been conversing, to step to the window of the carriage, and

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to explain why, at eleven o'clock in the morning, these lads were not at work, observing at the same time, that I meant to distribute something among them. He answered, that they had no work, and were in an unfeigned state of indigence, for that their parents had not the means of providing them with adequate subsistence. On which I observed, that they might find ample occupation in the pursuits of agriculture and husbandry; and asked whether it was not highly injurious to the community, to suffer these boys not to be brought up to any trade. He then whispered, that while the nobleſſe resided in the country, and the monasteries existed, vast numbers of them found employment, and those who were out of place were assisted by the charity of the religious orders; but that since their destruction, the land had devolved into other hands, and often to proprietors who were at Paris, and never lived on their estates; for the houses which formerly stood upon these lands, were in general pulled down by the mob, so that the proprietors had no temptation whatever to reside among the country people, and the expence of re-building them was too great under the present circumstances. 'It is evident,' said I 'that these poor creatures are punished for their folly,' which he fully admitted. Besides this circumstance, he mentioned that the parents of these children were the persons employed in the business of agriculture, and that as for trades, all those who had not fallen under the requisitions, were glad, for the sake of bread to serve different tradesmen, and to undertake the duties which were formerly fulfilled by boys. On my giving a hint of the army, he said, 'all in good time, they will be in the next conscription, and then they will be provided for.' I returned him my thanks for this explanation, and after distributing a little money among these children, I proceeded on my route, but not without pondering on this reversed order of social life.

"In the first place, it appeared to me from what I had hitherto seen, that the revolution which was brought about ostensibly for the benefit of the lower classes of society, had sunk them to a scale of degradation and misfortune, to which they had never been reduced under the ancient monarchy. Fatal events, and bad laws, have conspired against them; they have been disinherited, stripped, and deprived of every resource for existence, except in feats of arms, and the fleeting spoil of vanquished nations. In the sententious language of Montesquieu, we may affirm of them, that with an hundred thousand arms they have overthrown every thing, with an hundred thousand feet they have crawled like insects.

"Secondly, this reversion of social order, if continued, must inevitably destroy the strongest sentiments of moral obligation. Boys of fifteen years of age, are suffered to beg for charity, while their fathers and mothers are labouring in the fields; full grown men are engaged in avocations which are peculiar only to youth; a life of habitual indolence is encouraged in those who, according to the dictates of nature, should be toiling for those who gave them birth; and lastly, from this scene of sloth, they are transplanted to the armies, without having been taught one occupation by which they may obtain a livelihood after their period of service has expired. What is to be expected from such young men on their return to the condition of citizens? Nothing. They are a dead stock on the community; they are a load on their friends, and an incumbrance to themselves. They who have been taught no other trade but to beg, to handle a firelock, and to parade, not to say plunder, will rob when they come home; they will be the terror of the peaceful citizen, and a nuisance to the government, which

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will find no other mode of getting rid of them but by sending them once more to the armies. Thus an immense military establishment will become a plea for the preservation of internal police; the army will be the reservoir of the indolent and profligate, who must be supported by the fruits of the speculations of the merchant, and the labour of the farmer. This is in itself more pernicious than the corvees, so universally and justly complained of, which wrung from the extorted labour of the oppressed farmer the means of lordly pride and magnificence. But this is not all. To foreign nations, though of so great a force encircling France on every side, and ready to burst upon them at a single word of command, must ever be an object of terror and alarm. In order to quiet their just apprehensions, they must maintain powerful armies in a constant state of preparation; thus a vast camp must be formed in the centre of Europe, in the midst of full internal tranquillity, and a profound and general peace. Let an estimation be next made of the many thousand hands thus withdrawn from the useful and lucrative pursuits of agriculture, manufactures and commerce, and then let statesmen reflect whether they have not mistaken the path to real national glory and felicity.

"It is, however, in vain to urge any such arguments while France continues to uphold her military establishment. A stern necessity must compel every nation, bordering on the territories of the Republic, to provide for its own security. Has not the military force of France, under the old monarchy, been always pleaded as a reason for maintaining a strong standing army in our island? And shall it be said, that the nations on the Continent have not more reason to adopt a similar precaution, when they do not possess the same advantage as ourselves of being separated from France by a ditch? A man who should propose the reduction of our army, would be esteemed a mad-man, or something worse; the great Continental Powers, therefore, cannot be blamed for pursuing a system, which is enforced upon them by an imperious necessity.

"I am well aware, that much is to be hoped from the versatile and ingenious character of the French people. A Frenchman, it is well known, can turn himself to a thousand different occupations, which would never enter into the brain of an Englishman or German; and it is a common adage, that if a Frenchman be turned adrift and pennyless on the wide world, he will thrive and prosper. Much of this opinion is founded on experience, and I hope it will be realized; but if it should not?

"If the situation of France and the other nations on the Continent be contrasted with that of our happy country, we shall readily perceive a decided advantage on the part of Great Britain. All *our* soldiers, and many of our sailors, before their entrance either into the navy or army, have been previously educated to some industrious pursuit, as farmers, artizans, manufacturers, &c. the sense of filial duty remains strong among them. Hence, after a long war, their being reduced is a circumstance at which they rejoice; and the country has nothing to apprehend from them. They may instantly resume their former relations in society; the law grants them a liberty peculiar to themselves, and every species of trade and manufacture is again open to them. Thus rapidly returning to their former habits of industry, commerce receives an additional elasticity from the support of those very men, whose martial profession has been too often fatal to its operations. These are undeniable facts, which it becomes the present government of France seriously to reflect upon; and if indeed the first Consul be sincerely

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desirous of peace with our country, I trust that proper measures will be pursued to remedy these evils, to dissipate the anxieties of the good, and to promote the cause of agriculture, and all kinds of peaceful industry. When the apparatus of military systems shall have been removed, and nations are left to themselves, they will perform prodigies; but when they are cramped and shackled, no generous or beneficial improvement can be expected to take place either in the physical or moral order of society."

The first Consul, it is evident, had nothing less at heart, than to remove any one of the many just causes of our suspicions, and of the apprehensions of the rest of Europe. Mr. Y. proceeded through Amiens and Chantilly to Paris. His account of Chantilly must excite the most melancholy sensations (mingled, however, with indignation) in the minds of all who, like us, remember it in its former state. It affords, however, some relief to those feelings to know that, amidst scenes of injustice, violence, revolution, and death, there still remain, in this infernal country, some beings in whose bosoms affection and gratitude are not exstinguished.

"On the next morning, we went to see Chantilly, so famed for the rare magnificence of its gardens, and its apartments, and still more so, for the heroes of Montmorenci and Condé, who have inhabited it. But, alas! it is one vast heap of ruins. After the fatal 10th of August, 1792, an horde of miscreants ransacked, pillaged, and destroyed the greater part of the chefs-d'œuvres of art. The servants, faithful to their ancient master, concealed a great number of valuable articles in the woods, and found means to convey some of them to the Prince de Condé. Of the fidelity and affection of the Prince's domestics, we heard a great deal, and nothing can exceed the respect in which his memory is held by the villagers. On more than one occasion, we have seen the honest tear fall from the eye, at the mention of his name; and the solicitude they expressed for his welfare, as well as the many tender inquiries respecting his situation in England, convinced us the people were sensible that they had lost their best friend. When I stated that the Prince de Condé lived in the neighbourhood of London, in easy circumstances, though by no means comparable to the splendour of his past life, when I represented him to be kindly received by the King and royal family, by the ministers of state, and by people of all classes, especially for his private worth, and public courage, they were affected to such a degree, as to excite in our minds a sympathetic emotion of soul, and on the ruin of the once stately palace of Chantilly, on the very spot where stood the statue of the great Condé, we joined with some of his former servants, in shedding tears over the fate of his forsaken and proscribed descendant."

We have a very particular description of the ruins of this princely demesne, which were shewn to Mr. Yorke, by an honest man, of the name of *Touret*, who was formerly one of the gamekeepers of its illustrious owner; and who was persecuted by the Jacobins for his attachment to his master. In the following character our readers will find a perfect contrast to that of this worthy domestic.

"How great is the contrast between the mild *Touret*, and that despicable ruffian *Hautain*, administrator of the district of *Senlis!* The former, like Shakespear's

Shakespeare's Adam, fled into the woods for the love he bore to his blood-stained master; the latter is an ungrateful miscreant, who rioted on the spoils of his ancient patron. The Prince of Condé had granted to this fellow, who was a grocer, every species of parental favour and indulgence; even what was called in France, *le plus belle permission de chasse.* In return for these acts of kindness, he marched at the head of the revolutionary army to the superb chateau; opened it to the ravages of those sanguinary vagabonds; and afterwards affixed the municipal seal on the property and doors of his former benefactor. Such actions, which revolt every moral sentiment, and disgust mankind, were too common in France; fanaticism transported many individuals to the commission of outrages, of which I have heard them express the deepest and most heartfelt repentance. But this rogue cannot plead the influence of any animating principle, but the thirst of pillage.—Amidst the eccentric range and aberrations of the human intellect, in moments of fervour and convulsion, the philosopher may be disposed to pass over with pity the follies and absurdities of the agents in such scenes; but when low minded, groveling, and avaricious wretches, under the assumed (but too often prostituted) names of liberty, equality, and justice, convert the mischievous, perhaps well-intended enthusiasm of ignorant men, to personal advantage, they merit the execration and contempt of all their fellow-creatures. I have been all this time preparing your mind for a brief, but very comprehensive account of the thief *Hautain.*

"The bishop of Chalons had a very pretty pavillion on the lawn, leading from the post-house to the stables of the Prince de Condé, which I have already described. This prelate was compelled to withdraw, and his late vast treat was occupied by the Jacobins. Some time afterwards, the bishop's property was advertised for sale, and *Hautain*, as administrator of the district, was under the necessity of being present to superintend the business. While he was in the act of announcing the business of the day, he was detected with having in his pocket a gold snuff-box that belonged to the bishop, and which he had *stolen* from the cabinet of that ecclesiastic, while he was occupied in placing the seals on his property. This action would have caused the execution of an *ordinary* republican, but this robber being *un fait, et de l'héroïsme de la révolution*, was suffered to pass unpunished. He was, however, severely hissed at the auction, and shortly after he retired to *Mauli la Ville*, where he now resides."

At St. Denis, the celebrated burial-place of the French monarchs, another scene of desolation presented itself.

"We arrived at a late hour at the post-house of St. Denys, one post and a quarter from Ecouen, where we were well entertained and comfortably lodged, and the next day we went to view the cathedral of St. Denys. You may guess my astonishment when the old Swiss, whom I had remembered ten years before, opened the doors, and exhibited to my view this once beautiful Gothic cathedral an heap of ruins. He seemed fully to enter into our sentiments, and he certainly did not spare the authors of such devastation. The tombs and mausolea of the kings; of Guesclin and Turenne; and of the illustrious warriors of France, were deposited in various compartments of the cathedral, and formed its most striking and splendid decorations. But these, together with the oriflamb of Clovis, the sceptre and sword of Charlemagne, the portrait and sword of the Maid of Orleans, the bronze chair of Dagobert, the relicques and shrines, the crowns, royal robes, ancient

ancient manuſcripts, and an immenſe number of rare curioſities, ſacred and profane, have all vaniſhed; ſome of them having been deſtroyed, others having been removed to the Muſeum of French monuments at Paris, by the induſtry of M. Le Noir. The cathedral has been unroofed, ſo that it is very dangerous to traverſe every part of it, as the ſtones are continually falling. We deſcended into the chapel under ground, but we diſcovered nothing in it worthy of remark. Our Swiſs deſcribed, with minute preciſion, where every tomb formerly ſtood, from Pepin to Lewis XV. but ſuch a deſcription, when the preſent ſtate of the cathedral is conſidered, ſerved only to create diſguſt, inſtead of exciting curioſity. The place which moſt attracted our attention, was a ſmall room formerly uſed for depoſiting the veſtments of the prieſts, which this pious old guardian of the Church had converted into an oſſary. There lay in one undiſtinguiſhed heap the bones of kings, princes, heroes, and conquerors, who for ages had ſlept undiſturbed in the manſions of death.

"Upon my inquiring into the cauſe of all the deſtruction around us, I found that the Revolutionary Committee of St. Denys, compoſed of twelve citizens, ſix of whom were labouring men, and among the reſt a fellow of the name of Maſſé, a ſtarch-man, decreed that this ancient and noble ornament of their town ſhould be pulled to pieces for the ſake of the lead and iron which it contained. Their determination was fatally carried into effect, at a period when the French were taught to believe, that arts and ſciences were of no utility to mankind; and that reſpect for the habitations of the dead was a mark of puerile ſuperſtition. In thoſe times, Lavoiſier was murdered, and told the day before his execution, that the French Republic ſtood in no need of chemiſts. It is, however, not a little gratifying to hear that juſtice is at length overtaking theſe perpetrators of miſchief; one of them, who was authorized by the committee of General Vigilance to take an account of all the things in the cathedral of St. Denys, is at this time in priſon, charged with the embezzlement of ſeveral articles, with having robbed the Church, and with having ſent an unſatisfactory account of his conduct. Our guide very juſtly remarked, that he deſerved a place in one of thoſe caravans which are continually on their route to Cayenne, much better than many unfortunate victims of Fouche's ſyſtem of tyranny and eſpionage."

Such are the boaſted *regenerators* of the human race!—Upon the importance of a *middle claſs* of them in a ſtate, and on the conſequences of the total abſence of ſuch a claſs in France, our traveller's remarks are extremely judicious.

"The approach to Paris from St. Denys is through a wide and magnificent paved road, bordered with double rows of trees, on either ſide of which are extenſive and well cultivated fields of corn and other grain; but none of thoſe neat and diverſified habitations are to be ſeen, which in our country denote the fruits of commercial induſtry, and mercantile opulence. For that order of men, which in England we denominated country gentlemen, or perſons living on their own ſmall eſtates, the Republic has done nothing; in truth, there are no ſuch perſons in France, neither are there any country houſes erected with a view to their being inhabited by ſuch a deſcription of beings, much leſs by merchants and tradeſmen. In the Great Nation, nothing is ſo conſpicuous as diſparity, or in other words inequality.

inequality. Magnificence and filth, opulence and beggary, are beside each other. A gorgeous and ſtately chateau ſtands alone, as if claiming for its proprietor the excluſive enjoyments of the comforts of life, while a number of neighbouring hovels, the haunts of indigence and penury, denote the wretchedneſs of their inhabitants. There is no medium in France; that powerful and moſt important body of men, which intervenes between rich and poor, controlling their mutal propenſities to inſolence and avarice, holding in excellent equipoiſe the ſcale of property and labour, cauſing both to reſpect the laws and each other, and forming the ſolid doric pillar of ſociety, is unknown in any great empire of Europe, excepting Great Britain. I look upon this claſs to be the moſt ſubſtantial baſe for the conſolidation of an enlightened form of government; it is the nurſery of ſtatesmen, freedom, and equal laws; to the want of it, France muſt aſcribe the origin of the greater part of her misfortunes; to the poſſeſſion of it, England is indebted for her independence, her regulated power, and glorious ſyſtem of juriſprudence. Rational liberty never *can* flouriſh where there are no other claſſes but high and low, laws never can be executed in any other ſhape than by the force of the bayonet, in any ſtate where there exiſts not a numerous body of men ſufficiently independent to prevent the oppreſſions of the great from trampling the poor under foot, and ſufficiently ſtrong to repreſs the re-action of the poor on the property and ſecurity of the great. This is not an idle theory; it is founded on practical political facts, which have been demonſtrated by a long courſe of experience. Every Engliſhman who thinks at all on the interior machinery of the public polity of his nation, muſt feel the force of this maxim; foreigners acknowledge its influence, and are aware of the mighty effects which it has wrought upon our welfare and glory. It there be any of our countrymen who entertain a contrary ſentiment, they muſt be enemies to free government, and conſequently to the Britiſh Conſtitution; for the diſſolution of this middling order of men would either transform the ſtate into an abſolute military power, or what is as bad, a tyrannical and licentious democracy. It is pleaſing to remark the illuſtration of this political axiom, even in a great commercial city, which is under an ariſtocratical form of government. Hamburgh, by the encouragement afforded to this body, is one of the beſt regulated cities of Europe; nothing can be more delightful than the multitude of country ſeats belonging to its merchants and traders, which are ſcattered plentifully on the banks of the Elbe; and even Denmark, although a pure unmixed monarchy, owes much of its happineſs and ſtrength to the importance attached to this order of men. In France, however, this order never has exiſted. Hence, during the old monarchy, we have ſeen deſpotiſm wantoning in power, or mild in its exerciſe, according to the prevalent diſpoſition of the ruling power; and during every ſtage of the Republic, we have witneſſed the leaders of the people drunk with authority, running riot with popular adulation, and wallowing in the blood of their fellow citizens. At preſent an abſolute military power has ſuperſeded every claim to well balanced and legitimate government; and thus now as before, the people are as they have been, mere ſlaves, inſecure either of property or perſonal ſecurity."

Hitherto we have only exhibited the *ſerious* traveller to our readers, we ſhall now diſplay the *humorous* traveller before them. The ſcene is Paris, a room in an hotel.

"I returned

"I returned home much relieved, and that despondency of mind which before oppressed me, began gradually to abate; especially when, on entering my apartments, I found that the citizen hair-dresser was playing the very devil with my companion's locks. He had so clipped and twified them, as to give her the air of a person just issued from the bath. Upon my remonstrating seriously against this wild appearance, he very coolly replied (holding his shears in one hand and comb in the other) that it was the *mode*; and unless my crown was better *organized*, it would be impossible for me to go into *good* company. Being fully sensible of the propriety of conforming to the *mode* in a land of monkies, I immediately submitted to an operation. My tail was instantly amputated, and the hair of my unfortunate head was frizzled into such a multitude of compound forms, as to give me precisely the appearance of one of the Orang-Outang's, which is to be seen over Exeter Change. Having undergone this ceremony, I flattered myself that I was now in the mode. No! he pulled from his pocket two horrible whiskers, which where to extend from my cheek-bones, and meet at the bottom of my chin; and another piece of hair which was to be hid under my neck-cloth, and to fly up so as to cover the whole of my chin. 'What is all this apparatus for?' 'To complete you *à la mode de Paris*.' I prefer the English mode.' 'But that is vulgar, all our young gentlemen *comme il faut*, are dressed in this style.' 'You have made a monkey of me already, I will not submit to be made a baboon of.' 'But, Sir, *you must*.' 'Is it a law?' 'No, Sir, but it is the mode.' 'Then I tell you I will not obey the mode.' 'Donc Vous êtes perdu.' 'If you trouble me with another syllable on this subject, I shall be under the indispensable necessity (which I should much regret) of knocking you down.'

"Thus, by an act of matchless fortitude, I rescued myself from the hands of this prattling puppy; but not until he had extracted from me the sum of eighteen shillings, sterling money of Great Britain, for having made my companion look wild, myself like a monkey, and annoyed me with perfumes and gallipots, in defiance of the *imposing attitude* which I had assumed.

"However, though displeased with the obtrusive impertinence of this powdered coxcomb*; I was much diverted with the incident. These little things often exhibit a nation in its proper character; and I had already made up my mind, that the people of this capital are as great monkies now as they were twenty years ago."

Having taken up his residence in the metropolis, it became necessary for our traveller to have his passport certified by the minister of police, the sanguinary monster Fouche, to whom accordingly he paid a visit. On his entrance into the mansion of this Consular Satrap, he found the anti-chamber filled with persons of all descriptions in waiting, and he received a ticket numbered 99—of course he was not to be honoured with an audience until the 98 persons already in waiting had been admitted to the august presence of Citizen Fouche. The expectants were drawn up in the anti-chamber in two rows, between

* "The common people continue to wear powder, long tails and cocked hats. Affinity to the monkey breed is chiefly apparent in the higher circles, as you will see hereafter."

which

which a centinel paraded with fixed bayonet. Among this motley groupe were several well-dreſſed ladies, who were treated with the utmoſt rudeneſs and inſolence, by the brutal attendants, and there were alſo many returned emigrants, "they were ſupple and ſervile, occaſionally paying their reſpects to the door-keeper, and never ſuffering the loweſt commiſſary of police, who wore a little gold and ſilver tinſel on his coat, to paſs without receiving from them a profound reverence." This remark was followed by a juſt diſtinction between the ancient and *modern* ariſtocracy of France.

"That is, thoſe men who have been tranſplanted from the dunghill to the exerciſe of public functions, are, in general, brutal in their manner, reſerved, ſuſpicious, cringing to their ſuperiors, and inſolent to perſons out of office; to which may be added, bearing ſtrong traits of a ferocity of character.

"An unanſwerable proof of this degeneracy may be found in the degraded condition of the fair ſex, who, as I have already mentioned, are no longer held in that eſtimation, and treated with the decorous reſpect, which heretofore characteriſed the French people. This is a nation of ſoldiers, and not of cavaliers; not a ſolitary blade would leap out of its ſcabbard to reſent a look which gave offence to the fineſt woman in the Republic. The ſword here is conſidered and uſed as an inſtrument for the acquiſition of power and wealth, not for the protection of the feeble; and though the Republican ſoldier is full as brave as the ſoldier under Lewis XV. yet he is deſtitute of the honour and urbanity which eminently diſtinguiſhed the latter. An army of ſoldiers organized for conqueſt, propelled by avarice, and inured to victory, reſemble more the ſubjugating hordes of an Attila or a Ghengiz-Khan, than the diſciplined forces of a poliſhed empire. Hence, the Republican troops are maſters of the ſtate; their defeats are obliterated, and their victories confirmed by a triumph over the liberties of their fellow-citizens. This order of things may laſt, but it will be in the midſt of civil ſlaughter and ambitious enterprize; and whether the germs which now lie concealed, when freſhened into maturity, will produce that ſituation of affairs which ſome politicians deſire, is a ſubject on which all may ſpeculate, but none decide with certainty."

Its duration does, indeed, baffle all conjecture, as the events of this wonderful revolution from its origin to its preſent advanced ſtage have ſet all precedent, and all reaſoning, at defiance.—It is abſolutely neceſſary for a foreigner, at Paris, to carry his paſſport about with him, as he is liable to be perpetually aſked for it by the centinels, poſted at every public place and building, and to be ſtopped if he do not produce it. This abominable inconvenience, ſufficient of itſelf to deter any man from viſiting that horrid ſcene of blood and carnage, draws from Mr. Yorke, the following very pertinent obſervations.

"In England, the introduction of ſuch a ſyſtem would of itſelf prove the deſtruction of commerce; for it is utterly impoſſible to give circulation to trade without liberty. There are merchants who will travel from Briſtol, Mancheſter, or Liverpool, to London, merely to ſettle, in the courſe of a few hours, their great concerns, and return. Conceive what an obſtacle to their affairs, would be the attendance at the anti-chamber of a

Miniſter of Police for two hours or more. The fact is, ſuſpicion is the reſult of fear; it is the jealouſy of deſpotiſm dubious of its exiſtence. Such a ſyſtem is therefore proper for France under its preſent government; and it is neceſſarily accompanied by a rigorous inquiſition; but, as I ſhall demonſtrate hereafter, there is much more of *charlatanerie* in the boaſted police of M. Fouche, than of real effective vigor. And it is chiefly this reputed vigor, which renders it formidable to the people.

"Throughout all the parts of Europe where I have travelled, none of theſe precautious meaſures were adopted; and even in the German empire, during a period of warfare, I have never been ſubjected to any obſtructions, though I was deſtitute of any paſſport. This fact is ſufficient to eſtabliſh my propoſition; and you muſt remember, that when we were laſt in France, though unprovided with paſſports, we were neither interrupted in the provinces, nor queſtioned in the capital. Hence, if the French government be as ſeriouſly intent on extending mechanically their commerce, as they are ſo theoretically, there muſt be a relaxation in this perplexing ſyſtem of police; they muſt give free ſcope to induſtry, and not pretend to inquire into the motives which may lead their ſubjects to viſit the capital, or to paſs from one diſtrict of France to another. As there is no immediate proſpect of the dereliction of their preſent plan, we may juſtly infer, that their commerce will remain ſtationary, or at moſt, be little progreſſive. The revenues will be neceſſarily leſs productive, and the ſupport of an immenſe military eſtabliſhment, as well as all the expenſive pageantry of a pompous government, will be provided for with difficulty, and only by impoſing ſuch ſevere taxes as muſt cramp mercantile ſpeculations, and depreſs the cauſe of agriculture. I would not be underſtood to affirm that theſe conſequences are to be traced to this Pariſian mode of police and eſpionage excluſively; but when the latter is contemplated as a branch of a widely extended ſyſtem of jealous government, it enters into the conſideration, and forms a conſtituent of that policy, which the French Republic will long have good reaſon to deplore."

His viſit to the Thuilleries brings to our traveller's recollection many of the ſcenes which were exhibited there in the early periods of the revolution. He pays a tribute of juſtice to the valiant Swiſs, who ſo nobly defended the unhappy Lewis on the fatal 10th of Auguſt, and ſtates, on good authority, what we have heard before, that if the King had remained in his palace, theſe faithful guards would have obtained a victory over his rebellious ſubjects, and his depoſition would not have taken place. He muſt, however, be miſtaken, we apprehend, when he ſays that royalty was aboliſhed in France on the motion of Biſhop *Gregoire*, although the biſhop himſelf told him ſo, for on conſulting the Moniteur, we believe he will find, that that worthy perſonage *Collot D'Herbois*, the ſtrolling player, made the motion for the abolition of royalty, and was, in fact, the founder of the French Republic. Of the revolutionary heroine, Mademoiſelle Therouanne, we have an account that is both curious and intereſting.

"During the attack on the Thuilleries, on the day of the 10th of Auguſt, ſhe headed a body of pikemen, and greatly diſtinguiſhed herſelf by her courage and preſence of mind. I have often been in her company, and remarked, that ſhe poſſeſſed by nature a fund of humanity, and a tolerable ſhare

ſhare of information; but the vain deſire of popularity, united to a conſiderable portion of fanaticiſm, made her forgetful of her ſex, wild, ſavage, and ferocious. She was young and handſome: had ſhe not disfigured herſelf, and had ſhe never diſdained thoſe playful graces, which upon ſome occaſions ſhe could diſplay with effect, ſhe would have been eſteemed one of the fineſt women in France. One day ſhe invited me to breakfaſt with her, and on my entering her apartment, the firſt objects that ſtruck my ſight were a pike, a dagger, a broad-ſword, a brace of piſtols, and the *bonnet rouge*, ſuſpended over her chimney-piece; ſcattered about the floor, lay above an hundred volumes and pamphlets, on her bed the Paris Journals, and on her table, *L'Ami du Peuple*, by Marat. On my inquiring "why a lady of her charms"—(I was going to ſay, kept ſuch dreadful inſtruments in her room)? "*No compliment, Citizen, ſociety is undergoing a grand reorganization, and women are about to reſume their rights. We ſhall no more be flattered in order to be enſlaved; thoſe arms have dethroned the tyrant, and conquered freedom. Sit down and take your chocolate.*" The countenance, tone, and manner in which this chaſtiſement was conveyed, left no room for reply; I obeyed her mandate, and was ſubmiſſive during the reſt of the morning.

"With all this ſeverity of character, ſhe poſſeſſed ſome winning attractions, ſo much ſo, that ſhe captivated the heart of John Sheares, the counſellor, who was executed at Dublin, during the late rebellion. His affection for her was carried to ſo great an height, that he went ſo far as to propoſe marriage to her. Had he been gratified in his inclination, there is good reaſon to ſuppoſe, that *he* would have been now alive, a peaceable and loyal ſubject, and *ſhe* in a much happier ſituation than at preſent. For he has often aſſured me, that if he proved ſucceſsful, he ſhould abandon politics altogether, and retire into private life.

"He was one of the fineſt young men I ever beheld; and ſure I am that a handſomer pair would have been rarely ſeen. But fortune ordered their fate ſhould be diſaſtrous. When he tendered his propoſals, ſhe pulled a piſtol from her pocket, and threatened to ſhoot him if he uttered another ſyllable upon the ſubject. This unexpected conduct damped his hopes, but not his affection. *He* returned to Ireland, and fell a victim to offended juſtice; *ſhe* is now in a miſerable ſtate of inſanity, and confined in a madhouſe in the *Rue de Sevre, Fauxbourg* St. Germain."

On entering that building of the garden of the Thuilleries, which was formerly the hall of the National Convention, Mr. Yorke found nothing remaining but the bare walls. Every veſtige of its former ſplendour, every trace of the crimes of its former inhabitants, even the very floor itſelf, was deſtroyed; all was gloom and deſolation. The place, however was ſo familiar to Mr. Yorke, that he gave a very accurate deſcription of its former ſtate to the friend who was with him. And here he recounts ſome facts, relative to the trial of the murdered king, which are not generally known, and which, therefore, we ſhall extract.

"Now that I am upon this ſubject, I ſhall mention a few circumſtances reſpecting this laſt event, which have not, I believe, been ever made known to the public. I was preſent at the trial of the King, and ſat very near to him. Before he was brought to the bar, it was decreed, on a motion of Legendre, the butcher, one of the deputies of the Great Nation, that 'no

perſon, excepting the preſident, ſhould be allowed to ſpeak a word, while Louis Capet was preſent." The motion of Legendre was premiſed by the following ſpeech, which I well remember, and give *verbatim*. 'Citizen Preſident, I demand that this aſſembly preſerves the mournful ſilence of the tombs, that when the bloody tyrant enters, it may ſtrike his *guilty* ſoul with horror.' Guilty ſoul! condemned before evidence heard, and prejudged before trial! This ſpeech was received with unbounded applauſe, and the blood-ſtained hypocrite Barrére, who was preſent on the occaſion, apoſtrophized the people in the tribunes, on the propriety of obſerving ſilence and decorum. It is remarkable, that there were very few perſons of any reſpectability, or even decent appearance, in the galleries; they were filled with fiſh-women, and the vileſt of the rabble. During the whole night preceding the day of trial, (as it was called) the people in the galleries kept themſelves awake with ſinging the Marſeillois Hymn, which, I believe, was vociferated an hundred times. The officers of artillery, attached to the national guard, who were on duty that night, procured wine and cakes for ſuch as were willing to purchaſe them. In the morning the deputies aſſembled, and proceeded upon the order of the day; and while Santerre the brewer, and commandant of the national guard of Paris, was ſent to the Temple to conduct the King to the convention, it was arranged that the preſident ſhould firſt read the whole of the charges, and ſhould then propoſe each of them ſucceſſively to the King, and demand his anſwer, He was alſo authorized to interrogate the monarch, and, if he refuſed to anſwer, ſuch refuſal was to be conſidered as a confeſſion of guilt. During this diſcuſſion, and before ſeveral other points had been adjuſted, Santerre preſented himſelf at the bar, and thus addreſſed the preſident:—'Citizen Prſident, I have executed your command; Louis Capet is here, and awaits your orders.' Before Barrére had time to reply, Mailhé, one of the ſecretaries, exclaimed, 'Bring him in.' A very profound ſilence reigned throughout the aſſembly, when attended by ſeveral officers of the *Etat Major* of Paris, and followed by Santerre, the King advanced to the bar, ſtanding erect and firm, and caſting (as appeared to me) a ſtrong look of defiance, but not of dignity. A little before the King entered, a member of the Convention ſaid, in my hearing, to * * * * *, 'This will give you a correct idea of your country in the laſt century.' To which he anſwered, with uncommon ſpirit, and with a forcible equivoque, 'No, we ſhall ſee too many tricks here.'

"I watched the King with the minuteſt attention, and I obſerved, that in looking around the Aſſembly, he happened to caſt his eyes on the ſtandards which had been taken from the Auſtrians and Pruſſians, and gave a ſudden ſtart, ſcarcely perceptible to any but a very cloſe obſerver, and from which he recovered himſelf in an inſtant. A wooden chair was brought, and Barrére invited him to be ſeated. He then read the whole of the charges, during which, the King fixed his eyes upon him, but ſeemingly not with attention. From this circumſtance, I did flatter myſelf, (and there were many members of the Convention who alſo wiſhed it,) that like Charles the Firſt, he would either deny the competency of the tribunal to try him, or have appealed to the people; but he adopted neither the one nor the other. To every charge he anſwered directly, without premeditation, and with ſuch ſkilful propriety, that the audience were aſtoniſhed; and this gave riſe to an idle report that Pethion had contrived to furniſh him with a copy in the Temple.

"There

"There occurred three other circumſtances during this ſolemn occaſion, which have not been noticed elſewhere. When he was accuſed of ſhedding the blood of Frenchmen, he raiſed his voice with all the conſciouſneſs of innocence, and in a very ſtrong tone of indignation replied, 'No, Sir! I have never ſhed the blood of Frenchmen.' His ſpirit was evidently wounded at this charge, and I perceived a tear trickle down his cheek; but as if unwilling to give his enemies an opportunity of diſcovering any weakneſs in his conduct, he inſtantaneouſly wiped it away with his hand, and then gently rubbed his forehead to denote that he was oppreſſed with heat.

"After all his anſwers had been obtained, ſeveral papers were handed to him, with ſome degree of politeneſs, by Roſe, a Scotchman, and one of the Huiſſiers, or Gentleman Uſher of the Convention. I have employed the term *politeness* by way of contraſt with the brutiſh behaviour of Mailhé, the ſecretary, who was afterwards deſired to preſent the papers ſucceſſively to the King. Theſe papers were ſaid to have been ſigned by the monarch, and to have been contained in a box, which was found in a ſecret part of his cabinet. Their contents were not of any great importance, as they related to ſome pecuniary ſupplies and donations, ſent to ſupport his relatives and faithful ſervants on the other ſide of the Rhine. The object of the Convention was to identify the King's hand writing, by extracting from him an acknowledgment that any one of them was written by him. A chair was placed for Mailhé cloſe to the King, but within the bar. Immediately that he ſeated himſelf, the unfeeling monſter turned it completely round, preſenting his face to the preſident, and his back to the King. I believe I can venture to aſſert, that I heard ſomething like a murmur of diſapprobation at this indecent action, to ſay no worſe of it. The inſulted monarch felt the affront, and ſhewed, by the manner in which he reſented it, a proud ſuperiority over his daſtardly enemy. He roſe inſtantly from his ſeat, and remained on his legs during the whole of the examination. Mailhé retained his poſition, and ſitting with one leg over the other, read aloud each paper, and then, without turning towards the King, handed it over his right ſhoulder to his ſovereign, accompanied every time with the following queſtion:—'Louis, is that your hand-writing.' The unfortunate monarch, without deigning to give him a look, ſnatched it abruptly from his hand, and after having glanced his eye upon it, returned it in the ſame manner, and anſwered in a very indignant tone, 'No! it is not my hand-writing.' A multitude of papers were preſented on the one part, and denied on the other in the ſame ſtyle. At length, when the King diſavowed all, Mailhé roſe from his ſeat, and as he was returning to his ſtation of ſecretary, exclaimed, 'Louis denies every thing; Louis recollects nothing at all.' A voice from the boxes behind the deputies ſhouted, 'Take off his head.' But it was not noticed. Thus far, victory was evidently on the ſide of the King. Never were charges more completely refuted by any forſaken individual, unſupported either by friends or counſel. The preſident was wholly at a loſs how to proceed. Barbaroux and ſeveral members ran up to his chair, and whiſpered ſomething in his ear. This confuſed him the more. At length Manuel, nicknamed the Solon, the Solomon, or the Socrates of France, (I forget which) advanced from his ſeat into the area of the hall, in the moſt bungling manner, and in the moſt ridiculous tone I ever heard, thus delivered himſelf:—'Preſident, the repreſentatives of the people have decreed, that none of us ſhall ſpeak while *the King*, Louis I ſhould ſay, is amongſt us. Now I propoſe that Louis withdraw for a little, and then

every member may deliver his opinion.' No language can give an idea of the filly appearance he made, when he found that the word *King* had escaped unguardedly from his lips. At the sound of that name I could plainly perceive Legendre, standing at the top of the mountain, his body writhing and distorted, and his mouth preparing to bellow. As he was sitting down, he gave Bourdon de L'oise a most tremendous blow for calling him to order, which the other returned by a sound box on the ear. Several deputies parted them. In the midst of this confusion, when all the members were talking together, (for the battle on the mountain was seen only by a few,) the president's chair was assailed by a number of deputies, who were making various propositions. At length Barrére rang his bell to obtain silence, and then told the King he might withdraw. All these things passed in the space of four minutes. The King then addressed himself to the president, and said, 'I request to have the assistance of counsel,' and immediately retired before any answer was given.

"The artful and infernal villain Barrére, who, during this mock trial affected the greatest sympathy toward his injured sovereign, and even articulated all the charges in faultering accents, now resumed the natural tone of his voice. A smart discussion had taken place on the propriety of his wearing his hat in the presence of the King, to denote according to some, that the nation was in danger, and according to others, to display the majesty of the people, sitting in Judgment on their chief magistrate. The question was undetermined at the time the King entered, so that it was left to his own option. He remained, however, the whole time uncovered, the majority of the members wore their hats, but the Duke of Orleans who had seated himself in full view of his fallen relative, was also uncovered. The King was plainly dressed in an olive silk coat, and looked remarkably well; Barrére the president wore a dark mixture, a scarlet waistcoat, and a lead coloured pair of kerseymere breeches, with white silk stockings. Pethion was elegantly dressed in black, as well as several of his party; Robespierre was also dressed in black; Orleans was habited in blue, and the majority of the members looked like black-guards; Legendre wore no neck-cloth, and had his collar open *à la Brutus*..

"Manuel seemed much agitated by the misapplication of the word *King*, and extricated himself from the difficulty in a most laughable manner. Not so the monarch who dropt a similar expression, even in his painful and untoward situation. When he was giving an account of the invitation to the entertainment at Versailles which the Queen had received from the *Garde du Corps*, he caught up his words and said, *La Reine ci devant, ma femme.*

"The rest of this affecting spectacle, which by no means corresponded with that pomp and dignity so eloquently described by Mr. Hume on another occasion is sufficiently known. I have mentioned the incidents above, because I have never seen them recounted in any printed account of the transactions of that melancholy day.

"It has been generally asserted, that no effort was made on the part of any of the Parisians to rescue their captive monarch from the horrors of a public execution. This assertion I know to be false. I am personally acquainted with a very able literary man, now resident in Paris, who had fifteen thousand livres deposited in his hands, for the purpose of saving the King. What! you will exclaim, not more than 600l. sterling to snatch a monarch from the scaffold! It is true that this sum is a mere trifle, but it is a proof that his cause was not altogether abandoned, and perhaps you will

will ſtart with ſurprize when I inform you, that this inſignificant ſum was ſo prudently diſtributed, and the plan ſo judiciouſly arranged (for I have ſeen all the documents), that if Santerre had not ordered the drums to beat, in order to drown the forcible appeal which the royal ſufferer was making to the people, I do moſt ſincerely believe, that it would have been carried into effect. Moſt aſſuredly, there were perſons on the fatal ſpot prepared to ſeize the moment of opportunity; and there can be no doubt, from the acknowledged fickle and atrocious character of the Pariſian populace, who would ſend up ſhouts to heaven to-morrow at the execution of the Firſt Conſul, whom to-day they adore, that they would have joined or divided in the enterprize. At all events, meaſures were taken to facilitate the King's eſcape during the ſtruggle, and that was the object for which the 600l. were expended."

Our extracts have already been ſo copious, and ſo much ſtill remains to be noticed, that we muſt poſtpone our farther account of theſe intereſting letters till the next month.

(To be continued.)

Occaſional Diſcourſes on various Subjects with copious Annotations. By Richard Munkhouſe, D. D. 3 Vol. 8vo. Longman.

THE preface to theſe diſcourſes, which we read with much ſatisfaction, diſpoſed us to think favourably of the author of them. The name of Dr. Munkhouſe is indeed familiar to us. Some of the ſermons contained in theſe volumes have previouſly undergone our inſpection, and obtained always our approbation. The author expreſſes himſelf as a man ſolicitous to be uſeful to ſociety, as exceedingly anxious that the contents of the preſent publication ſhould appear to the ſatisfaction of his readers, that it is his higheſt ambition, that they may indeed prove to be, unexceptionably BENEVOLENT, HUMANE, PIOUS, LOYAL AND PATRIOTIC. The ſermons are ſeverally inſcribed with the names of friends, or dedicated to exalted perſonages; in doing which, the author has, as he well expreſſes it, "alike indulged the fondneſs of affection, and the feelings of gratitude; and paid a willing tribute of reſpect and admiration to reſplendent virtue in high places:" among the latter are to be found the names of Mr. Pitt, Mr. Roſe, Lord Lowther, Lord Eldon, Sir William Scott, &c.

"Of the annexed notes which are many and multifarious, ſome have proceeded from his own pen, and are an expanſion of the obſervations and arguments made and contained in the body of the Work. But the greater number are moſtly extracted from the ſomewhat ſcarce and valuable writings of others, whoſe reaſonings and deductions are brought to illuſtrate and enforce his own"

The ſubjects of the diſcourſes are entirely occaſional. The devotional breathe, it is hoped, a ſpirit of piety, ſuited at all times to the nature of the ſervice, whether of penitence and ſupplication, or of

praiſe and thankſgiving. Thoſe queſtions of a political nature, which are brought under diſcuſſion, do not, we are informed, proceed from any deſign in the breaſt of the author, to infuſe politics into religion; but, on the ſame principle by which ſo cloſe a connexion exiſts between Church and State, to infuſe religion into politics; and from an anxious wiſh to promote, to the extent of his ability, the intereſts of his country, and the cauſe of ſocial order, by ſtrenuouſly inculcating the virtues of patriotiſm and loyalty, in oppoſition to thoſe plauſible, but impoſing and deceptious doctrines of liberty and equality, which have of late years been advanced with ſuch ſhameleſs effrontery, and circulated with a malevolent aſſiduity!

For the abolition of the Slave Trade, the Doctor is a vehement advocate; the clergy do well to inculcate humanity; but the Legiſlature muſt judge for itſelf on a ſubject which involves, in no common degree, both perſonal intereſt and political welfare.

On another ſubject we coincide with him in opinion altogether.

"The benefits to be derived from *friendly societies* are," he ſays, "undeniably, ſuch as to hold out the ſtrongeſt inducements to an augmentation of their numbers, and to ſecure their good effects by wiſe and ſalutary regulations. The obligations to induſtry, ſobriety, and an orderly behaviour, which are impoſed on the members of theſe ſocieties, cannot but have a powerful influence on the manners and morals of the lower claſſes of the community."

Dr. M. muſt be added to the number of thoſe clergymen who have been the eloquent panegyriſts of Freemaſonary and *Gregoriſm*. The latter is an inſtitution, we believe not generally underſtood: ſome of our readers may therefore be curious to know ſomething of its nature.

"Theſe are ſiſter ſocieties, no leſs upright and amiable in their principles, than venerable for their antiquity. With certain characteriſtic peculiarities in their conſtitutions and laws, and ſuch as readily diſtinguiſh them from other ſocieties, they are admirably adapted to the purpoſes of their reſpective inſtitutions, and well calculated to promote the comfort, and ſupply the wants of men, in the ſpirit of a diſintereſted and diffuſive benevolence. The ſatisfaction and advantages which have followed the recent admiſſion of Gregoriſm into this place (Wakefield) are too well underſtood, and too ſenſibly felt, to require a laboured or an artificial eulogium."

The conſtitution of the ſociety precludes the author, we apprehend, from entering into a more general detail.

"What may be the future "improvements" he continues, "in that part of that ſervice of our Church, to which it more immediately relates, in conſequence of the introduction of *Improved Pſalmody*, cannot be known to its full extent until the work ſhall be completed, and its ſingular merit ſeen at once in all its fullneſs and variety. This ſo much looked for, this very deſirable event, there is reaſon to believe, is now not far diſtant."

Moſt heartily do we wiſh that the zealous author may not be diſappointed in his expectations. We ſhall rejoice to ſee that an improvement in Pſalmody in our Churches is univerſal.

There

There are alſo diſcourſes preached before volunteers, for the benefit of charity ſchools, on the entrance upon a new year, &c. &c. The work concludes with a tract on the ſubject of the ſcarcity of corn, firſt publiſhed, anonymouſly, at a period of great national ſcarcity and individual ſuffering.

We have given a general account of the ſubjects collected from the very intereſting preface prefixed to the firſt volume. We will lay before our readers an extract from a ſermon preached at the opening of St. John's Church in Wakefield, of which Dr. M. was appointed Miniſter. These diſcourſes are addreſſed not ſo much to the affections as the underſtanding; the ſtyle in which they are written is rather ſtrong than ſmooth, often nervous, and ſometimes riſing into ſublimity. The purchaſers of this Work will, we are perſuaded, think with us, that it contains many valuable diſcourſes, and will unite their thanks with ours to the author for having collected and publiſhed them. His ſubſcribers are as reſpectable as numerous, and evince him to have either a very extenſive acquaintance, or to be holden in very high eſteem. Dr. M. had a claim on the attention of the public for his elegant tranſlation of the ſermons of Durande: he promiſed a ſecond volume, and he will, we hope, be induced to fulfil his promiſe.

"Always mindful then of the inſtruction which is conveyed to us in the text, (the ſecret things belong unto the Lord our God, &c.) let us learn to contemplate the myſteries of religion with reverence, to inveſtigate its ſaving truths with *humility and meekneſs*, and conſcientiouſly comply with its moral duties. Diſpoſitions like theſe will render our ſervices acceptable in the ſight of God, and our conduct exemplary and advantageous to our fellow-creatures. On all ſubjects, where faith muſt ſupply the imperfections of knowledge, let us reaſon with calmneſs; let us form our concluſions in Chriſtian charity. Men may diſagree without being angry, cenſorious, or malevolent; they may be firm without being obſtinate. By this means, though unanimity be not attainable, we ſhall at leaſt arrive at moderation. There will ſpring up in our minds a tender regard for the opinions of others, which, though it may not lead us to approve what is contrary to our own, will not ſuffer us harſhly to criminate or condemn. I know that pride and intolerance are often laid, and ſometimes, no doubt, juſtly, to the charge of power and authority; and on the other hand, I cannot but ſuſpect that diſſent and reſiſtance have not always their riſe in deſigns the moſt honourable, nor in feelings the moſt ingenuous, any more than that they are always ſubſequently adhered to on the ſole grounds of principle and conviction. I am at the ſame time ſufficiently aware, that it is too eaſy to indulge in ſentiments like theſe to the great injury of our neighbour, and to the diſparagement of the Goſpel of Jeſus. Would to God that we were all one fold under one ſhepherd; and that thoſe invidious diſtinctions and heart-burning animoſities, by which we are diſtracted and confounded, were for ever loſt and unremembered! Nothing, I am perſuaded, can ſo directly ſerve the intereſts of Chriſtianity—nothing can ſo effectually promote the peace and happineſs of mankind, as opinions formed upon mature deliberation, and arguments conducted with openneſs and affability. When men ſhall ceaſe to irritate each other by perverſe and needleſs oppoſition, truth will then be purſued with leſs frequent interruptions;

tions; and virtue, (all that we are taught to underſtand by pure and undefiled religion) being freed from much of the weight and many of the difficulties that now attend it, and hang, as it were, heavy on its ſteps, ſhall be practiſed with more ſalutary effects, and ſhine with increaſing ſplendour. Then will our holy religion openly ſhew itſelf to be, what it really is, in nothing more amiable and excellent, than in the love and mildneſs, and gentleneſs, which it requires of all its diſciples; of thoſe even who moſt differ on ſubjects of faith, or of pure ſpeculations. Not (as hath already been obſerved) that men are to become indifferent in matters of opinion, either with reſpect to themſelves or others. A life of righteouſneſs and true holineſs muſt be the firſt great object of our endeavours; but this muſt be founded on the principles of our common Chriſtian faith. It is, therefore, abſolutely requiſite that we ſtudy to find out the truth; that we be zealous in defending and diſſeminating it; that we ſtrive, by every method which is conſiſtent with humanity and charity, to promote its intereſts. A contrary proceeding, which betrays itſelf in the violence of fiery zeal, and in the malignancy of a perſecuting ſpirit, generally ſuppoſes a radical want of truth. It is directly at variance with the meek ſpirit of Chriſtianity, and inſtead of happineſs and peace can only be productive of miſery and confuſion. The wiſdom that is from above is firſt pure, then peaceable, gentle and eaſy to be intreated, full of mercy and good fruits."

The following quotation from a Faſt Sermon, preached in 1797, will ſhew our author's patriotiſm.

" War, with its attendant evils, has been juſtly reckoned among the ſevereſt ſcourges which Providence permits upon earth as the temporal chaſtiſements of the vices of its inhabitants. And to engage in it for frivolous cauſes, or want only to perſiſt in a ſtate of warfare, is at once the moſt unpardonable of crimes, and aſſociates with it the heavieſt of puniſhments. The war, which now deſolates Europe, has been engaged in, on our part, for the preſervation of the deareſt intereſts of civilized life. It is urged by the enemy to the total demolition of exiſting governments and ſocial order. Upon the principle which it was entered into by us, on the ſame principle *its continuance* is ſurely juſtifiable, if not abſolutely neceſſary. We muſt therefore be content gladly to ſuſtain partial and tranſient inconveniences, with a view to the re-eſtabliſhment of general and permanent ſecurity. Let no man regret the obligation to a reduction of perſonal expenditure in aid of the exigences of the State; nor withhold his utmoſt efforts in the ſervice of his country, whenever they can be made in any way ſubſervient to the public good. Let him not ſo much as think of taking his eaſe, or indulging his pleaſures, whilſt the ark of God and the intereſts of humanity are in danger. Let not the merchant repine at a ſlight or unlooked for ſuſpenſion of commerce; neither let complaints be fooliſhly or miſchievouſly circulated, to the weakening of national as well as individual credit, and to the diſparagement and interruption of trade —Above all, let thoſe whom it more eſpecially concerns, be prevailed upon to abſtain from all attempts to impede the operations of government by an ill-timed wayward oppoſition. Britain, notwithſtanding the difficulties under which ſhe labours, is ſtill powerful in her reſources, formidable in population, rich in her poſſeſſions, ſupreme miſtreſs of the ſeas, and the great emporium of the whole mercantile world! To Britain Europe looks up for indemnification, protection and ſecurity. It is from Britain that Europe anxiouſly

anxiously expects the recovery of peace and the restoration of order. Let Britain but prove true to herself, and, by the blessing of God, Europe shall not be disappointed."

The annotations which the orthodox and loyal author has appended to these two quotations are illustrative of his own sentiments: we lament that our want of room does not allow us to insert them. He has discovered taste in the composition of his sermons, and judgment in the selection of his notes.

The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters from a Gentleman at Paris, to a Nobleman in London; written during the Months of August, September, and October, 1805. 3 Vol. 12mo. Pp. 1006. Murray. 1806.

THE *secret history* of Courts, is a dish on which public curiosity has always feasted, with extraordinary avidity; either from envy, from a propensity to the encouragement of scandal, or from a wish never acknowledged, to see persons in an elevated station lowered by their conduct to a level with their inferiors. To some one of these causes, may we ascribe the extensive circulation which books of this kind have almost invariably had, from the *Vie Privée de Louis XV.* to the *Memoirs Secrets sur la Russie.* They labour, however, under one very great disadvantage, for, being always anonymous, from the nature of the subject, they are naturally read with a great degree of suspicion, and credit is even withholden from them, often when they are best entitled to it. They are generally read, then, more for amusement than for instruction; though, if they be faithful records of the facts which they relate, they may easily be supposed to impart more useful and more important information than those regular histories, which descend not to the circumstantial details of private life.

Our readers will not be disposed to doubt, that the *Court and Cabinet of Saint Cloud* supply an ample sufficiency of most curious materials for the composition of three duodecimo volumes. But if they should entertain a doubt on the subject, the perusal of these letters will very soon dispel it; for they are filled with a collection of as extraordinary circumstances, and with an assemblage of as extraordinary characters, as ever were brought together on the theatre of human life. It were folly to attempt the analysis of such a book; or, in short, to attempt any thing more, than the selection of a few specimens of the kind of entertainment to be expected from the perusal of it.

The account of Buonaparté's reception by his troops after he had usurped the Imperial dignity, perfectly corresponds with the information which we received at the time.

"Notwithstanding what was inserted in our public prints to the contrary, the reception Buonaparte experienced from his army of England in June

June last year, the first time he presented himself to them as an Emperor, was far from such as flattered either his vanity or views. For the first days, some few solitary voices alone accompanied the *vive l'Empereur!* of his generals, and his aid-de-camps. This indifference, or as he called it, mutinous spirit was so much the more provoking, as it was unexpected. He did not as usual ascribe it to the emissaries, or gold of England, but to the secret adherents of Pichegru and Moreau, amongst the brigades or divisions which had served under these unfortunate generals. He ordered, in consequence, his minister Berthier to make out a list of all these corps: having obtained this, he separated them by ordering some to Italy, others to Holland, and the rest to the frontiers of Spain or Germany. This act of revenge or jealousy, was regarded both by the officers and men as a disgrace, and as a doubt thrown out against their fidelity; and the murmur was loud and general. In consequence of this, some men were shot, and many more arrested. Observing, however, that severity had not the desired effect, Buonaparte suddenly changed his conduct; released the imprisoned, and rewarded with the crosses of his Legion of Honour, every member of the lately suspected troops who had ever performed any brilliant or valourous exploits under the proscribed generals. He even incorporated among his own body guards and guides, men who had served in the same capacity under these rival commanders, and numbers of their children were received in the Prytanées and military free schools. The enthusiastic exclamation that soon greeted his ears, convinced him that he had struck upon the right string of his soldier's heart. Men, who some few days before, wanted only the signal of a leader, to cut an Emperor they hated to pieces, would now have contended, who should be foremost to shed their last drop of blood for a chief they adored.

"This affected liberality towards the troops who had served under his rivals, roused some slight discontent among those, to whom he was chiefly indebted for his own laurels. But if he knew the danger of reducing to despair slighted men with arms in their hands, he also was well aware of the equal danger of enduring licentiousness or audacity among troops who had on all occasions, experienced his preference and partiality; and he gave sanguinary proof of his opinion on this subject, at the grand parade of the 12th of July, 1804, preparatory to the grand fete of the 14th. A grenadier of the 21st regiment (which was known in Italy under the name of the Terrible), in presenting arms to him, said, "Sire! I have served under you four campaigns, fought under you in ten battles or engagements; have received in your service seven wounds, and am not a member of your Legion of Honour; whilst many, who served under Moreau, and are not able to shew a scratch from an enemy, have that distinction." Buonaparte instantly ordered this man to be shot by his own comrades, in front of the regiment. The six grenadiers selected to fire, seeming to hesitate, he commanded the whole corps to lay down their arms; and after being disbanded, to be sent to the different colonial depots. To humiliate them still more, the mutinous grenadier was shot by the gens-d'armes. When the review was over, *Vive l'Empereur* resounded from all parts, and his popularity among the troops has since rather increased than diminished. Nobody can deny that Buonaparte possesses a great presence of mind in undaunted firmness, and a perfect knowledge of the people over whom he reigns. Could but justice and humanity be added to his other qualities; but unfortunately for my nation, I fear, that the answer of General Mortier

to

to a remark of a friend of mine on this subject, is not problematical: 'Had,' said this imperial favourite, 'Napoleon Buonaparte been just and humane, he would neither have vanquished nor reigned.'

"All these scenes occurred before Buonaparte, seated on a throne, received the homage as a sovereign, of one hundred and fifty thousand warriors, who now bowed as subjects, after having for years fought for liberty and equality, and sworn hatred to all monarchical institutions, and who hitherto had saluted and obeyed him only as the first among equals."

Many other proofs of this upstart's irritable and violent temper are here recorded. We have a tolerably correct character of the Comte de Segur, in the following sketch:—

"This de Segur is a kind of amphibious animal, neither a royalist nor a republican: neither a democrat, nor an aristocrat; but a disaffected subject under a king; a dangerous citizen of a commonwealth; ridiculing both the friend of equality and the defender of prerogatives; no exact definition can be given from his past conduct and avowed professions, of his real moral and political character. One thing is only certain; he was an ungrateful traitor to Louis XVI. and is a submissive slave under Napoleon the First."

It is with heart-felt concern, we observe, that there are but too many of the old nobility of France, who have displayed this base and abject disposition. Even a Montmorenci has degraded himself into a servant of the low-born usurper of his sovereign's throne!!—Oh! shame! where is thy blush!

An anecdote is told of the astronomer Lalande, which we never before heard. We knew, indeed, that this blasphemous wretch had entreated Robespierre to *honour* the heavens by giving his name (Maximilian) to a newly-discovered planet; but we were ignorant, that he had carried his monstrous impiety still farther, by imploring Buonaparte, who had publicly renounced his Redeemer, "to *honour* the God of the Christians, by styling himself Jesus Christ the First, Emperor of the French."

This writer's remarks on the insidious system of neutrality, which some of the Sovereigns of Europe have professed to observe during the French Revolution, and who, by that means, promoted the success of rebellion and regicide, and paved the way for their own destruction, prove that he entertains very just notions on the subject.

"In some of the ancient republics, all citizens who, in time of danger and trouble, remained *neutral*, were punished as traitors, or treated as enemies. When, by our revolution, civilized society and the European commonwealth were menaced with a total overthrow, had each member of it been considered in the same light, and subjected to the same laws, some individual states might perhaps have been less wealthy, but the whole community would have been more happy and more tranquil, which would have been much better. It was a great error in the powerful league of 1793, to admit any neutrality at all; every government that did not combat rebellion, should have been considered and treated as its ally. The man who continues neutral, though only a passenger when hands are wanted, to preserve the vessel from sinking, deserves to be thrown overboard to be swallowed

lowed up by the waves, and to periſh the firſt. Had all other nations been united and unanimous during 1793 and 1794, againſt the monſter Jacobiniſm, we ſhould not have heard of either Jacobin Directors, Jacobin Conſuls, or a Jacobin Emperor. But then from a petty regard to a temporary profit, they entered into a truce with a revolutionary volcano, which ſooner or later will conſume them all; for I am afraid it is now too late for all human power, with all human means, to preſerve any ſtate, any government from ſuffering by the threatening conflagration. Switzerland, Venice, Geneva, Genoa, and Tuſcany, have already gathered the poiſoned fruits of their neutrality. Let but Buonaparte eſtabliſh himſelf undiſturbed in Hanover ſome years longer, and you will ſee the neutral Hanſe Towns, neutral Pruſſia, and neutral Denmark, viſited with all the evils of invaſion, pillage, and deſtruction, and the independence of the nations in the north, will be buried in the rubbiſh of the liberties of the people of the ſouth of Europe!!

"Theſe ideas have frequently occurred to me, on hearing *our* agents pronounce, and *their* dupes repeat, 'Oh! the wiſe government of Denmark! Oh, what a wiſe ſtateſman, the Daniſh Miniſter, Count Bernſtorf!' I do not deny that the late Count Bernſtorf was a great politician; but I aſſert alſo, that his was a greatneſs more calculated for regular times than for periods of unuſual political convulſion; like your Pitt, the Ruſſian Woronzow, and the Auſtrian Colloredo, he was too honeſt to judge ſoundly, and to act rightly, according to the preſent ſituation of affairs; he adhered too much to the old routine, and did not perceive the immenſe difference between the government of a revolutionary ruler and the government of a Louis XIII. or a Louis XIV. I am certain had he ſtill been alive he would have repented of his errors, and tried to have repaired them."

The whole of the letter whence this extract is taken, is worthy of attention; as are alſo the information and advice mentioned in the following paſſage from a ſubſequent letter.

"In a military empire, ruled by a military deſpot, it is a neceſſary policy, that the education of youth ſhould alſo be military. In all our public ſchools or prytanees, a boy, from the moment of entering, is regiſtered in a company, and regularly drilled, exerciſed, and reviewed, puniſhed for neglect or fault according to martial law, and advanced in diſplaying genius or application. All our private ſchools, that wiſh for the protection of government, are forced to ſubmit to the ſame military rules, and therefore moſt of our conſcripts ſo far from being recruits, are fit for any ſervice as ſoon as put into requiſition. The fatal effects to the independence of Europe to be dreaded from this ſole innovation, I apprehend, have too little been conſidered by other nations. A great power, that can without obſtacle, and with but little expence, in four weeks increaſe its diſpoſable military force from one hundred and twenty to one hundred and eighty thouſand young men, accuſtomed to military duty from their youth, *muſt finally become the maſter of all other or rival powers*, and diſpoſer at leiſure of empires, kingdoms, principalities, and republics.—NOTHING CAN SAVE THEM, BUT THE ADOPTION OF SIMILAR MEASURES FOR THEIR PRESERVATION AS HAVE BEEN ADOPTED FOR THEIR SUBJUGATION."

There is a great deal of truth in this obſervation, and happy we are to find, that one of the firſt acts of the new miniſtry has been the adoption of means for increaſing, very conſiderably, the regular and diſpoſ-

diſpoſeable, as well as the permanent, force of this country; a meaſure for which we are, no doubt, indebted to the vigorous and enlightened mind of Mr. Windham.

The twentieth letter of the third volume we ſhall extract entire, as it relates to an event which muſt ſtrike home to every Britiſh boſom.

"The unexampled cruelty of our government to your countryman, Captain Wright, I have heard reprobated, even by ſome of our generals and public functionaries, as unjuſt as well as diſgraceful. At a future General Congreſs, ſhould ever Buonaparte ſuffer one to be convoked, except under his auſpices and dictature, the diſtinction and treatment of priſoners of war require again to be regulated, that the valiant warrior may not for the future be confounded with, and treated as a treacherous ſpy, nor innocent travellers provided with regular paſſes, viſiting a country either on buſineſs or for pleaſure, be impriſoned, like men taken while combating with arms in their hands.

"You remember, no doubt, from hiſtory, how many of our ſhips, that during the reigns of George the Firſt and Second, carried to Ireland and Scotland, and landed there the adherents and partizans of the Houſe of Stuart, were captured on their return or on their paſſage; and that your government never ſeized the commanders of theſe veſſels to confine them as ſtate priſoners, and much leſs to torture or murder them in the Tower. If I am not miſtaken, the whole ſquadron, which in 1745 carried the Pretender and his ſuite to Scotland, was taken by your cruizers, and the officers and men experienced no worſe or different treatment than their fellow priſoners of war, though the diſtance is immenſe between the crime of plotting againſt the lawful government of the princes of the Houſe of Brunſwick, and the attempt to diſturb the uſurpation of an upſtart of the *Houſe* of Buonaparte. But even during the laſt war, how many of our ſhips of the line, frigates, and cutters, did you not take, which had landed rebels in Ireland, emiſſaries in Scotland, and malefactors in Wales? and yet your generoſity prevented you from retaliating, even at the time your Sir Sidney Smith, and this ſame unfortunate Captain Wright were confined in our ſtate priſon of the Temple! It is with governments as with individuals, they ought to be juſt before they are generous. Had you in 1797, or in 1798, not endured our outrages ſo patiently, you would not now have to lament, nor we to bluſh for the untimely end of Captain Wright.

"From the laſt time that this officer had appeared before the criminal tribunal which condemned Georges and Moreau, his fate was determined on by our government. His firmneſs offended, and his patriotiſm diſpleaſed; and as he ſeemed to poſſeſs the confidence of his own government, it was judged that he was in its ſecrets; it was therefore reſolved, that if he refuſed to become a traitor he ſhould periſh a victim. Deſmarets, Fouché's private ſecretary, who is alſo the ſecretary of the ſecret and *haute* police, therefore ordered him to another private interrogatory. Here he was offered a conſiderable ſum of money, and the rank of an Admiral in our ſervice, if he would divulge what he knew of the plans of his government, of its connections with the diſcontented in this country, and of its means of keeping up a correſpondence with them. He replied as might have been expected, with indignation to ſuch offers, and to ſuch propoſals, but as they were frequently repeated with new allurements, he concluded with remaining ſilent, giving

giving no anſwers at all. He was then told, that the torture ſhould ſoon reſtore him his voice, and ſome ſelect gens-d'armes ſeized him, and laid him on the rack, where he uttered no complaint, not even a ſigh, though inſtruments the moſt diabolical were employed, and pains the moſt acute muſt have been endured. When threatened that he ſhould expire in torments, he ſaid, 'I do not fear to die, becauſe my country will avenge my murder, while my God receives my ſoul.' During the two hours of the firſt day that he was ſtretched on the rack, his left arm and right leg were broken, and his nails torn from the toes of both his feet; he then paſſed into the hands of a ſurgeon, and was under his care for five weeks, but before he was perfectly cured, he was carried to another private interrogatory, at which, beſides Deſmarets, Fouché and Real were preſent.

"The Miniſter of Police now informed him, that from the mutilated ſtate of his body, and from the ſufferings he had gone through, he muſt be convinced, that it was not the intention of the French Government ever to reſtore him to his native country, where he might relate occurrences which the *policy* of the French required to be buried in oblivion; he therefore had no choice, between ſerving the Emperor of the French, or periſhing within the walls of the priſon where he was confined. He replied, that he was reſigned to his deſtiny, and would die as he had lived, faithful to his King and to his country.

"The man in the full poſſeſſion of his mental qualities and corporeal ſtrength, is in moſt caſes very different from that unfortunate being, whoſe mind is enervated by ſufferings, and whoſe body is weakened by wants. For five months Captain Wright had only ſeen gaolers, ſpies, tyrants, executioners, fetters, racks, and other tortures, and for five weeks, his food had been bread, and his drink water. The man who thus ſituated and thus perplexed, preſerves his native dignity and innate ſentiments, is more worthy of monuments, ſtatues, or altars, than either the legiſlator, the victor, or the ſaint.

"This interrogatory was the laſt undergone by Captain Wright. He was then again ſtretched on the rack; and what is called by our regenerators the INFERNAL torments, were inflicted on him. After being pinched with red hot irons, all over his body, brandy mixed with gunpowder was infuſed in the numerous wounds, and ſet fire to ſeveral times, until nearly burned to the bones. In the convulſions, the conſequence of theſe terrible ſufferings, he is ſaid to have bit off a part of his tongue; though, as before, no groans were heard. As life ſtill remained, he was again put under the care of his former ſurgeon; but as he was exceedingly exhauſted, a ſpy in the dreſs of a Proteſtant clergyman, preſented himſelf, as if to read prayers with him. Of this offer he accepted; but when this man began to put ſome inſidious queſtions, he caſt on him a look of contempt, and never ſpoke to him more. At laſt ſeeing no means to obtain any information from him, a Mameluke laſt week ſtrangled him in his bed. Thus expired a hero, whoſe fate has excited more compaſſion, and whoſe character has received more admiration here, than any of our great *men* who have fallen fighting for our Emperor. Captain Wright has diffuſed new rays of renown and glory on the Britiſh name from his tomb, as well as from his dungeon.

"You have certainly a right to call me to an account for all the particulars I have related of this ſcandalous and abominable tranſaction; and though I cannot abſolutely guarantee the truth of the narration, I am perfectly

fectly ſatisfied of it myſelf, and I hope to explain myſelf to your ſatisfaction. Your unfortunate countryman was attended by, and under the care of, a ſurgeon of the name of Vaugeard, who gained his confidence and was worthy of it, though employed in that infamous gaol. Either from diſguſt of life, or from attachment to Captain Wright, he ſurvived him only twelve hours, during which he wrote the ſhocking details I have given you, and ſent them to three of the members of the foreign diplomatic corps, with a prayer to have them forwarded to Sir Sydney Smith, or to Mr. Windham; that thoſe his friends might be informed, that, to his laſt moment, Captain Wight was worthy of their protection and kindneſs. From one of thoſe miniſters I have obtained the original, in Vaugeard's own hand writing.

"I know that Buonaparté and Talleyrand promiſed the releaſe of Capt. Wright to the Spaniſh Ambaſſador; but at that time he had already ſuffered, once on the rack, and this liberality on their part was merely a trick to impoſe upon the credulity of the Spaniard, or to get rid of his importunities: had it been otherwiſe, Captain Wright, like Sir George Rumbold, would himſelf have been the firſt to announce in your country, the recovery of his liberty."

Can this be true? And are General Rochambeau, Admiral Villeneuve, and ſcores of other French officers, ſuffered to enjoy their liberty? If ſo, we muſt ſay, that we are neither *generous* nor *juſt*.

Theſe letters are evidently written by a foreigner, or tranſlated from the French; for they abound in Galliciſms; nor are they wholly exempt from other errors. In p. 79, Vol. I. we read of "ravaging the *legacy* of Bologna, and of Ravenna;"—shis ſurely ſhould be the *legateſhip* of Bologna, and the *exarchate* of Ravenna.

The nobleman's correſpondent cannot be accuſed of a want of diligence and affiduity, for we find that no leſs than *thirty-four* of his letters were written in the ſingle month of Auguſt.

EDUCATION.

A Syſtem of Engliſh Grammar, upon a Plan entirely new; intended as a Means of facilitating the progreſs both of Public and Private Education. By John Taylor, Head Master of the Academy, Dronfield, near Cheſterfield. 12mo. Pp. 295. Montgomery, Hartſhead, and Hurſt, London. 1804.

OF the multiplication of Grammars there ſeems to be no end, though the laſt in general only repeats or adds to the errors of its predeceſſors. But from a work profeſſing to give a ſyſtem of Engliſh Grammar *entirely new*, we did expect ſomething new. How far our expectations were anſwered will appear in the courſe of our obſervations on the work.

In ſpeaking of nouns, the author adopts, as is uſual, from the Latin or Greek Grammar, the term caſe. It might be uſeful to a man (if ſuch a man there were) who was only converſant with theſe languages, to tell him the oblique caſes in Engliſh are marked only by prepoſitions, as our nouns have no declenſion; but why an Engliſhman ſhould be told this, is to us incomprehenſible. One caſe need only be noticed, viz. the genetive, more properly termed the poſſeſſive, is the only caſe we have.

In pronouns we have one other caſe, which ſhould certainly be noticed; but we do not exactly ſee why the abſence of the vocative in the pronouns of the firſt and third perſon ſhould be marked by the Latin word *caret*, except, as we before hinted, that the book was chiefly deſigned for a Roman pupil.

Indeed the notice of the vocative caſe in Latin Grammar, except in the ſecond declenſion, has always ſeemed to us a fault, as the vocative of the nouns maſculine of that declenſion is not a general rule, but an exception to a general rule.

In the verb we find the old error of giving *ſhall* or *will* indiſcriminately, as ſigns of the future tenſe; but every one who ſpeaks or writes correctly muſt know, that the ſimple future is thus marked.—*I ſhall, thou wilt, he will, we ſhall, you or ye will, they will.* The confuſion our united countrymen of the north and the weſt frequently make uſe of them has been ſhewn in this example: I *will* be drowned; nobody *ſhall* come to my aſſiſtance.

In the auxiliar verbs, *can*, *ſhall*, and *will*, *could*, *ſhould*, and *would*, are given as the paſt tenſes, whereas they are, in fact, the preſent ſubjunctive, or, more properly ſpeaking, the hypothetic mood. *I would do it if I could*, marks preſent time; to make it relate to ſome time paſt, we muſt ſay, I would *have* done it. It is ſurpriſing that this circumſtance in the acknowledged ſign of the hypothetic mood ſhould not have led our Grammarians to notice that it is the ſame in the verbs, and that the paſt tenſe of the indicative is the preſent of the hypothetic. For example—"If I *thought* ſo, I would do it directly," is obviouſly a preſent tenſe, followed by a paulo poſt future. If we put a paſt tenſe hypothetically, we muſt ſay, "If I *had thought* ſo yeſterday, I would have done it." The only verb that diſtinguiſhes here is the verb ſubſtantive *to be*, where the hypothetic preſent has *were* in the ſingular as well as the plural.

The article of Proſody is full of error. Why talk about long or ſhort ſyllables in Engliſh verſe, which is ſolely regulated by accent, totally independent of quantity? Why puzzle the mere Engliſh ſtudent by Greek names of feet which do not exiſt in our proſody, and which he cannot poſſibly compute? And why tell the ſcholar who takes up the book, that he makes falſe quantities in every line of an ancient poet that he reads? If a ſyllable is pronounced long, it will be long ſo pronounced, whether in Engliſh, Greek, or Latin. If all ſyllables that are accented are long, and unaccented ſhort, then, in the firſt verſe of Virgil, the firſt ſyllable of patulæ is long, and the laſt ſhort.

We wiſh to ſee an Engliſh Grammar ſimplified, and written ſo as to be perfectly intelligible to the mere Engliſh reader. If our Grammar is to be loaded with rules that are applicable only to the ancient languages, the young ladies at the boarding ſchool ſhould begin, like their brothers, with Lilly's Accidence.

There are alſo ſome errors in what the author calls his Scale of Verbs Irregular; (why not irregular verbs?) but in which he has only followed the errors of former writers of eminence; for inſtance, we have *load*, *loaded*, participle *loaded* or *laden*: it ſtrikes us that *loaded* or *laden* are participles of diſtinct verbs. We do not ſay that a waggon is *laden*, or that a ſhip is *loaded*; we uſe *lade* in the preſent, *laded* in the preterite, and *laden* in the participle, when we ſpeak of a ſhip. In the verb to *hang*, there is a diſtinction, neither made by our author, nor Louth, nor Johnſon; though it ſeems ſufficiently obvious. When to *hang* ſeems ſimply to *ſuſpend*, the preterite

preterite and participle are *hung*; but if it ſignifies execution by ſuſpending by the neck, it becomes a regular verb. No man who ſpeaks correctly would ſay he had *hanged* his hat on a peg, or that a malefactor was condemned to be *hung*.

MISCELLANIES.

A Letter to a Member of the Society for the Suppreſſion of Vice: in which its Principles and Proceedings are examined and condemned. 8vo. Pp. 64. Cawthorne, Catherine-Street; and Chapple, Pall Mall. 1805.

Hear both Sides! or a Defence of the Society for the Suppreſſion of Vice; in reply to a Letter to a Member of that Society; in which its Principles and Proceedings are examined and condemned. By a Member of the Society for the Suppreſſion of Vice. 8vo. Pp. 64. Rivingtons; Hatchway; and Aſperne. 1805.

THE Society for the Suppreſſion of Vice was inſtituted in 1802; and in the following year it printed a large Addreſs to the Public, ſetting forth the utility and neceſſity of ſuch an inſtitution, and its claims to public ſupport. On this addreſs ſome obſervations were made, ample extracts from it given, in our XIVth Vol. p. 281, &c. Though we did not approve of every phraſe employed, nor indeed of every ſentiment expreſſed, in that publication, we yet gave the Society full credit for the uprightneſs of their intentions, for a warm deſire to promote the moſt important intereſts of their fellow-ſubjects. Since that time the Society has greatly increaſed in the number of its members, who now amount to more than TWELVE HUNDRED, and among whom are many of the moſt reſpectable names of which the kingdom can boaſt. The object of theſe aſſociated individuals we conſidered as ſo ſalutary, and its accompliſhment (as far as its accompliſhment was practicable) ſo beneficial, that we did not ſuppoſe that they would meet with oppoſition from any ſteady friend of religion and morality. It was, therefore, not without ſome degree of ſurprize, or rather it was with no ſmall degree of diſguſt, that we peruſed the firſt of the two pamphlets now before us. We ſhould be guilty of great injuſtice to the author if we did not declare that his work diſplays ingenuity, and a very conſiderable acquaintance with the principles of good compoſition. But we muſt not, by any means, afford our ſanction to the ſpirit which pervades it. It is, in truth, a ſevere and gratuitous attack on a ſociety who, if we are able to judge, inſtead of meriting obloquy and cenſure, are entitled to the thanks and gratitude of their country. The author himſelf ſets out with pronouncing "the Suppreſſion of Vice to be an object highly laudable, and a cauſe in which every *good* man muſt be deſirous to embark." (P. 3.) He allows, too, "that vice and immorality are, and always have been, extremely prevalent: and that every juſtifiable means ſhould be uſed to extirpate and ſubdue them." (P. 4.) But, notwithſtanding theſe promiſing conceſſions, he is determined to reprobate the motives and exertions of this ſociety. He firſt denies the *neceſſity* of it; for he aſſerts that we are not worſe than our anceſtors; and that the Society's Addreſs is "little more than a dull declamation againſt imaginary evils, and an inceſſant aſſumption of what is no where proved, viz. that we live in the moſt

vicious, depraved, and irreligious times the country ever knew." (P. 5.) Such charges the author calls "muſhroom charges;" and he alleges that not a few pages of the Addreſs "are employed in attributing to its authors all imaginable godlineſs and perfection." He is, therefore, of opinion "that this aſſociation is not only uſeleſs and unneceſſary, but is in its views and principles, unworthy of ſupport." (P. 6.)

The Society had prefixed as a motto to their addreſs the words of Mr. Burke, "when bad men combine the good muſt aſſociate;" and we have ſeen himſelf declaring that "the Suppreſſion of Vice is a cauſe in which every *good* man muſt be deſirous to embark." Yet his eagerneſs to bring the Society into contempt has led him into the ſtrange inconſiſtency of imputing to its members, in adopting this motto, the intention of pronouncing a panegyric on themſelves. The perverſeneſs of his reaſoning on this ſubject is ſo odd, that we muſt lay the paſſage itſelf before our readers.

"Nor do I like any men calling themſelves 'the good;' and, indeed, ſince ſuch is their opinion of themſelves, I wonder it did not occur to the Society that there *was* [is] a text in Scripture which might alſo, with peculiar conſiſtency, have been tacked to their diſcourſe, (or Addreſs, if they will have it ſo,) and it is this: 'Lord, we thank thee that we are not like other men.' This would have been more appropriate and leſs exceptionable, than the other: for *though it is true that good men ſhould aſſociate againſt bad*, yet it ſometimes happens that the good are equally called upon to aſſociate againſt each other; that is, there is an exceſs of goodneſs, whoſe zeal aſſumes a right to perſecute and annoy thoſe who may not have attained to the ſame degree of perfection. This is a degree of goodneſs againſt which the good themſelves ought to combine and aſſociate." (P. 7.)

This curious paſſage might ſerve as a text for a long diſſertation; but we have room to make only one ſhort obſervation. The author, we ſee, lays it down as *true, that good men ſhould aſſociate againſt bad.* But by what means can they be made to aſſociate? By making their ſentiments public, we ſuppoſe; and ſo calling on all who approve theſe ſentiments, for aid and ſupport. But this is the very conduct which, in the caſe of the Society for the Suppreſſion of Vice, our author has ſtigmatized. If, therefore, his argument be of any force, (as, in truth, it is not,) it will be impoſſible, hereafter, for the good to aſſociate without rendering themſelves unworthy of ſupport. For, according to him, the very attempt to aſſociate expoſes them to the ſuſpicion of phariſaical pride, of puritanical preciſeneſs, and even of a diſpoſition to perſecute and annoy. Such reaſoning (if that may be denominated reaſoning of which the palpable abſurdity confutes itſelf,) is utterly unworthy of this writer's good ſenſe. Yet it muſt be confeſſed that the principal weapons with which he aſſails his antagoniſts conſiſt in vague inſinuations of this kind. He calls in queſtion the purity of the motives which gave riſe to this numerous aſſociation, and the diſintereſtedneſs of the views by which its proceedings are directed. He wiſhes its leading members to be conſidered as actuated by officious zeal without diſcretion; as exhibiting unequivocal marks of diſguſting ſpiritual pride and intolerance; in ſhort, as a combination or junto of puritans and methodiſts, whoſe proceedings are dictated rather by an oſtentatious deſire of acquiring reputation for ſuperior ſanctity. In proof of what we have here aſſerted we

ſhall

ſhall preſent our readers with an extract or two, which will likewiſe ſerve as very good ſpecimens of this author's general mode of writing.

"Were we, indeed, to judge of your Society by its own opinion of itſelf, the golden age would quickly realize itſelf to our flattered imaginations. We ſhould look forward with earneſt ſolicitude to an age of unimagined perfection, and ſhould find that the calendar had not yet acquired its tythe of ſaints and martyrs: while we ſhould be left in ſuſpenſe whether to judge of the age by the wickedneſs attributed to the one part, or by the unexampled virtue and goodneſs of the other.—Let it be remembered, too, that reformers of every deſcription ſpeak highly of themſelves. Self-applauſe is a neceſſary ingredient in the claims of thoſe who have earned no other praiſe. With this view ſocieties that have had for their object the ſubverſion of all that is dear to us as men and as Chriſtians, have been ever liberal in their profeſſions, and have told their tale of virtue in a better manner, and perhaps with more ſucceſs, than your ſociety has done. Nor need I remind you, in illuſtration of this, that the reformers who brought their monarch to the ſcaffold, and afterwards uſurped his throne, were not wanting in that very fervency of zeal, nor in the ſame uprightneſs of profeſſion, which diſtinguiſh modern reformers. Far am I from imputing ſimilar, or indeed any improper, views to your Society, (which I believe to be compoſed of a ſet of miſtaken zealots,) yet their zeal is a jack-a-lanthern, which may unconſciouſly lead them any where, and may at laſt lead them to pull down kings and biſhops, when they ſhall return in conqueſt, clothed with the ſpoils of brothels, gin-ſhops, hops, routs, little goes, and tee-to-tums. Succeſsful reformers are generally reſtleſs characters; and, like a great army at the end of a war cannot be diſbanded or kept on foot without equal danger to the ſtate. And however widely different the views doubtleſs are of your Society and thoſe I have alluded to, yet I defy any man at all acquainted with the ſubject, to read its addreſſes and attend to its proceedings, without being continually reminded of the times of Cromwell, and of the puritanical cant which then as now loſt ſight of eſſentials, in its eager zeal to remedy imaginary evils." (Pp. 8—11.)

The author afterwards adverts to the Society's determination to confine their members to perſons who profeſs themſelves of the Church of England as by law eſtabliſhed. We always thought this a wiſe determination; and we regret extremely that the Britiſh and foreign Bible Society have departed ſo widely from ſo prudent a principle. The writer of the Reply has very juſtly obſerved, that this part of the plan "precludes the poſſibility of ſuch inſtitutions degenerating into religious diſputation." (Rep. p. 18.) We have many other reaſons, indeed, for approving of ſuch a limitation; though this ſingle one is ſufficient to juſtify it. It draws from the Letter-writer, however, the ſtrongeſt expreſſions of diſapprobation; and the following is the light in which he repreſents it.

"You, my dear Sir, who know my warm and undeviating attachment to that church, will not ſuſpect me of diſcountenancing it when I ſay that there never was a cauſe which leſs called for an avowal of religious diſtinction. The Suppreſſion of Vice is a labour in which the Atheiſt, (if there be ſuch a man,) the Deiſt, and the Chriſtian might with ſafety join together.—*But here the cloven foot diſplays itſelf, and ſhews the limited kind of vice to which your Society's views are directed.* For it would be difficult to imagine, if mere unequivocal vice *is* [be] the object of its ſuppreſſion, what incum-

brance a Roman Catholic, a Presbyterian, or an Anabaptist could be to such an object. One would suppose, indeed, after this avowal, that the Suppression of Vice had got into the hands of regular Church of England men; I mean frequenters of their *parish churches*. I wish that may be the case: but I suspect it is not. I rather look upon your Society as a tool of Methodism; and therefore an instrument in the hands of a system of the most dangerous delusion that ever beset the Church of England; and I believe it would not be difficult to prove, if the term dissenter is allowed to embrace its plain and obvious meaning, that your Society is not without a very plentiful share of such as I have alluded to. If this be true, (and in proof of it I appeal to the avowal [which] I have just noticed, as well as to the proceedings of the Society,) it seriously behoves the real members of the Church of England, and, above all, such of its clergy as have joined the ranks of your association, to consider well the sort of suicide [which] they are thus committing. Let them consider that there never was such a dissent from the Church, since its establishment, as is now propagating itself, by the most specious and insidious means, over every corner of the kingdom. In fact, you can hardly enter the most obscure village, but you will find either its conventicles or its proselytes. You will find too, that the watchwords of this extensive confederacy are, alternately their own superior sanctity, and the inadequacy of our clergy, and of our forms of worship. And it is pretty well ascertained that they are straining every nerve to disperse clergymen of their own persuasion over the kingdom, whenever they have an opportunity." (Pp. 18—20.)

We are as thoroughly sensible as this writer can be of the danger which threatens our venerable Church from the restless encroaching spirit of methodism; but when we look at the list of this Society, we see in it many, very many, names which we never suspected of lending their influence to the propagation of methodism; and unquestionably the *ostensible* objects of the Society have no connection with so insidious a design. We have watched, and will continue to watch, with most jealous attention, the progress of methodistical delusion, against which we shall not fail to raise our warning voice in whatever quarter it may appear. But we are not unjust enough to impute it where it is not discernable; and although we have no doubt that in this numerous association, individuals of methodistical principles may be found, we yet see no reason to charge, with this writer, the Society, *as such*, with being "the tool of methodism."

In accounting for the corruption of the times, the Society had laid great stress on the prevalence and pernicious influence of what has been denominated the New Philosophy. On this subject, however, their implacable censor is disposed to laugh at their gloomy apprehensions. He calls the term "a bug bear;" since "he hopes or believes that this charge comes too late." In support of his belief he appeals to the late and present distinguished loyalty of the country. "Do we not," he asks, "at this moment present the most gratifying spectacle that the political or even the Christian world can, in the present state of things, behold? Do we not present a bold and dauntless front to the assailant, which baffles his resolves, defies his power, and that of a whole world in arms? There must be virtue, courage, and religion in a people who can do this; and all the lamenting cant of all the gloomy fanatics in the universe will never persuade me otherwise." (P. 15.) That there is truth in these observations cannot be denied. Yet we are, we must confess, very far from think-

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ing that it would be wiſe for the nation to ſleep in ſecurity, as if the principles of falſe philoſophy were completely extinguiſhed. The abettors of theſe vile and deſtructive principles are indefatigable in making proſelytes; and whenever their attempts in one form are baffled, they are ſure to attack in another leſs ſuſpicious. "We are not ignorant of their devices." It is right therefore that we ſhould be on our guard, and we can hardly ſuppoſe that our ingenious author would endeavour to ridicule us out of our vigilance.

This writer has met with no mean antagoniſt in the author who defends the conduct of the Society. The former accuſes the Society of having erected itſelf into a new tribunal; of taking the law into its own hands; and of uſurping the functions of the magiſtracy and clergy. The latter replies that this accuſer of the Society cannot but know that they act in ſubordination to the magiſtracy, and agreeably to the expreſs injunctions of his Majeſty's proclamation for the Suppreſſion of Vice and Immorality; that their conduct is approved by the magiſtracy of the metropolis; and that the Chief Juſtice of England has declared their ends to be legal and their conduct praiſe worthy. The Society, it appears, has proſecuted to conviction 622 ſhopkeepers and publicans for breaches and abuſes of the Sabbath. But the Letter Writer contends that theſe "might all have been puniſhed by the proper vigilance of the mere beadles of their reſpective pariſhes. (P. 32.) He adds, "If the beadles neglect their duty, let them be puniſhed; there are proper tribunals for their correction." (P. 33.) To this the reply which is made by his opponent is, in our opinion, perfectly ſatisfactory. Admitting what the Letter Writer ſays to be true,

"How," he aſks; "is your concluſion warranted, that the Society is uſeleſs and unneceſſary? The fact of above 600 convictions ſhews that though they *might have* been, yet that theſe offences *have not been*, ſuppreſſed." [an ill conſtructed ſentence] "Now, though there ſhould be proper tribunals for puniſhing the neglect of the beadles, will you inform me by whom the beadles are to be brought before ſuch tribunals? Now, though there ſhould be laws to puniſh offences, and magiſtrates to enforce them, will you further inform me by whom keepers of brothels, venders of obſcene books and prints, and other offenders, are to be brought before ſuch magiſtrates? We ſee by the evidence of 678 convictions, that offenders are not brought to puniſhment, without an effort is made by ſome individual, or a Society in the firſt inſtance. Thoſe crimes which, while they break in upon the public welfare, are alſo directly injurious to individuals, as murder, robbery, forgery, and others of a like nature, are ſeldom allowed to paſs unnoticed; and it may be ſafely left to thoſe individuals, whoſe perſon or property has been invaded, to bring the offender to puniſhment. But thoſe offences which, though highly injurious to the public weal, do not directly break in upon the comfort or ſecurity of any individual; as offences againſt religion, morality, and public decency; excite too minute an intereſt in individuals to render their ſuppreſſion a matter of private effort or concern. On this important diſtinction, ſo ably urged in the report of the Committee of the Proclamation Society in 1799, the governing power of every country has ever proceeded in its criminal legiſlation; and on this diſtinction the Society for the Suppreſſion of Vice was founded and acts: for though the laws are good, and the magiſtrates are vigilant, yet the laſt cannot act in the execution of the firſt, unleſs offenders are pointed out, and offences are detected." (Def. Pp. 25—27.)

The Letter Writer accuſes the Society of acting partially and oppreſſively, by confining their proſecutions to thoſe ranks of the community which they are moſt likely to overcome, or terrify. As a proof of this charge, he obſerves that the perſons convicted by the Society's means were inhabitants of St. Giles's, Monmouth-ſtreet, Clare-market, Whitechapel, Shoreditch, &c. The author of the Defence replies that, before ſuch an accuſation was brought, his antagoniſt ought to have been prepared to prove that ſome opulent merchants or tradeſmen had openly carried on their buſineſs on the Sabbath, and that the Society knowingly connived at the profanation; and he challenges the proof of a ſingle inſtance of ſuch connivance. He aſks beſides, why the Suppreſſion of Vice ſhould be deemed oppreſſive; and if a poor man will ſuffer by becoming religious? He adds, with ſingular felicity and force; "No, Sir: let us not deceive ourſelves. Canting is as much the habit of the world's world, as of thoſe whoſe profeſſions of ſanctity and religion greatly exceed their practices, and I know not of any cant more wretched or deſpicable than that which would frighten men from their duty, or which would encourage crimes and irreligion, under the falſe pretence of ſecuring the rights of Engliſhmen, and guarding againſt becoming too obſervant of the religious and moral law." (Pp. 36—37.)

It is farther alleged, (and we think ſatisfactorily,) in defence of the Society, that the offences to which their attention is directed are neceſſarily ſuch as are committed publicly, and can eaſily be detected. It is not, and could not be, a part of their plan to invade the privacies of domeſtic life, or to baniſh from families all confidence and comfort by converting their ſervants into an army of ſpies. Undoubtedly had the Society been indiſcreet enough to employ ſuch a meaſure, they would have merited execration; and the Letter Writer would have been among the firſt to hold them up to the indignation of the public. With reſpect to the ſelection of the diſtricts in which their activity has been chiefly exerted, their conduct appears to require no apology. They were under the neceſſity of beginning ſomewhere. The only proper queſtion, therefore, is, have they ſelected thoſe diſtricts in which the profanation of Sunday was moſt prevalent and barefaced? And this is a queſtion which every one but moderately acquainted with the metropolis can have no heſitation to anſwer in the affirmative. The following information with regard to the effect of prohibiting the public ſale of butcher's meat on Sunday, is important not only in a moral and religious, but in a prudential and œconomical view. It might indeed, have been predicted *a priori*; and we are happy to find it amply confirmed by experience.

"The Society," ſays their able and zealous defender, "have the ſatisfaction to find, on experience, that the ſuppreſſion of this practice in Clare-market was followed by a very intereſting and beneficial conſequence to the poor, who, before, were in the habit of buying meat on Sunday morning; but who now, in order to purchaſe their neceſſary ſupply on the Saturday, are forced from their ſeats in public houſes: by which means a portion of that money is ſaved and properly applied which would probably otherwiſe have been miſ-ſpent in drinking, and the butchers in the market have obſerved that their cuſtom from the poor has very materially increaſed ſince ſelling on the Sabbath has been ſtopped." (Def. Pp. 32—33.)

One ſpecies of vice againſt which the exertions of the Society are directed is the vending of obſcene books and prints. It is acknowledged even by the Letter Writer himſelf that for the effectual ſuppreſſion of this miſchievous traffic

traffic the Society "would merit the unbounded thanks of every man." (P. 49.) But on this ſubject he treats them, as appears to us, with ſingular injuſtice. "Your Society, it is true," he ſays, "gravely tell us, they have diſcovered that ſix or eight hundred perſons are engaged in concert in this nefarious traffic; yet, after two years of zealous exertion, they have according to their own account, brought to juſtice only ſeven perſons of this deſcription. (P. 49.) And when you have compared," he adds, "this number with thoſe convicted of alleged breaches of the Sabbath, you will judge whether ſubſtantial views or puritanical obſervances, are the moſt favourite objects of your Society's regard." (P. 51.) But here his antagoniſt is completely victorious. The Letter Writer has miſrepreſented the fact, for the Society do not ſay that ſix or eight hundred perſons are engaged in diffuſing blaſphemous and obſcene books and prints. They ſtate that they have been informed that there are about 600 itinerant print-ſellers, of whom though ſome may obtain a decent livelihood by fair and honeſt trade, yet many had been diſcovered actively employed in exciting the licentious paſſions of youth. To counteract this miſchief, the Society appear to us to have adopted the moſt unexceptionable meaſure. They have admoniſhed ſuch as were known to deal in theſe abominable articles. They have addreſſed cautionary letters to almoſt all the ſchools, for either ſex, in or near the metropolis; while they have ſelected for proſecution thoſe publications only which were fraught with the groſſeſt indecency, and circulated with the greateſt induſtry. The following reflections are ſo juſt and ſatisfactory that we gladly inſert them in the author's own words.

"Yet of a crime ſo ſecretly committed they have proſecuted ſeven *offences* [meaning *inſtances* or *caſes* we preſume,] to conviction. But you are diſſatisfied at the ſmallneſs of this number, and conſider that the 622 profanations of the Sabbath they have proſecuted *is* [are] a proof that the latter offence excites greater vigilance than the *firſt* [former.] Surely, however, you ſhould allow for the different nature of theſe offences, and the difference in the number of the perſons by whom they are committed, before you draw this concluſion. The number of publicans and ſmall ſhop-keepers in the metropolis alone is, probably, *more numerous* [greater] than all the itinerant print-ſellers in the kingdom; and while a breach of the Sabbath is a public and notorious offence, the ſale of obſcene books and prints is effected with the greateſt art, circumſpection and ſecrecy."

"If, however, this dreadfully pernicious traffic has been checked and impeded, if but one ſchool has been preſerved from contagion by the efforts of this Society; I challenge for it the thanks and gratitude of the community. But if parents, guardians, and keepers of ſchools have been, through its expoſition of this nefarious traffic, put on their guard, and had their vigilance excited, effects the moſt beneficial and extenſive have reſulted from the inſtitution, which has by this means alone rendered the moſt important ſervice to the country." (Pp. 42—44')

The Society in their ſecond addreſs to the public "lament that the trade in obſcene publications, far from being confined to the low deſcription of perſons already mentioned, is ſupported by ſome opulent tradeſmen, of fair reputation, who from this moſt corrupt ſource, derive conſiderable profits." On this ſtatement the Letter Writer erects a moſt weighty charge againſt the Society. Why, he aſks, are not ſome of theſe opulent tradeſmen brought forward as proper objects of proſecution? "One proſecution of this deſcription," he ſays, "would have done more honour to your Society than putting

putting all the ballad-ſingers and bookſtall keepers of London in the pillory." (P. 32.) This inference is evidently that theſe tradeſmen were not proſecuted *becauſe they were opulent*; and hence, he imagines, ariſes a moſt irrefragable proof that the views of the Society are oppreſſive and partial. It might, however, have occured to him, as his anſwerer obſerves, that there is a material difference between *legal evidence and moral proof* of guilt. In the caſe of theſe opulent dealers in obſcenity, the Society might be in poſſeſſion of the laſt though not of the firſt. But that the Society is undeſervedly reproached with partiality in favour of the rich appears from their conduct with regard to illegal lotteries. Their firſt conviction was of the principal, a perſon of conſiderable property, while they procured the agents to be diſmiſſed with a reprimand. They have ſince convicted nine other principals.

The Letter Writer appears to think lightly of the Society's exertions for the ſuppreſſion of illegal dances, of private theatres, and of cheap maſquerades. Yet it cannot be denied that ſuch meetings are fruitful ſources of moral contamination. At theſe meetings the moſt worthleſs profligates and proſtitutes mix with tradeſmens' daughters and female ſervants, who, by the thoughtleſs levity of one night, have frequently entailed diſgrace and wretchedneſs on their whole future lives. "Nothing," ſays the author of the Defence, "can be imagined better likely to facilitate the practices of procurers than aſſemblies which afford opportunities for ſuch perſons to approach the innocent and unwary, thereby beginning an acquaintance they would not otherwiſe have formed, which ends in the diſgrace, miſery, and ruin of the unhappy victim." (P. 48).

Upon the whole, though we cannot affirm that the author of the pamphlet in defence of the Society is equal to his opponent in the art of writing, yet we feel not the ſmalleſt heſitation to ſay that he is very much ſuperior in point of argument. It appears, indeed, to us that the ingenious Letter Writer had a taſk to perform of no eaſy accompliſhment. He had to degrade in the public eſtimation a moſt numerous ſociety, compoſed of known and honourable individuals, united for a purpoſe which, ſeemingly at leaſt, bears the ſtrongeſt ſtamp of beneficial tendency, in both a public and private point of view. His pamphlet, accordingly, though equally replete with ability and zeal, yet diſplays abundant marks of the difficulties with which he had to ſtruggle. He is anxious to contend that the age is not depraved enough to require the exertions of ſuch an inſtitution for the correction of vice; and yet, in various places, he is forced to allow that the public morals are exceedingly corrupt. Of his inconſiſtencies with regard to this ſubject his antagoniſt has collected pretty numerous ſpecimens, which we cannot tranſcribe, but which will be found Pp. 59, to the end of the Defence. What, however, we have moſt to cenſure in the Letter Writer is his conſtant determination to aſcribe to the ſociety ſiniſter motives, and clandeſtine views. This is not the conduct of a candid writer; nor will it, we ſhould think acquire him many partizans. Such motives and views are diſclaimed by the Society; and we cannot perceive that the ſuſpicions of their accuſer are ſupported by any known part of their conduct.

A few

A few plain Reasons, shewing why the Society for the Suppression of Vice has directed its attention to those Criminal Offences which are chiefly committed by the Lower Orders of the Community. 8vo. Pp. 32. Rivingtons; Hatchard; Asperne.

ALTHOUGH this publication is without a date, we are inclined to suppose that it owes its existence to the first of the two which constitute the subject of our preceding article. The tract, as the title page promises, is plain, but sensible and acute. The charges which it is intended to repel will be best understood from the author's own statement.

"It is speciously objected to this Society that they have confined their proceedings against unlawful offences to the lower classes; and thence it has been asserted, assuming the correctness of this objection, *first*, that as they have not [attacked] so they dare not, and will not, attack the middle and higher orders of the community: *secondly*, that, therefore, they do not act up to the avowed purpose of their institution: and *thirdly*, that this apparent partiality is unconstitutional, and unjust towards the lower orders, thus seemingly sacrificed to a capricious use of power and influence in their superiors."

In order to shew that these objections are groundless, the author considers them in their application to the several offences to which the Society profess to direct their particular attention. These offences are profanation of the Lord's day; false weights and measures; blasphemous, licentious, and obscene books and prints; illegal lotteries and insurances; riotous and disorderly houses; the practices of procurers; profane swearing; cruelty to animals; and other enormities, contrary to the express or implied injunctions of his Majesty's proclamation against vice and immorality. Under each of these heads he defends the Society, and, in our opinion, fully vindicates their proceedings. We cannot afford minutely to follow him; but we recommend his production to our readers, as written in the spirit of candour and truth, and as discovering a most benevolent regard for the best interests of mankind. We shall here subjoin a pretty copious extract, which will shew his style of writing, and his powers as an advocate, to considerable advantage.

"It may be asked, why select those practices of which the lower orders are chiefly guilty, and on whom the effects are most injurious? Why not scrutinize the manners—why not mark the vices—why not expose the crimes of polished life and high rank? In the first place, the proof of such vices or crimes, if existing in the degree supposed, is rarely, if ever, attainable, without having recourse to a system of information worse than the offences sought to be restrained and suppressed. To advertise the Magistrate of attempts to make the Sabbath a day of traffic—to bring to punishment persons who sell by false weights and measures—to arrest the distributors of obscene prints—to inform against illegal insurances—to suppress open and avowed brothels and gaming houses—to stigmatize the base procurer—and to notice profane swearing and cruelty to animals; do not require any thing which can lessen social confidence—any betrayment of trust nor any thing which debases the character; or corrupts the heart, of the party who seeks the due observance of the laws. But to inspect the *private* life—to pry into the *private* conduct of individuals, whether poor or rich, would loosen the bands of social intercourse, and could only be done by betraying the confidence of duty, or of friendship.

"It

"It would be well, therefore, for those who condemn the Society for the Suppression of Vice, on the ground of their attacking criminal offences in the lower orders only, to recollect that it is on account of their scandalous *publicity*, as well as their moral and social turpitude, that these offences are proscribed and punished by the law.

"That the Society (among various other instances of successful exertion) has effected the suppression of certain scandalous indecencies at the Opera-house, is some evidence that they '*dare*' attack vice in any rank or circumstances, where it can be done by legal means."

"And that they have not interfered to check the mischievous practices of poachers may likewise go to prove that they are not an association formed to screen the follies, and protect the pleasures of the rich against the supposed pleasures of the poor; but that they seek only to give activity to such laws as undeniably promise to improve the morals, and, consequently, promote the happiness of the great mass of the people.

"The Society only professes to watch the interests of religion and morals, as they are defined and protected by the laws of the land. It only takes notice of offences made penal by those laws. It does not arrogate to itself the duties of magistracy, nor the wisdom of legislators. It undertakes the humbler office of bringing the obstinate culprit before the magistracy of the country, leaving the investigation of the guilt, the infliction of the punishment to the laws alone.

"The whole of this objection to the society seems grounded on the false, corrupt, and pernicious idea, that the comforts of the poor are invaded, and that their interests are injured, by the attempt to render them humane, honest, moral, and religious; whereas it must be obvious that, in exact proportion as that attempt is successful, the comforts of the poor will be multiplied, and their interests both in this world and the next promoted."—(Pp. 14—16).

To this tract is subjoined a very useful appendix, containing a view of the plan of the Society for the Suppression of Vice; a list of its officers, and of its general committee, which meets every Thursday; together with a comprehensive abstract of the existing laws against the several offences which are objects of the Society's prosecution.

Observations upon [*on*] *the Composition and Uses of the Water, at the New Sulphur Baths, at Dinsdale, near Darlington, in the county of Durham.* By John Peacock. Pp. 79. 8vo. 2s. 6d. Newcastle, 1805.

IN this age it is no more extraordinary that an obscure village apothecary should present himself as a statesman, than that itinerant smugglers and common soldiers should become princes. We are not therefore surprised that Mr. Peacock assumes the language of a legislator, but we could have wished that he had paid some more regard to truth, and that his patriotism, as he will doubtless call it, had not induced him to prognosticate so peremptorily the speedy downfall of *his* country, by which we hope that he did not mean the British dominions. Passing over this writer's childish dedication to Mr. Lambton, of which he is perhaps himself now ashamed, we learn that this new sulphur spring was discovered in 1789, searching for coal, about the depth of 72 feet, between the village of Middleton-one-Row, and the parish-town of Dinsdale, on the banks of the Tees. In 1797, a bath was built at the spring for the convenience of bathing, and

and since that period a warm bath has been added, with suitable dressing-rooms, &c. which promises to be a valuable acquisition to the healing art.

The author, after giving a flattering picture of the beauties of the surrounding country, (which we know from our own observation is not overcharged) observes, that the soil is in general a loamy clay, that in the banks of the river are seen ferruginous sand stones, but that, although the coal-miners have bored down 432 feet, "their operations are always enveloped in such an impenetrable mystery, as prevents the philosopher or naturalist from being benefited by their discoveries." We consider this an evil, but in a manner, and of a nature, very different from our author. Idle curiosity should always be checked, and so should extravagant speculation. It appears, from Mr. P.'s analysis, which cannot be absolutely depended on by philosophical chemists, that the water of this spring contains in a wine quart, carbonat of lime 2 grs.; sulphat of lime 25 grs.; of aeriform fluids in cubic inches, carbonic acid gas 2; azotic gas 1,50; sulphurated hydrogen gas which contains 2¼ grains of sulphur, 8,32. This, it will be perceived, is a much greater quantity of sulphur than is to be found in any other mineral spring hitherto discovered in Great Britain,* and cannot fail to be of great importance in medicine. Its use in cutaneous or herpetic affections must be attended with the happiest consequences, and we hope will tend no little to circumvent the fatal practice of deleterious washes or lotions with which modern quackery has inundated these islands. This little tract is terminated by some observations on the character, hereditary taint, and constitutional influence of cutaneous affections that are well worthy the attention of medical men, and confirm, what every observing practitioner must have previously remarked, the eminent danger of administering external remedies only to remove but not cure such diseases. The author merits our approbation for endeavouring to awaken attention to so powerful, and at present so necessary, a *natural* remedy.

The Architectural Antiquities of Great Britain. By John Britton. Part II. 4to. Pp. 16. Price 10s. 6d. Large Paper. 16s. Longman and Co. 1805.

IN a Notice to Correspondents Mr. Britton apologizes for the delay which has taken place in the publication of this second part of his very interesting work; but as he assigns a sufficient reason for it—not one of his readers, we are persuaded, can complain of it. This reason is the anxiety of the engraver to finish in a superior style one of the plates; and, indeed, on a close examination of that plate, we hesitate not to say, that it is finished in a very superior style, and must have been a work of immense labour.—The present part contains a history of the magnificent Chapel of King's College, Cambridge, with plans, sections, and views. The latter are very ably executed, and convey adequate ideas of the objects which they are intended to represent. The history consists of extracts from the will of Henry the Sixth, and copies of different deeds and contracts for finishing different parts of the building. These we conceive to be interesting to the anti-

* Another spring has recently been discovered at Harrogate, and is now fitting up under the direction of a respectable physician there, that is thought to approach somewhat in strength to that of the Dinsdale-spring. Its utility to that place must be great in proportion to the frequent deficiency of water for the baths.—Rev.

quarian,

quarian, not merely as documents relating to the building, but as giving an insight into the manners and customs of those times. It is evident that no pains, diligence, or expence, have been spared by Mr. B. for fulfilling his engagement with the public; and we doubt not that he will meet with encouragement and success, correspondent to his efforts and deserts.

THE DRAMA.

The Delinquent; or, Seeing Company; a Comedy; in Five Acts. By Frederick Reynolds. Longman and Co.

THEY who have read one of Mr. Reynolds' dramas, may be said to have read them all. In his *Delinquent*, he has certainly fallen off from his former productions. We know not how his rude etchings of character may be filled up by the talents of the actor; but, to the reader, they are a most sorry collection of flimsy and disjointed daubs. Some dozen or two of "poohs," "zounds," and "damnations," connected by dashes, and regulated by the machinery of bye-direction, have constituted all the heroes of his annual offerings. To give any analysis of the drama before us, would be as little creditable to the author as amusing to our readers. We will give a few extracts of its prettinesses, which, from the mouth of Mrs. H. Johnstone, would probably have an effect that we dare not hope for in quotation.

"OLIVIA and Mrs. AUBREY.

"*Olivia.* Oh, my dear Madam! What do you think? I'm afraid you'll be so angry; for I've lost something; indeed I have—Something you've had possession of ever since I first saw you.

"*Mrs. Aubrey.* Speak! what is it Olivia.

"*Olivia.* My heart—nothing less than my heart. I took it out with me; but somehow *I dropt it on the sea-shore; and who should pick it up but a sweet, rude, delightful* ——. Do you know [that] when I asked him for it again, he downright refused me; and so *I told him to give me another*—and he did very civilly, for he gave me his own; and they beat in such unison, that I don't think either of us will [shall] be sorry for the change as long as we live!!!"

We are apprehensive that our male readers, who have not heard the musical tongue of Mrs. H. Johnstone, will turn up their noses at this *love at first sight*. We pity, but cannot help them. We observed one trick in the dialogue of this writer, which we doubt not was very convenient, from its frequent repetition; wherever he finds himself in a ticklish sentence, he does not round it with the polished pedantry of Johnson, nor the antithesis of Burke: he does not round it at all, good reader; he very wisely breaks off in the middle with a dash, and begins another. We wish he were as prudent in his comedies as in his sentences. A simile for the lovers of fine writing:—

> And yet I hope th' eventful hour will come,
> When a poor orphan,
> Long from its kindred branches torn,
> Shall, in defiance of the withering storm,
> Still grow and flourish in its native soil.

As

As this may be called a kind of walking poetry, we have put it in blank verse march, that its beauties may not escape our readers. We have nothing more to say of, or *to*, this Delinquent, but to request him to haul his dramatic cock-boat on shore, and let not wind nor tide tempt again to sea, as we understand he very narrowly escaped a wreck in his last *voyage dramatique*.

The Weathercock; a Farce; in Two Acts. By John Hill Allingham. 1s. 6d. Longman and Co.

FUN is the soul of farce, and here is plenty of fun; that is, knocking down chairs and tables, tumbling over each other, and *playing the Devil!* The Weathercock hero, thanks to his wardrobe, may be a very pleasant fellow. There is nothing in this farce that we have not already seen a hundred times, and wished a hundred times never to see again.

The School for Friends; a Comedy; in Five Acts. By Miss Chambers. 2s. 6d.

THIS comedy, without any striking novelty of incident, or originality of character, possesses the power of entertainment from its dialogue, which is always spirited, and frequently brilliant. It would, however, require the first-rate acting to render it amusing to a mixed audience; and that it succeeded, the author is in a great degree indebted to the performers, of which she seems to be aware. We would by no means discountenance Miss Chambers from pursuing the line of writing she has rather successfully commenced; but to write a play that will succeed one year and die the next, is not difficult. To *keep* possession of the stage requires a bold and intrepid fancy; a most correct knowledge of life, and estimation of character; and a mind that, in the most eccentric flights, never loses sight of nature. We shall be glad to see our fair authoress again, and are well disposed towards her performances. She is said to be only five-and-twenty years of age, and is the daughter of a deceased naval officer. We consider her as an author from whom the public may expect much amusement.—There is one flippant remark, however, in her School for Friends, which calls for correction.—"If a man be a good man, it matters not of what religion he is," is an assertion that ignorance alone could make, and still grosser ignorance alone could applaud. Such wretched appeals to the worst part of an audience are utterly unworthy a writer of this lady's general good sense and discernment. Let her carefully avoid them in future.

Sacred Dramas; and other Poems. By John Collet, Master of the Academy, Evesham. 5s. Longman and Co.

WE know not what Mr. John Collet may be as a writing-master at the Evesham Academy, but he is not yet *master* of *writing* in verse. His versification is very defective; his long soliloquies are tedious and unnatural; and his subjects extremely ill-chosen. Since the success of Miss Hannah More, the world has been deluged with works of this description. In the most important conferences we are interrupted by laboured and ridiculous similies. We select the following. The hero had been requested to disclose his views, before he had formed them in his own mind:—

"Thus oft the parent bird her young expos-*es*, [eleven syllables.]
Unfledged and *callow* to the chilling air,
And blasts the germ of life."

He

His impatient auditors take the hint, and reply,

"*Confide thy neſtling*, &c."

We would adviſe this author never to confide a "neſtling production" to the public: his muſe is, as yet, "unfledged;" though we underſtand that (contrary to a hint in the preface), this is not her firſt flight, or, rather her firſt attempt to fly.

The Travellers; or, Muſic's Faſcination; an Operatic Drama. By A. Cherry, *Eſquire!!!* 8vo. Phillips. 1805.

THIS is one of the moſt bungling productions which we have ever known to ſucceed on the ſtage. The proſe is turgid in the extreme, and the poetry is ſtill worſe than the proſe. Had not the name of the author been affixed to it, we ſhould have ſuppoſed it to have been written by the Machiniſt, with a view to fit and to introduce, perhaps, ſome very excellent machinery.

POETRY.

The Battle of Trafalgar.—Stanzas. By the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. *To which is added, Nelſon's laſt Victory. A Song.* By a Friend. 4to. Pr. 12. Hatchard. 1805.

THESE Stanzas are traced by the hand of genius; and glow with true poetic fire. The rage of the battle is ably pourtrayed, though we doubt the accuracy of the following lines:

"'Tis done—the *fiery onſet brays*—
The *hurricane* of death *runs* high."

The cannon may, indeed, in figurative language, be ſaid to *bray*; but not the *onſet*; and the *hurricane* may *blow*, but cannot, we conceive, be ſaid to *run*; the two ſucceeding lines of this ſtanza, however, are excellent:

"And terror, like a tiger, preys
In the red van of victory."

The change of the metre, at the cloſe of the deſcription of the battle, when Nelſon is killed, is well-imagined, and has a good effect:

"Let the ſhout of conqueſt riſe!
A double Navy diſappears!—
No!—ſilent all:—the triumph dies,
And exultation melts in tears.

"What dims the lightning in Britannia's eye?
Why droops her dang'rous Lion on the ſhore?
Why ſudden pauſe her thouſand thunders?—Why?
Her pride, her life, her Nelſon—is no more!"

The Song is by much the beſt we have ſeen on the ſubject.

The Fight off Trafalgar. A descriptive Verse. By George Davies Harley, Comedian. 4to. Pp. 24. 2s. Longman and Co. 1806.

WE were very favourably disposed towards the author of this Poem, by the modesty visible in his title-page; which is the more commendable, as, in this age of *usurpation*, we are daily disgusted by the self-importance of actors who, forgetful of the profession by which they live, dub themselves *Esquires*. An actor, we have long ago had occasion to observe, is certainly respectable, so long as he conducts himself respectably in his station; but the assumption of a distinction or character which does not belong to him destroys his claim to respectability.

This poem consists of thirty stanzas of eight lines each, in the *ambling* verse of the New Bath Guide. Both the matter and manner of them do credit to the author's abilities; while he is entitled to no less praise for his principles than for his talents. We shall extract one of these stanzas as a specimen of the whole composition.

> " And let not her leader, attir'd but in dread,
> For NELSON's no more—deem his spirit is dead;
> Be but Britain united—one heart and one hand,
> We shall ravel all mischief by villainy plann'd:
> Tear to pieces—if prophecy fly with our power—
> The pent-up ambition of years, in an hour!
> And prove to our country, our country so dear,
> We can yet match a laurel, though wet with a tear,
> For the fight off Trafalgar."

Verses on the Victory of Trafalgar; and the Death and Funeral of Admiral Lord Nelson. By the Rev. Wm. Tremenhere, A. B. late Chaplain to his Majesty's late Ship the Valiant. 4to. Pp. 12. Faulder.

THESE verses, flowing from the same generous spirit which has produced so many effusions of genius, on this, at once glorious and mournful, occasion, are very appropriately inscribed to that respectable nobleman, the Earl of Carlisle, who having genius, and talents of his own, knows how to prize them in others, and who, it seems, has himself written some lines on the same subject, which we have not seen.

Nelson Triumphant: A Poem. By T. Myers. 4to. Pp. 20. 2s. 6d. Printed for the Author. Sold by Richardsons. 1806.

WHILE we do justice to the spirit which Mr. Myers has displayed, in the poem before us, we cannot but condemn the very gross plagiarisms of which he has been guilty. These begin even with his preface. Having dedicated his poem to Admirals Cornwallis, Collingwood, &c. he says, " To whom, with so much propriety, can any tribute of respect to the memory of the illustrious Nelson be inscribed, as to his companions in arms—the partners of his toils—and the sharers of his fame?" This is all very true; but it is mere repetition; for Mr. Fitzgerald had before concluded *his* dedication of " *Nelson's Tomb*" to Lord Collingwood, with these words; " To whom can a poem on the immortal Nelson be so properly inscribed, as to Lord Collingwood?—The friend of his bosom, and the partner of his glory."

glory."—From the prose we proceed to the verse.—Mr. Myers, p. 11 observes—

"In *torrid climes*, where *sultry heats* prevail,
And death rides mournful on the tainted gale,
Where whirlwinds sweep—dire hurricanes have *birth*,
And languid nature seems to pant for *breath*."

Mr. Fitzgerald had before said in his "Address to England on her Nelson's Death," published in the poetical department of our Review for November last, and republished at the end of his "Nelson's Tomb."

"In torrid climes where nature pants for breath,
Or tainted gales bring pestilence and death;
Where hurricanes are born, and whirlwinds sweep
The raging billows of th' Atlantic deep."

Again—

Mr. MYERS . . . "Brave NELSON sought those ships, but sought in vain."
Mr. FITZGERALD "Nelson had sought, but long had sought in vain."
Mr. MYERS . . . "Till shatter'd Navies into atoms hurl'd."
Mr. FITZGERALD "With shattered Navies captur'd by their side."
Mr. MYERS . . . "Britannia triumphs—but her Nelson's gone."
Mr. FITZGERALD "England's triumphant—but her Nelson dies."
Mr. MYERS . . . "The VICTOR SHIP array'd in laurels green;
Yet o'er her side the pendent cypress waves."
Mr. FITZGERALD "Behold the VICTOR SHIP to port advance—
High on her mast the laurel branch is seen,
But cypress mingles with the deathless green."
Mr. MYERS . . . "Though countless numbers crowd the sun'ral way."
Mr. FITZGERALD "Though London pours her countless thousands out."
Mr. MYERS . . . "Where that fam'd temple lifts its lofty dome."
Mr. FITZGERALD "To that fam'd church that lifts its tow'ring head."
Mr. MYERS . . . "Let sculpture too its utmost skill combine,
* * * * * * * *
In Parian marble grave the faithful bust."
Mr. FITZGERALD "In Parian marble let the Sculptor grave,
The deeds of Nelson on the boundless wave."

We fear that we have tired our readers, *usque ad nauseam*, with this disgusting catalogue of plagiarisms. This is not mere *chance-medley*, but downright *felony*; and were the poet to be tried by a jury of Bards, he would, no doubt, be sentenced to transportation from the realm of Parnassus to the regions of dulness.

Poetic Sketches. By T. Gent. 12mo. PP. 120. 4s. 6d. Beart, Yarmouth; Rivingtons, London. 1805.

WE fear that Mr. Gent will not be disposed to bow to our decisions, although they may chance to be in his favour, for we are unhappily destitute of that which he, in common with many others, seems to think the indispensible qualification—the *sine qua non*—of a critic—videlicet, *a wig*. If a *wig* be, indeed, as he says, a "fateful arm," our critical brethren have a wonderful advantage over us, for we have no such arms in our armoury. We do not, because we *cannot*,

"In all the dignity of wig declare,"

Our

Our high beheſts; our critical verdicts. He need not, therefore, be under the ſmalleſt apprehenſion that we ſhall deprive him of a ſingle ſlice of his favourite "Beef," of a ſingle glaſs of his favourite "Beer," or of a ſingle ſprig of his favourite "Bays:"—Beef, beer, and bays will all remain in perfect ſecurity, at leaſt from any attacks that *we* ſhall make on them. In truth, we have been ſeldom diſpoſed to be in a better humour with a Bard, than we are with Mr. Gent, who is himſelf, if we may judge from the ſpecimens before us, one of the beſt-natured, and beſt-hearted of the whole fraternity. His muſe, indeed, ſometimes indulges in pleaſantry, but it is harmleſs pleaſantry, that neither pollutes the imagination, vitiates the mind, nor corrupts the heart: while in her ſerious moods, religion and morality are her conſtant aſſociates.—The following lines, written, apparently, in commemoration of the death of ſome beloved friend, breathe the true ſpirit of the Bard.

"Ill fated hour! oft as thy annual reign
Leads on th' autumnal tide, my pinion'd joys
Fade with the glories of the fading year;
'Remembrance wakes with all her buſy train,'
And bids affection heave the heart-drawn ſigh,
O'er the cold tomb, rich with the ſpoils of death,
And wet with many a tributary tear!——

"Eight times has each ſucceſſive ſeaſon ſway'd
The fruitful ſceptre of our milder clime,
Since my lov'd . . . . . died! but why, ah! why,
Should melancholy cloud my early years?
Religion ſpurns earth's viſionary ſcene,
Philoſophy revolts at Miſery's chain:
Juſt Heaven recall'd its own, the pilgrim call'd
From human woes, from ſorrow's rankling worm?
Shall frailty then prevail?

"Oh! be it mine
To curb the ſigh which burſts o'er Heaven's decree;
To tread the path of rectitude——that when
Life's dying ray ſhall glimmer in the frame,
That lateſt breath I may in peace reſign,
'Firm in the faith of ſeeing thee and God."

We could ſelect many ſuch ſpecimens of good poetry, combined with good principles; but our limits forbid it.—We can only add, that Mr. Gent has done himſelf much honour, in every point of view, by theſe Poetic Sketches; and that in our opinion, his humorous addreſs to his readers, at the end of his book, will not apply to any one of them.

The Victory of Trafalgar: A Naval Ode. In Commemoration of the Heroism of the British Navy. By Samuel Maxey, Eſq. 4to. Pp. 36. 2s. Johnſon.

IN a well-written "Advertiſement," Mr. Maxey has diſplayed ſo much humility, that he is certainly entitled to all poſſible indulgence from the critic. His is the *longeſt* poem which has been written on the ſubject; and, indeed, he has given in verſe, as complete a narrative of the battle of Trafalgar, and the ſubſequent operations of our fleet, as the Gazette gave in

profe. In fact, he has verfified the Gazette. This muft have been a talk of no fmall labour, and it is executed with tolerable ability.

Nelfon's Tomb: Inscribed to the Army, Navy, and Volunteers of the United Kingdom. 12mo. Pp. 12. Hatchard. 1806.

MORE bards have aflerted the privilege of celebrating the deeds of Nelfon, than cities erft contended for the honour of giving birth to Homer. This fmall tribute is not one of the leaft fuccefsful efforts to which the victory of Trafalgar has given birth. Due ftrefs is laid on the *piety* of the deceafed hero, and the examples of him and of his noble fucceffor, in afcribing the fuccefs of our arms to *them*.

"The *only wife*,
Whofe will controls the varying hour,"

are forcibly impreffed on all the gallant defenders of their country.

DIVINITY.

A Sermon preached to a Country Congregation on the Occafion of the late General Thankfgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. 8vo. Pp. 24. 1s. 6d. Rivingtons. Hatchard, 1806.

WHOEVER is converfant with the paft productions of this able Divine, will naturally be led to expect, in every difcourfe which he publifhes, much to meliorate the heart, and to inform the mind. The Sermon before us abounds in matter of fuch tendency and effect. In order to give his audience a due fenfe of the obligations which they owe to their GOD, he lays before them a brief epitome of the benefits which we have received, and the difafters which we have efcaped, through the divine mercy, vouchfafed to our arms. He alfo draws a true picture of our fituation.

"Through the bafe arts and extenfive influence of the greateft tyrant, and moft cruel monfter in human form, that was ever fuffered as a *fcourge* for the fins of wicked nations, we have to encounter with the united force of three powerful naval armaments, (thofe of) France, Holland, and Spain; and it may be alfo proper to tell you, that through envy at the profperity of our favoured ifland, and hatred to us, as hitherto defeating all his views of enflaving the greateft part of Europe, this ufurping Defpot has aimed at preventing an alliance which, in the nature of human affairs, might affift in impeding his declared determination, entirely to deftroy us as a nation."

This is plain truth, which the humbleft capacity may comprehend; and the remainder of the difcourfe is written with equal fimplicity and ftrength. It contains many juft remarks on the wickednefs of the nation, and the probability of divine punifhment in cafe of a perfeverance in iniquity. The learned preacher has taken fpecial care to limit his praife to its precife object, and to prevent it from degenerating into *adulation*.

Imperium

Imperium Pelagi. A Sermon, Preached at Cirencester. By the Rev John Bulman, on Thursday, December 5, 1805, being the Day appointed for a General Thanksgiving. 4to. Pp. 18. Stevens, Cirencester; Robinson, London. 1806.

"*Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy,*" is the very appropriate text selected by Mr. Bulman, for his Thanksgiving Sermon. By the omnipotence of the Deity acknowledged by all ages and nations, Heathen as well as Christian, he combats and confutes the impious and absurd doctrine of *chance*, to which certain philosophistical worldlings are anxious to ascribe human events. Taking a brief retrospective view of our own history, he notices these happy occurrences which manifest the interposition of divine Providence in our behalf; and hence, he deduces the propriety and necessity of returning thanks to God for these, as well as for the more recent marks of his favour and goodness. Mr. B. also anticipates and answers an objection, founded on the protection which the arch infidel of France has professed to afford to religion; and on the homage which he has paid to his insulted Redeemer in his temples.

"From the sacred writings we know that wicked tyrants and oppressors, are from time to time employed as instruments in the hands of an avenging God, while his judgments are abroad in the earth, to teach the guilty nations righteousness. But the success of their arms, and the destruction and havoc which they make in their sanguinary progress, can never be esteemed marks of divine favour. As well might we conceive the plague, and pestilence, and famine supposing them personified and self-created Emperors and Kings, to be the distinguished favourites of Heaven. Such men are executioners of the Divine Judgments; but like certain other executioners are never held in honour *for their work's sake*, but on the contrary, in universal abhorrence and detestation."

The style of this sermon is easy, plain, and perspicuous; the doctrine is sound, and the sentiments are uniformly good.

REVIEWERS REVIEWED.

Cormoul's Eversion and the Monthly Review.

ANY work, professing to oppose doctrines established by all the learning of the age in which they were produced, and having received the sanction of time, ought to encounter all the severity of criticism; but the justice of such severity should be rendered obvious to the reader. The morality of criticism lays an obligation of the utmost adherence to truth and impartiality, and where a professor happens to be deficient in science, he should make it out in candour. I have read several attacks on the above bold and enterprising publication; but that of the Monthly Review assumes something of the form of a critique; whether on any thing like tolerable principles of the art, will best appear on discussion of various extracts.

Extract I. "Desaguliers, in the last century threw some balls from the top of St. Paul's Cathedral; he noticed the time of their falling and the height

from which they fell; and, on examining the results, the spaces did not appear to be at the squares of the times. But philosophers were not alarmed. It is difficult to make the experiment with accuracy; no reliance can be placed on it, and it is from the oscillation of pendulums that Galileo's laws are to be established. Mr. Verity (a character in the work) however recurs to this old experiment, and makes [lets] a ball descend from a church steeple forty-two feet high, in two seconds, and straightways Mr. James Logarithm (another character in the work) is convinced, and gives up Galileo's laws as false and erroneous."

Gentlemen of the "Monthly," is it any thing like fact that the proof of Galileo's laws, either of falling bodies, or bodies in motion, was ever detached from the actual experiments supposed to be made on each, to the oscillations of pendulums? Could it be done in the face of Sir Isaac Newton's own experiments and tables, which accord with the squares of the times? Hear Sir Isaac Newton himself. Princip. Book II. Sect. VII. Experiment 13th.

"From the top of St. Paul's Church in London, in June 1710, there were let fall together, two glass globes, one full of quicksilver, the other of air, and in their fall they described a height of 220 English feet. A wooden table was suspended upon iron hinges on one side, and the other side of the same was supported by a wooden pin. The two globes lying on this table were let fall together, by pulling out the pin by means of an iron wire, reaching from thence quite down to the ground, so that the pin being removed, the table, which had then no support but the iron hinges, fell downward, and turning round upon the hinges gave leave to the globes to drop off from it, at the same instant, with the same pull of the iron wire that took out the pin. A pendulum, oscillating to seconds, was let go and begun to oscillate."

Their diameters, weights, and times of falling are exhibited in tables of six several experiments: by the globes of mercury the falls are set down at 4″ on an average; three are precisely 4″, one less, and two a little more. Sir Isaac however observes that the times must be corrected, "for the globes of mercury, by Galileo's theory, in 4″ of time will describe 257 English feet; and 220 feet is only 3″ 42‴, so that the wooden table, when its pin was taken out, did not turn upon its hinges so quickly as it ought to have done, and the slowness of that revolution hindered the descent of the globes in the beginning. The globes lay upon the middle of the table, and were, indeed, rather nearer to the axis on which it turned than to the pin, and hence the times of falling were prolonged about 18‴, and therefore ought to be corrected by subducting that excess."

Experiment 14th. "In the year 1719. Desaguliers, from a height of 272 feet, let fall a leaden globe of two lb. troy weight, which fell that space, as is stated, 4¼″ of time." If this is the time to which the Monthly Reviewers allude, there was no cause for "alarm." There was no disagreement of these experiments, and the squares of the times, allowances of resistance, &c. being made. Mr. Cormoul seems to have given himself a deal of trouble, and to have taken great care in being correct, in the different falls he has made. And where is the alleged difficulty of the experiment? "Many men, many women, and many children" may make the above experiment, either by stop watch, pendulum, or temple counting. I aver on my own, and the joint experience of others, that no substance in nature, gold, mercury, or lead, will even exceed 130 feet fall in 4″. These errors appear to me to be so many sacrifices at the shrine of SYSTEM.

Extract

Extract II. "After this very satisfactory refutation, some arrows are shot, and some balls propelled, to show that gravity does not act on bodies moved with very great velocity; and in order to prove that gravitation does not act at very great heights, a kite, with disastrous augury, is made to soar."

The result of several experiments is, that swiftly impelled bodies do not obey gravity near the earth. To make a quotation from Mr. C.'s work, "if attraction cannot attach to projected bodies, flying, some a hundred, some at two or three hundred yards per second at only three or four feet from the earth, is it possible that attraction (meaning the attraction of gravitation) can attach to the moon at 240,000 miles distance, flying at the rate of twelve hundred miles per second, and where gravity, by hypothesis, is not a ten thousandth part so strong as at the earth?" The effect of gravity on the winged creation is most ingeniously written; I will not distort it by abridgement, but refer any reader to the work, page 34 to 40.

Extract III. "Some arguments about leaping: we do not comprehend what is to be understood by a man leaping 2½ feet from a scale?" There were two scales; the one was loaded with half as much more weight as the man who leaped weighed; the heights of leaps, and the repulsive force by which they were performed, were under trial. The Monthly Reviewers could not understand the passage!!! It would have been more to their credit if they had confessed their want of comprehension on other points. They pretended to understand the most difficult, and confessed their ignorance of the most simple.

Extract IV. "Mr. Cormoul says, in direct contradiction to a geometer called Euclid, that the areas of circles are to each other as their diameters." It is true that the words of *(the squares of)* are, by some strange mistake, omitted in the work, but as the processes that immediately follow, and the subsequent reasoning, are in perfect consistence with the proper geometric principle, the contradiction only exists in this appropriately liberal, and, no doubt, fairly intended quotation.

The anecdote of Cotes narrated by Mr. Cormoul, must have been received from tradition, and, consequently, Mr. C. was at liberty to apply it as he thought fit; they have taken the liberty of doing the same, and here, I presume, one man's opinion is no more than anothers.

We perceive in this review, the efforts of a man unacquainted with the subject he had undertaken to examine, and who, avoiding a close encounter, perhaps in fear of a "cross-buttock," to use their own elegant language, kept aloof for satirical sparring, and taking an opportunity of his man being off his guard, put in a blow and ran, without stopping to see whether his opponent was knocked down or not. To school! to school! my monthly lads, you may not want *bottom* but you are deficient in SCIENCE.

MISCELLANEOUS.

Mr. Meyler's Letter on the Review of his Poems.

TO THE EDITOR.

Sir, *Bath Feb.* 4 1806.

It is not my intention to make any remonstrance against your strictures upon my volume of Poetical Amusement. I am only solicitous that my veracity should be unimpeached, and that I should not be deemed guilty of purloining the work of another and publishing it as my own. For you strongly insinuate that the "Fair Equivoque," inserted in my collection,

is not my compoſition, as its merits far tranſcend, and "it bears not the ſmalleſt likeneſs to the reſt of the family." A few words will ſet your doubts at reſt on that head. The circumſtance on which the lines alluded to are founded, was related to me, I believe, juſt as it had occured, by my good old friend the REV. JAMES MAGGS, many years the moſt exemplary laborious curate of the Abbey Church in this city, and now rector of Ewell in Surry. Pleaſed with the point, I inſtantly turned it into verſe, and ſurprized Mr. Maggs by inſerting it within a few hours in my own paper, the Bath Herald, where it now appears with my ſignature, dated Feb. 19, 1803. When I ſaw a piece of mine that I had never heard much extolled by my friends, and on which I had never placed any value, inſerted among the precious originals of the Anti-Jacobin Review, (Jan. 1805,) I was pleaſed, and thought myſelf highly complimented that "ſo careleſs and ſlovenly a bard" ſhould be admitted into ſuch good company. This was one among the many *ſtimuli* that I had for collecting my ſcattered poems into a volume.

That this trivial tale ſhould be thought ſo ſuperior to my other poems as to bear "no family likeneſs," is to me ſurpriſing. My friends here have thought my "Rider and Sand-boy," the prologue of "Old Crop," the ſimple tale of "Billy Burrows," and the elegy of "The Horſe to his Rider," among the beſt favoured of my children; certainly their claim to legitimacy is as unequivocal as that of their younger ſiſter, the "Fair Equivoque."

The writer of the Critique when he ſpeaks of the ſudden change of metre, appears to have overlooked the very intent and principle upon which the tributary poem to the memory of Graves and Anſtey was written. I attempt to record the merits of my much valued friends by imitating their preciſe ſtyle, manner, and meaſure of verſe. Could a tranſition of metre be then avoided?

I muſt ſtop my pen, which I ſee would infringe on your time, and only requeſt you to believe that the epigram in queſtion is *really mine*. It is a matter of no conſequence but as my *truth* is concerned.

I am, Sir, your obedient, Servant,

W. MEYLER.

SUMMARY OF POLITICS.

THE clouds of doubt which have lately hung about the political horizon of the Continent, are every day more and more diſſipated, and, in a ſhort time, the whole of the preſent plan of *ſyſtematized* rapine, of *diplomatic* plunder, of *regal* revolution, will no doubt be fully developed, and laid open to the naked ſight of the world, to the utter aſtoniſhment of thoſe who have paid but a ſuperficial attention to the paſſing events of the laſt twelve years, and to the ſecret ſatisfaction of others who have long enjoyed the conſolatory proſpect by anticipation.—For our part, we have only to remind our readers of the melancholy truth of our predictions, reſpecting the views and deſigns of the arch-diſturber of the peace and tranquillity of Europe. Amidſt, however, the ſtrange occurrences which are ſucceeding each other in rapid ſucceſſion, it is ſtill more ſtrange to hear the *ſage* concluſions of ſome over-wiſe politicians, who ſeriouſly contend, that, in all theſe convulſions, there is one conſolation, that the reign of

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the Jacobins is over, and that Jacobiniſm is, in fact, extinct. And on what do they found this extraordinary aſſertion? Why, forſooth, on the aſſumption of the imperial power and dignity by Buonaparté, and the extenſion of kingly government, through his means. But ſurely, if to reign with authority abſolute and uncontrouled, to ſubſtitute the will of the ruler for the law of the land, to exerciſe the moſt boundleſs tyranny over the people—if, in ſhort, to have the ſupreme governor of a ſtate a deſpot, and his ſubjects ſlaves, be to extinguiſh Jacobiniſm, Robeſpierre was as much an Anti-Jacobin as Buonaparté;—for *he* was *nearly* as great a tyrant, and *his* people were *nearly* as abject ſlaves.—On the other hand, if Jacobiniſm conſiſt, as we contend it does, in the open diſplay of contempt for all legitimate authority, in a ſyſtematic attack on the rights of independent ſtates, in a ſtudied ſubverſion of all ancient orders, and exiſting inſtitutions, in the encouragement of reſiſtance and rebellion againſt lawful governments, and in appeals to the governed againſt the governors, we appeal to every man's knowledge and experience, whether Buonaparté, though inveſted with the imperial diadem, be not, at this moment, as great a Jacobin as Robeſpierre was, when decorated with the civic crown, and in the zenith of his power? Let Switzerland, Sardinia, Lombardy, Genoa, Lucca, Parma, Tuſcany, Venice, Naples, Germany, and Holland, anſwer this queſtion. What plan did Briſſot or did Robeſpierre deviſe which Buonaparté has not executed? Was it not the plan of the *Jacobins* to ſurround France with tributary ſtates, dependant on themſelves, and unable to reſiſt their power, though fit tools of their ambition? And has not Buonaparté accompliſhed what they deſigned? What does it ſignify whether the puppets whom he places at the heads of ſuch ſtates be called Kings, or Conſuls, or Preſidents, or Penſionaries? It is not the *name* aſſigned to the ruler that alters the *nature* of the tranſaction; the *principle* on which he proceeds, and the *object* which he has in view, are preciſely the ſame with thoſe of the revolutionary leaders of modern France, whoſe *Jacobiniſm* no man ever affected to doubt.—We might preſs this argument ſtill farther in its application to our domeſtic concerns, and might aſk thoſe who, till very lately, proclaimed Mr. Fox to be a Jacobin, how he has ceaſed to be one, when he has within this week publicly declared that not the ſmalleſt change has taken place in his principles or opinions? But this is foreign from our preſent purpoſe.—Whatever may be its cauſe, or whatever its name, no one will deny, that the progreſs which Buonaparté is daily making to *univerſal dominion* is alarming in the extreme.—Every thing conſpires to promote the ſucceſs of his project.—And, now, as through the whole courſe of his military and political career, he has derived much greater advantage from the corruption and puſillanimity of his enemies, than from the wiſdom of his own plans, or the vigour with which they were executed.

All the information which we have received from the Continent, tends more ſtrongly to confirm the opinion we before expreſſed, that the Emperor of Auſtria was not placed in ſuch a ſituation, by the battle of Auſterlitz, as to juſtify even the ſmalleſt conceſſion on his part, much leſs ſuch a ſurrender of his dignity and ſecurity, as he made by the treaty of Preſburgh.—Buonaparté could not have purſued him, with a diſaffected capital in his rear, and with an army of 92,000 men, flushed with ſucceſs, and headed by a brave and ſkilful commander, in whom his troops repoſed implicit confidence, rapidly advancing towards that capital. All chances were in his favour; nothing could be loſt by perſeverance; but every thing

thing might be gained. In short, there is something so strange, so infatuated, so unaccountable in this conduct of the Austrian Emperor, that, when we combine it with the previous promise of Buonaparté to make peace at Vienna at a stated time, we cannot possibly refer it to any other cause than the treacherous advice of some venal and corrupt member of that Aulic Council, whose criminal interposition marred all the operations of the Archduke Charles, towards the conclusion of the preceding war; and to which we strongly incline to impute the mad plan of the last campaign, and the appointment of that gallant Prince to a *distant* command, where his services were less important, and where his opinion could not be taken; an arrangement so well calculated to give victory to the enemy, that almost any other would have ensured their defeat, and that, had it been expressly made for the purpose, it could not have answered better. And here we cannot forbear to observe, that, by the publication of the different treaties entered into by this country with Russia and Austria, it is rendered manifest to the plainest understanding, that never was a wiser or more efficient scheme formed for curbing the ambition of the Corsican Usurper, and for establishing the liberties and rights of Europe, on a solid and permanent basis; and that nothing but the most unnecessary, and the most unwarrantable departure from the plan of operations settled between the two Emperors, could have occasioned its failure;—what a dreadful responsibility has the Austrian Emperor thus attached to himself!—By his folly he injured the cause which he stood pledged to support, and by his pusillanimity he completed its ruin.—The present age will *appreciate*, posterity will *reward*, his conduct. But his conduct is not only culpable in the desertion of his allies, and in the surrender of so important a part of his territory; it is doubly so, in the compensation which he has stipulated for himself, from the dominions of another power. Turkey is to be plundered, forsooth, by way of amends to Austria for suffering herself to be plundered by France; and Francis joins in robbing another of his rights, because he wants the spirit to defend his own!—We leave the world to judge what must be the nature and temper of that spirit which is bold and active in support of an *unjust* cause, but tame and quiescent in defence of a *just* one. In short, in these treaties of spoliation, fraud, violence, every thing that is base and dishoneft, mean and dastardly, every thing but justice, equity, respect for the law of nations, or for the honour of the contracting parties, is visible.

Austria, we suppose, is to be compensated for her *voluntary* losses, her surrender of Venice and its territory, and of all the entrances into her hereditary states from Italy, so completely as to open an easy road to the capital for an invader of her dominions;—she is to be compensated for this monstrous abridgment of her ancient domain, by the violent seizure of some parts of Bosnia and Dalmatia, which lie adjacent to Hungary.

Buonaparté, however, has had an eye even to these new-projected additions of territory, for he has taken care to secure to himself the possession of Venetian Dalmatia, by which he will have as easy an entrance into this part of European Turkey, as he already has to Vienna by the acquisition of Istria and Carniola.—Thus will the Emperor Francis be hemmed in by this inveterate enemy of his house on every side; and having surrendered himself into his hands, he must now submit to be the abject instrument of his power;—unless, indeed, his gallant brother can speedily revive in him some sparks of that noble spirit which erst shone forth with so much spirit in the magnanimous bosom of his illustrious mother.

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But this is a conſummation much more to be wiſhed for than to be expected.—Another difficulty too yet remains to be ſubdued, for it is more than poſſible that in his invaſion of Turkey he will meet with a much more determined reſiſtance than he himſelf oppoſed to the invader of his own dominions; and it remains to be ſeen whether he will fight better *with* France than *againſt* her.

Turning our eyes on the North of Europe, another diſguſting ſcene of fraud preſents itſelf. Pruſſia, who had it in her power to regulate the balance, to fix the fate, of Europe, has, by a ſtrict perſeverance in the moſt crooked and diſhoneſt policy, that even a Cabinet of Jeſuits, with Ignatius himſelf at its head, could have deviſed or executed, has ſtooped to be the pander of that arch uſurper's ambition, whoſe arms ſhe did not dare to encountar. Stimulated as her monarch was, by the voice of his people, emphatically pronounced; by the known ſentiments of his troops; by the ties of intereſt; and by the call of honour; to join the allies, and to drive the baſe tyrant of Europe from the field; and with full ability to carry into effect the moſt vigorous plan of co-operation; he tamely deſcended from the proud eminence on which the circumſtances of the times had placed him; and with a meanneſs, neither compatible with his age nor characteriſtic of his family, conſented to become an accomplice in thoſe neſarious ſchemes which he had every motive to oppoſe. He, like the Auſtrian Emperor, connived at the ſeizue of a portion of his own territory, only ſtipulating for a compenſation at the expence of another power. *Hanover* has, in conſequence, been ſurrendered to him, under the paltry pretext of enſuring peace to the north of Germany. He is to enjoy it in full ſovereignty *during the war*, but is to reſtore it—Credat Judæus—at the peace. Credulity perſonified could not give credit to ſuch a tale The fact we believe to be this, that Pruſſia is to keep Hanover, not merely as a compenſation for her loſſes in Weſtphalia and Anſpach; but as the price alſo of her connivance at the propoſed ſeizure of the Turkiſh Provinces, deſtined as a remuneration for Auſtria. Our readers too, will recollect, that this convention has been concluded between two powers, neither of whom had any right over the territory in queſtion, and without the ſmalleſt communication with its lawful ſovereign, who was the friend and ally of one of them, and who had actually an army of his own in the country. To ſay that this tranſaction is without a parallel in hiſtory, would be to deſcribe it very inadequately; it is a vile combination of inſult and injury; it is the perfection of baſeneſs, rapine, and fraud. In this inſtance, too, Pruſſia has literally acted as the *ally* of France, for, by the occupation of Hanover, ſhe has exempted the Corſican Uſurper from the neceſſity of maintaining an army in that quarter, in order to ſecure himſelf againſt the attacks of England, Ruſſia, and Sweden. This, therefore, is a maſter ſtroke of policy on the one hand, while it is a chef-d'œuvre of perfidy on the other. It is truly curious to examine the *nature* of this anxiety for the peace of Northern Germany; it exiſted, we remember, before the laſt campaign; but it did not operate with ſufficient force to make his Pruſſian Majeſty prevent the violation of that peace by the French, in the ſeizure of Hanover, and in the paſſage of their troops through a part of the Pruſſian territory. As nothing but *honour* could be acquired *then* by the diſplay of a ſpirit conformable to this profeſſed anxiety, that ſpirit was *prudently* ſuffered to ſlumber; but *now* that dominion is to be obtained by its exertion, it is called forth into new life, and ſhines in all its native *purity*. Good Heavens! And is this monarch weak enough to believe that the inordinate luſt of power, to the gratification of which he miniſters will not,

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ſooner or later, be directed againſt himſelf! If he be, fatal experience will convince him of his error, when too late for reparation, and he will ſink in the very gulph which he has aſſiſted in preparing with his own hands. By joining in a confederacy with the neighbouring powers againſt their common enemy, he may ſtill reſtore his tarniſhed fame, and reſcue himſelf, and Europe, from deſtruction. But this alſo, is an effort of wiſdom and of vigour, much more to be deſired than expected.

The only ray of conſolation that gleams through the dark clouds which thus obſcure the political hemiſphere, proceeds from *Ruſſia* and *Sweden*, whoſe magnanimous monarchs, amidſt ſurrounding degeneracy, preſerve and diſplay a truly royal ſpirit, worthy of their anceſtors, and of themſelves. The'e are the true heroes of the Continent; and much it were to be wiſhed, for the peace and welfare of Europe, that their thrones were fixed at *Vienna* and *Berlin*.

The Emperor Alexander, true to the principles which he has proclaimed to the world, and fully prepared to carry them into effect, is making extraordinary levies of troops throughout his wide-extended empire, and intends, if neceſſary, to increaſe his army to *a million of men!* Happy ſhould we be to ſee ſuch an army placed in ſuch hands; for, certain we are, it would be employed only for the beſt and nobleſt purpoſes. It is to this prince only, and his worthy ally of Sweden, that we now look, with any degree of confidence, for checking the progreſs of thoſe ſyſtems of rapine and plunder, which are daily extending their baleful influence, and which have thrown back civilized Europe, at leaſt five centuries He, and he alone, can *compel* Pruſſia to be honeſt, by making her reſtore Hanover to its lawful Sovereign;—he, and he alone, can reſiſt the encroachments of Auſtria on the territories of the Porte;—and he, and he alone, can wreſt Italy from France, and drive her back within her ancient limits. If cordially ſeconded by Great Britain, Ruſſia might ſtill be the preſerver of Europe; what then would ſhe not have been, what would ſhe not have done, had Auſtria not baſely deſerted her, and had ſhe, *as ſhe had good reaſon to expect*, been joined by Pruſſia?

As to Turkey, it has long been evident that ſhe exiſts only by the jealouſy of her neighbours. Within herſelf ſhe contains the ſeeds of diſſolution; barbarous, amidſt ſurrounding civilization, the very nature of her religion prevents her from acquiring ſtrength with her years, and her fall has only been delayed by the jarring intereſts of the circumjacent powers. Whenever ſhe does fall, a new revolution will take place in the polity of Europe, not leſs important than that which the French revolution (the courſe of which is not more than *half run*) has produced.

In our domeſtic politics, the New Adminiſtration, at length completed, engroſſes the public attention. Though we ſhall wait for their *meaſures* before we form any deciſive opinion reſpecting them, there are ſtill ſome points which call for immediate notice. It cannot be forgotten, that when Mr. Pitt firſt came into office, impediments aroſe to the admiſſion of Mr. Fox into the Cabinet, which all Mr. Pitt's efforts proved inſufficient to remove. The objection, however, was limited to Mr. Fox perſonally, and did not extend to any one of his political friends and aſſociates. Yet was this called, by the ſupporters of that gentleman, an odious *ſyſtem of exclusion*, and a violent outcry was raiſed againſt it, and a call as violent reſounded from every quarter, for a *broad-bottomed* adminiſtration; in other words, for an adminiſtration comprehending men of talents, weight, and influence (*integrity* was never, for very obvious reaſons, included by theſe declaimers in their liſt

liſt of miniſterial qualifications), of *every* party. It was upon this principle, then, the preſent adminiſtration was *profeſſedly* formed. But, alas! how greatly has the *practice* varied from the *profeſſions!* For *not one* of Mr. Pitt's friends has been included in the new arrangement. From the Cabinet and from the Government has *every one* of them been excluded! This marked *ſyſtem of exclusion*, adopted by the very men who for months made it a ſubject for cenſure and invective, muſt have proceeded from that determined ſpirit of party, which it was the avowed object of the new miniſtry, and their partizans to extinguiſh. It could have no other origin; for it will never be contended that Mr. Pitt's party did not contain men of talents, weight, and influence. With the exception, perhaps, of Lord Grenville, Earl Spencer, Mr. Fox, Mr. Windham, and Mr. Sheridan, many of Mr. Pitt's friends are ſuperior in thoſe requiſites for office, to any members of the preſent adminiſtration. Which of the other members, let us aſk, are to be compared with the Marquis of Wellesley, Lord Harrowby, Lord Camden, Lord Hawkesbury, Lord Caſtlereagh, and Mr. Canning, for ability, knowledge, and experience?—Who again can boaſt of ſuch fitneſs for miniſterial ſituations, which require a peculiar degree of official knowledge and experience, as Mr. Long and Mr. Roſe? Let us, then, hear no more of a miniſtry formed of *all* parties. Let it paſs only for what *it is*, and not pretend to be what *it is not*. Indeed, the ſyſtem of excluſion, as relating to Mr. Pitt's friends, has been carried to an extreme that has no precedent in the hiſtory of party. Every office has been ranſacked, and we have heard of ſome removals, both in the nature of them, and in their manner, moſt diſgraceful to every perſon concerned in the tranſaction. This, however, and much more that we have to comment upon, muſt be reſerved for a future opportunity.

On the component parts of the New Miniſtry we have little to notice at preſent. It unqueſtionably contains men of firſt-rate talents, of great weight, and influence in the country. It were downright blindneſs, however, not to perceive that Mr. Fox is, in fact, Prime Miniſter; and that Lord Grenville is only nominally ſo. How Lord Grenville could conſent to ſuch an arrangement of the Cabinet, we cannot conceive; for, if we be not egregiouſly miſtaken, he will find himſelf, on every diviſion, in a ſmall minority. We fear, that, on moſt queſtions, *two* only could divide with him; and on the grand queſtion, which may involve the fate of the country, *Peace with France*, ſhould a difference of opinion obtain in the Cabinet, he will have, at moſt, but *three* ſupporters. His Lordſhip will then ſee and lament his own injudicious conduct, in allowing the excluſion of all Mr. Pitt's friends from the Cabinet; we ſay *allowing* for we are fully perſuaded that the meaſure did not originate with his Lordſhip, but elſewhere. He may be aſſured, too, that a very conſiderable proportion of his Majeſty's ſubjects regard this excluſion with ſentiments bordering on indignation. On the admiſſion of the *Lord Chief Juſtice of the King's Bench* into the Cabinet, much has already been ſaid, and much more no doubt will be ſaid. It is not without a precedent, for Lord *Mansfield*, and we believe, Lord Hardwicke, were admitted under ſimilar circumſtances. Yet thoſe precedents are inſufficient to juſtify the meaſure which can never be viewed but with extreme jealouſy by the people of England; who know that all ſtate proſecutions originate with the Cabinet Council; and very naturally ſuppoſe that when the Cabinet are called upon to decide upon the propriety and expediency of ſuch a proſecution, the opinion of the firſt Judge in the Realm will be received with ſomething more than *deference*; it will indeed be, in a great meaſure

measure, decisive. A Judge, then, so situated, when afterwards sitting on the trial of the culprit, will not, cannot, have his mind so free from bias, so exempt from prejudice, as it ought to be, and as it would be in every other case, on which he had not been previously consulted. Indeed in whatever point of view, we look at this appoinment, it appears to involve such a confusion of the executive and judicial characters, as is utterly foreign from the spirit of our laws, and from the nature and harmony of our Constitution. It remains for Lord *Sidmouth* to explain his reasons for insisting on the admission of Lord ELLENBOROUGH in the Cabinet, to the exclusion of another of his friends, Lord BUCKINGHAMSHIRE, whom the coalition had selected, and who would, in all respects, have been utterly unobjectionable!

Other objections might be urged against the selection of offices for the different members of the new administration. Lord GRENVILLE, who has a more just and comprehensive knowledge of foreign affairs, of the temper and disposition of the European Powers, of the nature of their respective relations, connections, and interests, than, perhaps, any other man in his Majesty's dominions, is placed at the head of the Treasury; while Earl SPENCER, a nobleman who has a knowledge of maritime affairs equally extensive, and who gave universal satisfaction at the head of the Admiralty, by the strict integrity, the indefatigable zeal, and the honourable impartiality which he displayed in that important situation, has the superintendence of the home department assigned to him. It is but fair to state, however, that his Lordship (unless we are very much deceived) refused to take charge of the Admiralty, altered as that deparment has been, by the hopeful reforms of Earl *St Vincent!!!* We do not mean to say that these noblemen are not fully competent to the situations which they hold; they certainly are so, and we have not a doubt that they will discharge the duties attached to them, with ability and effect. Mr. *Windham's* appointment is perfectly appropriate; his mind has been directed of late years, in a particular manner, to military affairs, and therefore he is fully qualified for the high situation which he holds. Not so, Mr. Grey, who never, as we heard, thought of naval matters, except perhaps in a convivial conversation with his brother who is a Post Captain in the navy. But the fact is that Earl *St. Vincent* is the efficient first Lord of the Admiralty; and it is he who will govern the Navy of Great Britain; with what effect, the country may probably judge, from the first measure of his reign;—the recall of Admiral Cornwallis from the Channel fleet, in the command of which he has acquired immortal honour. We request the public first to enquire how long this gallant veteran has been *on land* since *he* was appointed to that command; and then to observe how long Lord *St. Vincent* will be *at sea* during *his* enjoyment of it!

Of Mr. Fox we shall say nothing at present. We are unwilling to judge him from the past, we would rather form our opinion of him, as a minister, from the future. We understand, however, that his language is *warlike*; and that he avows his opinion of the impracticability of making peace with France in the present state of Europe in general, and in the actual relative state of the two powers, in particular. Let him and Mr. Grey resume their old Anti-Gallican principles, and they may render essential service to their country. That we may not misrepresent those principles, we shall shew what they were by brief extracts from their speeches, on the 13th of February, 1787.

Mr. Fox then declared—"That he never could be brought to believe, "that

" that France was ſincere, when ſhe profeſſed to be the friend of Great " Britain; that notwithſtanding the levity of French manners, notwith- " ſtanding the conſtitutional mutability of that people, yet, to the aſtoniſh- " ment of the world, during all their changes of adminiſtration, they had, " for more than a century, kept to one regular and conſtant idea, that of " *overweening pride* and *national aggrandiſement: anxious to graſp at a more* " *than due influence over the other powers of Europe, France had endeavoured by dif-* " *ferent means to attain her object.* The true ſituation of England is that of a " great maritime power, looked up to by the other powers of Europe, as " that to which the diſtreſſed ſhould fly for aſſiſtance, whenever France un- " juſtly attacked them with a view to the attainment of her favourite object."

It is upon this principle, that Mr. Windham acted at that period, and that he conſtantly acted, during the laſt war, in conjunction with Mr. Pitt. And will any man contend for a moment, that theſe juſt obſervations are not ſtrictly applicable to modern France?—Mr. Grey, in the ſame debate, and in his maiden ſpeech, maintained the ſame principles, and avowed the ſame opinions. He reprobated " the boundleſs ambition of France, our " natural rival, if not our natural foe, and the repeated inſtances of perfidy " ſhe had evinced in the courſe of her tranſactions with Great Britain. " He doubted much of her aſſurances of her cordial amity, and her fair pro- " feſſions of reciprocity and regard. What has lulled our conſtitutional " jealouſy to ſleep? And does it evince either policy or prudence in Great " Britain to *abandon her old prejudices, and aſſume a new feeling towards France?* " I am convinced, that *while France was holding out the moſt liberal profeſſions* " *of amity and ſincere regard towards this country, ſhe was intent on the purſuit of* " *her grand object—the annihilation of the greatneſs of Britain in the ſcale of Eu-* " *rope, the reduction of her power, and the ruin of her navigation and marine*; it " has been her uniform aim to diminiſh Britiſh greatneſs, and to render us " as much politically inſulated, as we are inſulated in regard to our local " ſituation."

A more accurate picture of the conduct and views of modern France could not poſſibly be drawn; let theſe ſtateſmen, then, reſume theſe principles, and we ſhall have nothing to fear for the honour and ſafety of the country. Indeed, there is the ſtrongeſt grounds for believing that they will henceforth act upon ſuch principles, as, in a recent debate in the Houſe of Commons, they proclaimed the criterion of Britiſh Miniſter's merit be to his reduction of the greatneſs and power of France.* Such reduction, therefore, muſt, of neceſſity, be their grand object, and the leading feature of their government.

As to the new Chancellor of the Exchequer we have no criterion by which to decide on his qualifications for his new office, which he certainly enters upon, after ſuch a predeceſſor, with uncommon diſadvange. He is a young nobleman of good ablities and of a conciliating diſpoſition; and, in

* It was, in the debate alluded to, maintained, that *ſucceſs* was the grand criterion of *merit*, a propoſition ſo monſtrous that we ſhould wonder how any rational being could entertain it for a moment, if we did not know that the rage of party ſpirit is often allowed to ſilence and ſubdue the plaineſt dictates of reaſon. If there be truth in ſuch a propoſition, certainly *Napoleone Buonaparté* is the moſt meritorious being on the face of the earth! We ſhall not, however, judge the new miniſtry by any ſuch criterion; let them diſplay wiſdom and vigour in their meaſures, and however the miſconduct of allies or the fury of the elements may mar their execution, they ſhall receive from us the moſt cordial and honeſt praiſe.

his

his speeches in the House Commons, he has neither evinced malignity of temper, virulence of invective, or violence of party spirit; and he has consequently made many friends, and no enemies. He is sure, therefore, as indeed is the whole ministry, to experience a fair trial and to meet with no vexatious opposition to their public measures.

On the other members of the administration we have few observations to offer. Mr. Erskine, since he has been Chancellor, a situation, we believe, which he never expected to obtain, has acquitted himself to the perfect satisfaction of the Bar, and, to his honour be it said, has not imitated the conduct of too many of his political associates, for he has not dismissed a single person from those offices over which he has a perfect controul. Lord Auckland is eminently qualified for the situation which he holds at the Board of Trade, and Lord Moira, equally so, for his office at the Ordinance; but we are extremely surprized that a man of his known liberality and nobleness of mind should have sanctioned some of the dismissals, and consequent appointments, which have taken place at that board.

We look forwards with anxiety for the *measures* which the new ministry mean to propose. An opportunity offers for repairing the calamities of Europe by the formation of an offensive and defensive alliance with Russia and Sweden. Let them, in conjunction with these powers, keep an eye on the dominions of the Porte, nor for a moment lose sight of Egypt. The Brazils too should become an object of their serious attention, for very soon will they be wrested from Portugal, and, if not secured by us, they will be seized by France. In our hands this valuable colony might serve as a means of securing the independence of Portugal, on the conclusion of a peace. It is, we are convinced, the present intention of France, to revolutionize both Portugal and Spain, and to render them, like Italy and Naples, tributary appendages to the *great nation*. The accomplishment of these gigantic plans can only be prevented by the immediate adoption of a most enlarged and vigorous system of policy, which, while it serves to frustrate the plans of our enemy, may open new resources and new channels of wealth to ourselves.

The funeral of Mr. Pitt, which was performed with public honours on the twenty-second of the month, was most respectably attended, by a numerous train of nobility and gentry. Three members of the Royal Family were present: the DUKES OF YORK, CUMBERLAND AND CAMBRIDGE. The pall was borne by the PRIMALE OF ENGLAND and three DUKES; and the most dignified characters in the kingdom evinced a laudable anxiety to pay a last tribute of respect to the memory of a man, with whom his *country* was the first object of his attention while living, as it was the last object of his thoughts, at the awful moment of dissolution. Peace be to his honoured manes! He will live in the memory of every true patriot and honest man; and the tears of a grateful country will embalm his shrine!

ERRATA, IN OUR LAST NUMBER.

Page 46, line 1, for "affrontery," read affrontery.
Page 63, line 9,
Page 64, line 7,
Page 68, line 31,
——— line 40,
Page 69, line 15,
} for "Sir *Richard* Jebb," read Sir *Henry* Jebb.
Page 87, line 11, for "reader" read readers.
Page 107, line 31, for "now rais'd," read new rais'd.
——— line 33, for "whem," read when; and for "letter," read altar.
——— line 51, for "affective," read afflictive.
Page 108, line 12, for "fits," read its
——— line 40, for "Deaths," read Death.
——— line 43, for "fences," read senses.
Page 110, line 5, for "alterations," read alteration.
Page 111, line 38, for "Franciscæ," read Franciscæ.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For MARCH, 1806.

De nobis vero, et præsenti nostro instituto, aliorum erit judicare; qui si studioso favebunt labori, erit cur nobis gratulemur; sin (quod sane expectandum duximus) plures damnaturi sunt, quæ non intelligunt, nos factum nostrum durato corde feremus. Sicubi verò in hoc opusculo nimis acri videbimur usi stilo, Criticumque gladium de consueto more strinxisse, illud de jure nostro nobis vendicandum censemus. Genus enim irritabile Criticorum natio. Abest tamen odium, ira, et æmulatio prava, imo et partium studium. GESN. AD HORAT.

ORIGINAL CRITICISM.

Memoirs of Richard Cumberland, written by Himself, containing an Account of his Life and Writings, with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he had intercourse and connection. 4to. PP. 533. 2l. 2s. Lackington, Allen, and Co. 1806.

IT has been a question sometimes discussed by the learned, whether a man ought to write his own life. Among the antients, Pliny and Cicero disapprove of the practice while Plutarch and Tacitus recommend it, and Cæsar sanctions it by the example of his commentaries. Among the moderns a difference of opinion also prevails. Swift, in his Memoirs of a Parish Clerk, ridicules the frivolous egotism of the self biographer; while Johnson, in, perhaps, the best dissertation ever written on the subject, maintains that the writer of his own life is the most competent to the undertaking, as he possesses the first qualification of an historian, the knowledge of the truth; and that, not only his veracity may be most depended on, but even his impartiality, as he must be well aware that many of his contemporaries will be vigilant to detect and expose any vanity or misrepresentations that he may be guilty of: whereas the man, who writes the life of another, is not so much restrained by delicacy, but may exalt virtue, or aggravate vice, according to his prejudices, even, sometimes, with the credit due to an able advocate.

We think this queſtion may be very eaſily decided. It appears to us, that the merits or demerits of ſelf biography entirely depend on the character of the writer, and the manner in which he executes his taſk; and, according to this principle of deciſion, the work before us is not only juſtifiable, but entitled to the higheſt praiſe. It is a modeſt and manly performance, replete with original and important information, ingenious diſquiſition, and intereſting anecdote. Such indeed as we were led to expect from the character of this celebrated writer, whoſe qualifications and connections were peculiarly favourable to ſuch an undertaking.

Few men of equal genius, taſte, and literary aſſiduity, have moved in a ſphere ſo eminent as the author of theſe Memoirs; he has, during a long and laborious life, cultivated and preſerved an intimacy with characters the moſt illuſtrious, both for talent and ſtation; and his early advantages were peculiarly auſpicious. His father, Dr. Deniſon Cumberland, was ſucceſſively biſhop of Clonfert and Liſmore, and his grandfather, Dr. Richard Cumberland, was biſhop of Peterbor ugh; both men of learning and exemplary piety: but a ſtill higher ſtimulus to literary exertion may be traced to another quarter. The great Dr. Bentley, Maſter of Trinity College, Cambridge, memorable as a conſummate critic and profound ſcholar, was his maternal grandfather. This celebrated veteran in literature, who had been the tutor and friend of Sir Iſaac Newton, undertook to be the conductor of the juvenile ſtudies of our author. To ſuch an illuſtrious guide and model may be fairly aſcribed much of his early celebrity as a ſcholar, and his ſubſequent ſucceſs as a fine writer, a dramatiſt, and a moraliſt.

It appears, that few men were ever bleſſed with a kindred better diſpoſed or more happily qualified for fixing the bias of the youthful mind to worthy purſuits, or tincturing the firſt movements of taſte and ingenuity with pure and genuine principles of virtue and religion, than the author of this publication. He may be ſaid to have been born and bred in the boſom of the Church. He was intended for the ſacred profeſſion, and he ſtill ſpeaks with regret of having choſen another line of life. We think it may be alſo a ſubject of regret to the Church, as he would, in all probability, have become one of its brighteſt ornaments. Throughout theſe Memoirs he retains a purity and dignity of ſentiment, more like what might be expected from the cloiſters of a college, than from a man of the world. Such are the effects of early impreſſions. The aphoriſm *Quo ſemel eſt imbuta recens ſervabit odorem teſta diu* was, perhaps, never more ſtrongly exemplified. For though, from this gentleman's commencement at Weſtminſter ſchool to the preſent time (a period of above 60 years) he muſt have conſtantly mixed with the gay and the diſſipated, where it was frequently impoſſible for him not to hear the wit of the infidel, the ſcorn of the blaſphemer, or the ſallies of the libertine; yet he does not ſeem, in the ſlighteſt degree, tainted with the licentiouſneſs or infidelity of the "evil times on which he has fallen."

fallen." The principles of piety, which pervade the general ſtrain of his compoſition, and the profound reſpect, which he uniformly avows, and manifeſts for every thing ſacred, do the higheſt honour to his feelings and convictions—to his head and his heart.

Beſides the moral and religious tendency of this publication, and the literary inſtruction and entertainment which it affords, it alſo abounds with political information of the higheſt intereſt. The ſtatements, which the author is led to make reſpecting public as well as private characters, throw conſiderable light on the politics of the times. Here the hiſtorian of the preſent reign may trace, in many inſtances, the objects of party, the ſtruggles of contending factions, and the varying bias of the public mind. Theſe important ſubjects receive frequent elucidations, ſuch indeed as make us wiſh that other writers of celebrity had, like Mr. Cumberland, written a faithful hiſtory of their lives, and whatever fell within their own cognizance and obſervation. It is eaſy to conclude that ſuch biography would greatly enrich the general ſtock of knowledge, as well as the Hiſtory of Literature.

In the preſent work we alſo find many characteriſtic ſketches of eminent perſons, drawn with the hand of a maſter; ſuch as may hereafter ſupply a valuable fund of materials for illuſtrating and adorning Britiſh Biography. Among the characters here ſketched, are thoſe of Lord Halifax, Viſcount Sackville, Burke, Johnſon, Goldſmith, Garrick, Foote, and Soame Jenyns, who were the author's friends and companions, which circumſtance gave him an opportunity of drawing his portraits from life. He generally touches the lights and ſhades of character with peculiar delicacy and ſkill. In ſome inſtances, however, he will be thought too favourable, in others too conciſe; but it may be truly ſaid of him as Dr. Johnſon ſaid of Goldſmith,

Nihil tetigit quod non ornavit.

The following ſuggeſtions on the anomalous character of Dr. Johnſon will give our readers a ſpecimen of the author's ſtyle, and manner:

"Who would ſay that Johnſon himſelf would have been ſuch a champion in literature, ſuch a front rank ſoldier in the fields of fame; if he had not been preſſed into the ſervice, and driven on to glory with the bayonet of ſharp neceſſity pointed at his back? If fortune had turned him into a field of clover, he would have laid down and rolled in it. The mere manuel labour of writing would not have allowed his latitude and love of eaſe to have taken the pen out of the inkhorn, unleſs the cravings of hungar had reminded him that he muſt fill the ſheet before he ſaw the table cloth. He might, indeed, have knocked down Oſbourne for a blockhead, but he would not have knocked him down with a folio of his own writing. He would perhaps have been the dictator of a club, and whenever he ſat down to converſation, there muſt have been that ſplaſh of ſtrong bold thought about him, that we might ſtill have had a collectanea after his death, but of proſe I gueſs not much, of works of labour none, of fancy perhaps ſomething more, eſpecially of poetry, which, under favour, I conceive was

not his tower of ſtrength. I think we ſhould have had his Raſſelas at all events, for he was likely enough to have written at Voltaire, and brought the queſtion to the teſt, if infidelity is any aid to wit. An orator he muſt have been; not improbably a parliamentarian, and if ſuch, certainly an oppoſitioniſt, for he preferred to talk againſt the tide. He would indubitably have been no member of the Whig Club, no partiſan of Wilkes, no friend of Hume, no believer in Macpherſon; he would have put up prayers for early riſing, and laid in bed all day, and with the moſt active reſolutions poſſible been the moſt indolent mortal living. He was a good man by nature, a great man by genius; we are now to inquire what he was by compulſion.

"Johnſon's firſt ſtyle was naturally nergetic, his middle ſtyle was turgid to a fault, his latter ſtyle was ſoftened down and harmonized into periods, more tuneful, and more intelligible. His executon was rapid, yet his mind was not eaſily provoked into exertion; the variety we find in his writings was not the variety of choice ariſing from the impulſe of his proper genius, but taſks impoſed upon him by the dealers in ink, and contracts on his part ſubmitted to, in ſatisfaction of the preſſing calls of hungry wants; for painful as it is to relate, I have heard that illuſtrious ſcholar aſſert (and he never varied from the truth of fact) that he ſubſiſted himſelf for a conſiderable ſpace of time upon the ſcanty pittance of fourpence halfpenny per day. How melancholy to reflect that his vaſt trunk and ſtimulating appetite were to be ſupported by what will barely feed the weaned infant! Leſs much leſs, than Maſter Betty has earned in one night would have cheered the mighty mind, and maintained the athletic body of Samuel Johnſon for a twelvemonth. Alas! I am not fit to paint his character, nor is there need for it; *Etiam mortuus loquitur*; every man who can buy a book has bought a *Boswell*; Johnſon is known to all the reading world: I alſo knew him well, reſpected him highly, loved him ſincerely: it was never my chance to ſee him in thoſe moments of moroſeneſs and ill humour, which are imputed to him, perhaps with truth, for who would ſlander him? But I am not warranted by any experience of thoſe humours to ſpeak of him otherwiſe than of a friend who always met me with kindneſs, and from whom I never ſeparated without regret. When I ſought his company he had no capricious excuſes for withholding it, but lent himſelf to every invitation with cordiality, and brought good humour with him, that gave life to the circle he was in. He preſented himſelf always in his faſhion of apparel; a brown coat with metal buttons, black waiſtcoat and worſted ſtockings, with a flowing bob-wig was the ſtyle of his wardrobe, but they were perfectly in good trim, and with the ladies which he generally met, he had nothing of the ſlovenly philoſopher about him; he fed heartily, but not voraciouſly, and was extremely courteous in his commendations of any diſh that pleaſed his palate; he ſuffered his next neighbour to ſqueeze the China oranges into his wine glaſs after dinner, which alſo perchance would have gone under and trickled into his ſhoes, for the good man had neither ſtraight ſight nor ſteady nerves."

From the following extract our readers may form an idea of the author's domeſtic comforts, and his literary parties; it alſo includes an intereſting account of Garrick's character and habits.

"The happy hit of the Weſt Indian drew a conſiderable reſort of the friends and followers of the muſes to my houſe. I was ſurperlatively bleſt in a wife,

a wife, who conducted my family with due attention to my circumstances, yet with every elegance and comfort, that could render it a welcome and agreeable rendezvous to my guests. I had six children whose birthdays were comprised within the period of six years, and they were by no means trained and educated with that laxity of discipline which renders so many houses terrible to the visitor, and almost justifies Foote in his professed veneration for the character of Herod. My young ones stood like little soldiers to be reviewed by those who wished to have them drawn up for inspection, and were dismissed like soldiers at a word. Few parents had more excuse for being vain than my wife and I had, for I may be allowed to say, my daughters even then gave promise of that grace and beauty, for which they afterward became so generally noticed, and my four boys were not behind them in form or feature, though hot climates and hard duty by sea and land, in the service of their king and country, have laid two of them in distant graves, and rendered the survivors war worn veterans before their time. Even poor Fitzherbert, my unhappy and lamented friend, with all his fond benignity of soul could not with his caresses introduce a relaxation of discipline in the ranks of our small infantry; and though Garrick could charm a circle of them about him whilst he acted the turkey-cock, and peacocks, and water-wagtails, to their infinite and undescribable amusement, yet at the word, or even look of the mother, *hi motus, animorum* were instantly composed, and order re-established, whenever it became time to release their entertainers from the trouble of his exertions. Ah! I would wish the world to believe, that they take but a very short and impartial estimate of that departed character, who only appreciate him as the best actor in the world: he was more and better than that excellence alone could make him by a thousand estimable qualities, and much as I enjoyed his company, I have been more gratified by the emanations of his heart than by the sallies of his fancy and imagination. Nature had done so much for him that he could not help being an actor, she gave him a frame of so manageable a proportion, and from its flexibility so perfectly under command, that by its aptitude and elasticity he could draw it out to fit any sizes of character, that tragedy could offer to him, and contract it to any scale of ridiculous diminution, that his Abel Drugger, Scrub, or Fribble could require of him to sink it to: his eye in the mean time was so penetrating, so speaking; his brow so moveable, and all his features so plastic and so accommodating, that wherever his mind impelled them they would go, and before his tongue could give text, his countenance would express the spirit and the passion of the part he was encharged with."

On the management of visiting parties, and on the character of some of his guests, our author makes the following remarks.

"I always studied the assortment of the characters, who honoured me with their company, so as never to bring uncongenial humours into contact with each other. How often have I seen all the objects of society frustrated by inattention to the proper grouping of the guests! The sensibility of some men of genius is so quick and captious, that you must first consider whom they can be happy with, before you can promise yourself any happiness with them. A rivalry in wit and humour will oftentimes render both parties silent, and put them on their guard; if a chance hit, or a lucky sally, on the part of a competitor, engrosses the applause of the table, ten to one

if the ſtricken cock ever crows upon the pit again; a matter of fact man will make a pleaſant fellow ſullen, and a ſullen fellow, if provoked by raillery, will diſturb the comforts of the whole ſociety.

" It is tireſome liſtening to the nonſenſe of thoſe, who can talk nothing elſe, but nonſenſe talked by men of wit and underſtanding, in the hour of relaxation, is of the very fineſt eſſence of conviviality, and a treat delicious to thoſe who have the ſenſe to comprehend it. I have known, and could name many, who underſtood this art in its perfection, but as it implies a truſt in the company, not always to be riſked, their practice of it was not very frequent.

" Raillery is of all weapons the moſt dangerous and two-edged; of courſe it ought never to be handled, but by a gentleman, and never ſhould be played with, but upon a gentleman; the familiarity of a low-born vulgar man is dreadful; his raillery, his jocularity, like the ſhaking of a water ſpaniel, can never fail to ſoil you with ſome ſprinkling of the dunghill out of which he ſprung.

" A diſagreement about a name or a date will mar the beſt ſtory that was ever put together. Sir Joſhua Reynolds luckily could not hear an interrupter of this ſort; Johnſon would not hear, or if he heard him, would not heed him; Soame Jenyns heard him, heeded him, ſet him right, and took up his tale, where he had left it, without any diminution of its humour, adding only a few more twiſts to his ſnuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity, that was at the heels of them. He was the man, who bore his part in all ſocieties with the moſt even temper and undiſturbed hilarity of all the good companions whom I ever knew. He came into your houſe at the very moment you had put upon your card; he dreſſed himſelf to do your party honour in all the colours of the gay; his lace indeed had long ſince loſt its luſtre; but his coat had faithfully retained its cut ſince the days, when gentlemen wore embroidered figured velvets with ſhort ſleeves, boot cuffs and buckram ſkirts; as nature had caſt him in the exact mould of an ill-made pair of ſtiff-ſtays, he followed her ſo cloſe in the faſhion of his coat, that it was doubted if he did not wear them: becauſe he had a protuberant wen juſt under his pole, he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the lobſter, who wears them at the end of his feelers, and yet there was room between one of theſe and his noſe for another wen, that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon publiſhed his hiſtory, 'that he wondered any body ſo ugly could write a book.'

" Such was the exterior of a man who was the charm of the circle, and gave a zeſt to every company he came into; his pleaſantry was of a ſort peculiar to himſelf; it harmonized with every thing; it was like the bread to our dinner; you did not perhaps make it the whole, or principal part of your meal, but it was an admirable and wholeſome auxiliary to your other viands. Soame Jenyns told you no long ſtories, engroſſed not much of your attention, and was not angry with thoſe that did; his thoughts were original, and were apt to have a very whimſical affinity to the paradox in them; he wrote verſes upon dancing, and proſe upon the origin of evil, yet he was a very indifferent metaphyſician, and a worſe dancer; ill-nature and perſonality, with the ſingle exception of his lines upon Johnſon, I never heard fall from his lips; thoſe lines I have forgotten, though I believe I was the firſt perſon to whom he recited them; they were very bad, but he had been

been told that Johnſon ridiculed his metaphyſics, and ſome of us had juſt then been making extemporary epitaphs upon each other: though his wit was harmleſs, yet the general caſt of it was ironical; there was a terſeneſs in his repartees, that had a play of words as well as of thought, as when ſpeaking of the difference between laying out money upon land, or purchaſing into the funds, he ſaid, 'One was principal without intereſt, and the other intereſt without principal.' Certain it is he had a brevity of expreſſion, that never hung upon the ear, and you felt the point in the very moment that he made the puſh. It was rather to be lamented that his lady, Mrs. Jenyns, had ſo great a reſpect for his good ſayings, and ſo imperfect a recollection of them, for though ſhe always prefaced her recitals of them with—as Mr. Jenyns ſays—it was not always what Mr. Jenyns ſaid, and never, I am apt to think, as Mr. Jenyns ſaid; but ſhe was an excellent old lady, and twirld her fan with as much mechanical addreſs as her ingenious huſband twiſted his ſnuff-box."

From the foregoing paſſages our readers may perceive the author's talent for giving a dignity to light ſubjects, as well as a due weight to whatever is important. We wiſh that he had been more particular in detailing the converſations of literary parties. He himſelf ſeems to regret the want of a Boſwell's talent to report certain intereſting diſcuſſions—probably his pride may have prevented him from ſwelling his book with other men's ſayings; for it may be obſerved, that, though we are often highly gratified with ſuch converſations, we do not always reſpect the perſon who retails them. To be the collector and reporter of other men's ſayings is conſidered, even at beſt, but an humble office.

The lovers of Grecian literature will be particularly gratified with the manner in which the character of Dr. Bentley is here vindicated. This venerable champion of letters and religion has been ſtrangely miſrepreſented, and disfigured by perſons who evidently knew him not. His temper has been deſcribed by his literary adverſaries as haughty and moroſe, his ſentiments as ſtern and dogmatical, his criticiſms as violent and arbitrary, and his canons and deciſions, both in learning and religion, as peremptory and unaccommodating. In the work before us he is repreſented as quite the reverſe. His temper is deſcribed as mild and gentle, and his diſpoſition as ſimple and playful as that of a child. It was certainly natural for our author to view his revered grandfather and venerable guide in the moſt favourable light. We believe, however, that his account of him is correct; for it is but juſtice to obſerve, that all his relations and details carry with them the ſtamp of unqueſtionable veracity. We have been rather diſappointed in not having met with more of the anecdotes and other traditional remains of Dr. Bentley, which are ſtill afloat, and which might have been thus preſerved. The omiſſion may be conſidered as a defect in the work.

The other defects, which our duty obliges us to point out, are chiefly the omiſſions of dates, particularly in the early part of the hiſtory: the want of an index likewiſe, and of regular diviſions into ſections or

chapters will be often found an inconvenience. They are, however, defects that may be eaſily remedied in the next edition, which will probably be ſoon called for. The great advantage of recording dates with regularity is here exemplified in the Hiſtory of Mr. Cumberland's Embaſſy to Spain, which account alone would have made a very intereſting volume. The generality of his readers will be ſurprized how little they had known before of the ſtate of ſociety, and of the arts, in that neighbouring nation; and every honeſt mind will, no doubt, be ſurprized and ſhocked at the cruel and unjuſt treatment which our author appears to have experienced in not having the expences of his miſſion paid by Government. For the particulars of this buſineſs we muſt refer our readers to the work itſelf, as our limits require us to haſten to a concluſion; we cannot, however, withſtand the pleaſure of tranſcribing a beautiful and affecting epiſode which is here introduced, and which reminds us of Sterne's juſtly admired account of the poor monk. We do not heſitate to give the preſent tale the preference, as more intereſting, and related with more genuine ſenſibility.

"Here," ſays Mr. Cumberland, "I muſt take leave to digreſs a little from the tenor of my tale, whilſt I record an anecdote, in itſelf of no other material intereſt except as it enables me to ſtate one amongſt the many reaſons, which I have to love and revere the memory of a deceaſed friend, who devoted to me the evening of every day without the exception of one, which I paſſed during my reſidence in Madrid. This excellent old man, Patrick Curtis by name, and by birth an Iriſhman, had been above half a century ſettled in Spain, domeſtic prieſt, and occaſionally perceptor to three ſucceſſive dukes of Oſuna. In this ſituation he had been expreſsly the founder of the fortune, of the premier Florida Blanca, by recommending him as advocate to the employ and patronage of that rich and noble houſe. The Abbe Don Patricio Curtis was of courſe looked up to as a perſon of no ſmall conſideration; he was alſo not leſs conſpicuous and univerſally reſpected for his virtues, for his high ſenſe of honour, his bold ſincerity of ſpeech and generous benignity of ſoul; but this good man at the ſame time had ſuch an over abundant portion of the amor patriæ about him, was ſo marked a devotée to the Britiſh intereſt, and ſo unreſerved an opponant to that of France, that it ſeemed to demand more circumſpection than he was diſpoſed to beſtow for guarding himſelf againſt the reſentment of a party whoſe principles he arraigned without mitigation, and whoſe power he ſet at open defiance without caution or reſerve; though conſiderably paſt 80, his affections were as ardent and his feelings as quick as if he had not reached his twentieth year. When I was ſuppoſed to be out of chance of recovery, this affectionate creature came to me in an agony of grief, to take his laſt farewel; he told me he had been engaged in fervent prayer and interceſſion on my behalf, and had pledged before the altar his moſt earneſt and devoted ſervices for the conſolation and protection of my beloved wife and daughters, if it ſhould pleaſe Heaven to remove me from them and reject his humble applications for my life: he lamented that I had no ſpiritual aſſiſtance of my own church to reſort to; he did not mean to obtrude his forms, to which I was not accuſtomed, but on the contrary came purpoſely to tender me his ſervices according to my own, and was ready,

ready, if I would furnish him with my prayer book, and allow him to secure the doors from any that might intrude or overhear, to the peril of his life, to administer the sacrament to me exactly as it is ordained by our Church, requesting only that I would reach the cup with my own hand, and not employ his to tender it to me. All this he fulfilled, omitting none of the prayers appointed, and officiating in the most devout and impressive manner (though at times interrupted and overcome by extreme sensibility) to my very great satisfaction. Had the office of inquisition, whose terrific mansion stood within a few paces of my gates, had report of this which passed in my heretical chamber, my poor friend would have breathed out the short remnant of his days between two walls, never to be heard of more. From six o'clock in the afternoon till ten at night he never failed to occupy the chair next to me in my evening circle, and though I saw with infinite concern that his constitution was rapidly breaking up for the last six or seven weeks of my stay, no persuasion could keep him from coming to me and exposing his declining health to the night air; at last when I was recalled and had fixed the day for my departure, dreading the effect, which the act of parting for ever might have upon his exhausted frame, I endeavoured to impose upon him a later hour than I meant to take for my setting out, and enjoined strict secrecy to all my party; but these precautions were in vain; at three o'clock in the morning, when I entered the receiving room I found my poor old friend alone and waiting, with his arms extended to embrace me, and bathed in tears, scarcely able to support himself on his tottering legs, now miserably tumified, a spectacle that cut my heart to the quick, and perfectly unmanned me. He had purchased a number of masses of some pious mendicants, which he hoped would be efficatious and avail for our well doing; he had no great faith in amulets he told me, yet he had brought me a ring of Mexican workmanship and materials, very ancient and consecrated, and blessed by a venerable patriarch of the Indies, since canonized for his miracles; which ring had been highly prized by the late Duchess of Osuna for its efficacy in preserving her from thunder and lightning, and though he did not presume to think that I would place the slightest confidence in its virtue, yet he hoped I would let him bestow it on the person of the infant daughter, which was born to me in Spain, whom I then gave into his arms, whilst he invoked a thousand blessings upon her. He brought a very fine crucifix cut in ivory; he said he had put up his last prayers before it, and had nothing more to do but lie down upon his bed and die, which as soon as I departed he was prepared to do, sensible that his last hour was near at hand, and that he should survive our separation a very few days. I prevailed with him to retain his crucifix, but I accepted an exquisite Ecce Homo by El Divino Morales, and exchanged a token of remembrance with him; I saw him led out of my house to that of the Duke of Osuna near at hand, and whilst I was yet on my journey the intelligence reached me of his death, and may the God of mercy receive him into bliss!!"

The foregoing instance of benevolence and brotherly love, existing between two religious men of different persuasions, is truly exemplary: and it may be supposed that such instances would be more frequent, did not political interests interfere; which is the more to be regretted as it does not appear that any adequate remedy can be ever applied.

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The imperfection of all human inſtitutions and of human nature itſelf prevents it; much, however, might be done by enlightened individuals, and our author affords a diſtinguiſhed example. In his dramatic productions he has diſplayed ſingular merit, by endeavouring to diminiſh religious antipathies and national prejudices, particularly in his comedies of the Weſt Indian, the Faſhionable Lovers and the Jew. His philanthropy and benevolence of diſpoſition are alſo conſpicuous in the work before us. He always mentions his friends with kindneſs, and his contemporaries with deference and reſpect. He celebrates the witty circles in which he himſelf ſo often bore a part, with that gay vivacity which they then excited, and with that pleaſure and chearfulneſs which their recollection is calculated to inſpire. We do not find here any trifling garrulity, or other ſymptom of old age, though the author has paſſed his 74th year. The ſtyle is remarkable for perſpicuity, preciſion, elegance and force. Mr. Cumberland ſtill ſupports the reputation which he has ſo long eſtabliſhed, that of a fine writer; and he alſo maintains and demonſtrates in theſe Memoirs a more noble character—that of a virtuous and good man.

We could fill many pages with extracts peculiarly beautiful, entertaining, and inſtructive; but we ſhall not detain our readers from peruſing a work that will be eagerly read, and univerſally admired; and of which we have been able to give but a very inadequate analyſis. We take leave by ſincerely wiſhing the author health and happineſs, long to enjoy the reputation of a life ſo honourable to himſelf, and ſo uſeful to ſociety.

War in Diſguiſe; or the Frauds of Neutral Flags. 8vo. Pp. 220. 4s. boards. Hatchard. 1805.

THIS tract is the production of no common pen; it treats of a ſubject the moſt important to the welfare, the commercial intereſts, and the political and maratime greatneſs, of the country; and the ſubject, great and comprehenſive as it is, is diſcuſſed with a degree of knowledge and ability fully adequate to its importance. Whoever ſhall read it with the expectation of finding any thing to gratify the ſpirit of *party*, will certainly meet with diſappointment. The author, like ourſelves, acknowledges no party but his country; to uphold *her* intereſts, to maintain *her* independence, to aſſert *her* ſuperiority on her natural element, and to vindicate her juſt claims to the advantages to which it fairly entitles her;—this, and this only, is his object. In the purſuit of it he traverſes a vaſt field; he unfolds ſcenes of iniquity; he developes ſyſtems of fraud; he unmaſks an abandoned horde of trading peculators, ſteeped to the very ears in filthy corruption; and diſplays to the naked eye an enormous maſs of villainy and perjury,

jury, which cannot be contemplated by a Chriſtian mind, without horror.

At the very commencement of his tract, the author ſtrongly depicts the conſequences which muſt reſult from the defeat of our continental allies.

"A ſingle campaign, if diſaſtrous to our allies, may realiſe ſome of the late threats of Buonaparte." He may acquire "a new line of coaſt, new ports, new countries," and, then, he fairly tells us the conſequence—"the defeat of our confederates would be reflected back upon ourſelves—would leave France more at liberty than ever to turn her whole attention to her war with this country, and to employ againſt us ſtill augmented means of annoyance;" it would render our dangers, as he truly ſays, "more imminent," though, I truſt, he is miſtaken in the inſulting concluſion, that it would "inſure our fall." Such a diſaſtrous campaign *has* occurred; and the firſt conſequence *has* enſued; and from this circumſtance the work derives additional importance; and demands more ſerious attention.

The author then adverts to the means which this inveterate enemy of our country has prepared for our deſtruction; and which conſiſt in his conſtruction of fleets, the formation of his marine, and the improvement of his ports, objects to which, as he declared, with ſome truth, to the Germanic princes, that all the reſources of his empire had been directed. Nor are his threats, it is contended, to be deſpiſed; for, adds our author,

"I propoſe to ſhew, in the encroachments and frauds of the neutral flags, a nurſery or refuge of the confederated navies; as well as the ſecret conduits of a large part of thoſe imperial reſources, the pernicious application of which to the reſtitution of his marine, the Uſurper has lately boaſted.—I propoſe to ſhew in them his beſt hopes in a naval war; as well as channels of a revenue, which ſuſtains the ambition of France, and prolongs the miſeries of Europe."

After obſerving that France is not, by any means, ſo much impoveriſhed as ſhe ought to be, when her moſt expenſive eſtabliſhments, and the loſs of her commerce are conſidered, he proceeds to ſhew whence this extraordinary ſtate of things proceeds.

"To impoveriſh our enemies uſed, in our former conteſts with France and Spain, to be a ſure effect of our hoſtilities; and its extent was always proportionate to that of its grand inſtrument, our ſuperiority at ſea. We diſtreſſed their trade, we intercepted the produce of their colonies, and thus exhauſted their treaſures, by cutting off their chief ſources of revenue, as the philoſopher propoſed to dry up the ſea, by draining the rivers that fed it. By the ſame means, their expenditure was immenſely increaſed, and waſted in defenſive purpoſes. They were obliged to maintain fleets in diſtant parts of the world, and to furniſh ſtrong convoys for the protection of their intercourſe with their colonies, both on the outward and homeward voyages. Again the frequent capture of theſe convoys, while it enriched our ſeamen, and by the increaſe of import duties aided our revenue, obliged our enemies, at a freſh expence, to repair their loſs of ſhips; and when a convoy

convoy outward-bound, was the ſubject of capture, compelled them either to diſpatch duplicate ſupplies in the ſame ſeaſon, at the riſk of new diſaſters, or to leave their colonies in diſtreſs, and forfeit the benefit of their crops for the year.

" In ſhort, their tranſmarine poſſeſſions became expenſive incumbrances, rather than ſources of revenue; and through the iteration of ſuch loſſes, more than by our naval victories, or colonial conqueſts, the houſe of Bourbon was vanquiſhed by the maſters of the ſea.

" Have we then loſt the triumphant means of ſuch effectual warfare; or have the ancient fields of victory been neglected?

" Neither ſuch a misfortune, nor ſuch folly can be alleged. Never was our maritime ſuperiority more deciſive than in the laſt and preſent war. We are ſtill the unreſiſted maſters of every ſea, and the open intercourſe of our enemies with their colonies was never ſo completely precluded; yet we do not hear that the merchants of France, Spain, and Holland are ruined, or that their colonies are diſtreſſed, much leſs that their exchequers are empty.

" The true ſolution of theſe ſeeming difficulties, is this—The commercial and colonial intereſts of our enemies, are now ruined in appearance only, not in reality. They ſeem to have retreated from the ocean, and to have abandoned the ports of their colonies, but it is a mere *ruſe de guerre*. They have, in effect, for the moſt part, only changed their flags, chartered many veſſels really neutral, and altered a little the former routes of their trade. Their tranſmarine ſources of revenue have not been for a moment deſtroyed by our hoſtilities, and at preſent are ſcarcely impaired."

Here then we have the true cauſe of the comparative proſperity of France, and of her ability to protract the war. Though ſhe and her allies have ſcarcely a ſingle merchantman on the ſeas, all the produce of their reſpective colonies is carried home to them in neutral veſſels, and is ſold, in their own countries, at a lower price, than the produce of our colonies can be ſold for in London. This is an evil of the utmoſt magnitude, and of the moſt alarming nature, in whatever point of view it be regarded. It is indeed a wide-ſpreading miſchief whoſe fatal conſequences extend to the very vitals of the ſtate; abſorbing, as it were, all its juices, palſying its faculties, withering its powers, annihilating its ſtrength, and accelerating its diſſolution. No wonder then that this intelligent writer ſhould have exerted all the energy of his capacious mind, in diſſecting it for public exhibition, and in deviſing means, if means could be deviſed, for its correction. With this view, he conſiders, 1ſt. Its origin, nature, and extent. 2d. The remedy and the right of applying it. And 3d. The prudence of that reſort. He ſets out with a fact, too notorious to be diſputed, and founded on a principle too juſt to be attacked; namely, that all the European powers have monopolized the trade of their own colonies; and, unqueſtionably, they have an undoubted right ſo to do; with what force can neutral powers claim, in time of war, a privilege which they do not enjoy in time of peace? or how can they be injured by being prevented from doing that in war, which they do not pretend to have any right to do in peace? In order to get rid of the incon-

inconvenience produced by our maritime ſuperiority, France, in the war of 1756, relaxed from the uſual ſeverity of her colonial policy, in order to induce neutral ſhips to convey for her to Europe that colonial produce which ſhe could not convey herſelf, without almoſt a certainty of capture. We, however, proteſted againſt this fraudulent manœuvre, and the neutral ſhips ſo laden were condemned in our prize-courts, and on this principle—"that a neutral has no right to deliver a belligerent from the preſſure of his enemy's hoſtilities, by trading with his colonies in time of war, in a way that was prohibited in time of peace." This principle is ſtrictly juſt; and ought never to be departed from, unleſs partially and under very particular circumſtances indeed. Convinced of this our government, in 1793, iſſued a royal inſtruction to our naval commanders "to ſtop and detain for lawful adjudication, all veſſels laden with groods the produce of any French colony, or carrying proviſions or other ſupplies for tne uſe of any ſuch colony."

The Americans, however, many of whoſe merchants are here proved to be actuated by the moſt abominable ſpirit of cupidity, not to be reſtrained by any ſenſe of honeſty or of ſhame, contrived to elude the effect of theſe moſt ſalutary, and moſt neceſſary regulations; and the relative ſituation of their country to the Weſt Indies greatly facilitated the accompliſhment of their unprincipled and fraudulent deſigns. But in this they were aided by what we muſt conſider as an impolitic relaxation of the rule already noticed; for in January 1794, the order to ſeize neutral ſhips laden with the colonial produce of our enemies was confined to ſuch ſhips only as were bound to Europe; and a ſubſequent order, iſſued in 1798, ſtill further limited the right of ſeizure, by confining it to neutral veſſels bound to countries not their own. Hence a door was opened to endleſs equivocation and abuſe, by which the American traders entered in ſhoals.

Theſe men now became the chief carriers between the Weſt Indies and Europe; and by their means, have our enemies, without the riſk or expence of ſending out convoys, without even any merchantmen of their own, received the produce of their colonies, and ſupplied theſe colonies with every thing of which they ſtood in need. The mode in which this ſmuggling tranſaction was carried on was ſuch as would have done honour to the moſt experienced veterans in fraud, and ſwindling, in the old world.

When a ſhip arrived at one of their ports (the ports of America) to neutralize a voyage that fell within the reſtriction; *e. g.* from a Spaniſh colony to Spain, all her papers were immediately ſent on ſhore, or deſtroyed. Not one document was left which could diſcloſe the fact that her cargo had been taken in at a colonial port; and new bills of lading, invoices, clearances, and paſſports were put on board, all importing that it had been ſhipped in America. Nor was official certificates, or oaths wanting, to ſupport the fallacious pretence. The fraudulent precaution of the agents often went ſo far, as to diſcharge all the officers and crew, and ſometimes even the maſter, and to ſhip an

an entire new company in their ſtead, who, being ignorant of the former branch of the voyage, could, in caſe of examination or capture, ſupport the new papers by their declarations and oaths, as far as their knowledge extended, with a ſafe conſcience. Thus, the ſhip and cargo were ſent to ſea again, perhaps within eight and forty hours of her arrival, in a condition to defy the ſcrutiny of any Britiſh cruizer, by which ſhe ſhould be ſtopped and examined in the courſe of her paſſage to Europe. By ſtratagems like theſe the commerce between our enemies and their colonies was carried on, even more ſecurely than if neutrals had been permitted to conduct it in the moſt open manner, in a direct and ſingle voyage.

Under ſuch circumſtances of fraud the ſhips eſcaped ſeizure, and accident alone ever ſubjected them to the cognizance of our prize tribunals. An accident of this kind is recorded by the author.

" A ſhip, with a valuable cargo of ſugars from the Havannah, on her paſſage to Charleſtown, the port to which ſhe belonged, was ſtopped and examined by a Britiſh privateer. As the papers were perfectly clear, and concurred with the maſter's declaration, in ſhewing that the cargo was going on account of the American owners to Charleſtown, where the voyage was to end, the ſhip was immediately releaſed.

" After a ſtay of a few days at that port, ſhe ſailed again with the ſame identical cargo, bound apparently to Hamburgh, perhaps, in fact, to Spain; but with an entire new ſet of papers from the owners and the Cuſtom Houſe, all importing that the cargo, not one packet of which had been in fact landed ſince ſhe left the Havannah, had been taken on board at Charleſtown. The fact alſo was ſolemnly atteſted on oath.

" Soon after the commencement of this ſecond part of her voyage, ſhe was again brought to by a Britiſh cruizer; and her papers, aided by the maſter's aſſeverations, would doubtleſs have induced a ſecond diſmiſſal, but for one aukward coincidence. It happened that the viſiting cruizer, was the very ſame privateer by which ſhe had been boarded on her voyage from the Havannah; and whoſe commander was able to recognize and identify both her and her cargo, as thoſe he had lately examined.

" This caſe came by appeal before the Lords Commiſſioners, who finding the above facts clear and undiſputed, thought them a ſufficient ground for condemning the property. They held that the touching at a neutral port, merely for the purpoſe of colourably commencing a new voyage, and thereby eluding the reſtrictive rule of law, in a branch of it not relaxed by the royal inſtructions, could not legalize the tranſaction; but that it ought nevertheleſs to be conſidered as a direct and continuous voyage from the hoſtile colony to Europe, and conſequently illegal."

It would even ſeem as if the American government connived at theſe frauds, which would diſgrace a gang of buccaneers; for their agents at their different ports gave receipts for *duties* never paid, in order to afford ſome corroboration to the aſſertion of the maſter of the ſhip that the cargo was bonâ fide neutral property, and that he was really bound only from Europe or from the colonies to an American port, without having any ulterior deſtination. Having related ſome caſes

caſes of this nature which have been brought to light in our courts, the author ſubjoins the following very appropriate remarks.

"Too much time may perhaps appear to have been ſpent on the hiſtory of theſe circuitous voyages, which, though an extenſive, form but a ſingle, branch of the abuſes I wiſh to expoſe.

"It was however not unimportant to ſhew in it, the true ſubject of thoſe violent clamours with which the public ear has been lately aſſailed. The recent invectives of the Moniteur, and the complaints of the American merchants, which have been echoed by our own newſpapers, and falſely alleged to have produced conceſſions from his Majeſty's government, have all had no ſounder foundation, than the late conduct of our prize courts as here explained, in regard to this indirect trade. The ſole offence is, that thoſe tribunals, finding themſelves to have been deceived for years paſt by fallacious evidence, have reſolved to be cheated in the ſame way no longer. It is on this account only, and the conſequent capture of ſome American Weſt Indiamen ſuppoſed to be practiſing the old fraud, that we are accuſed of inſulting the neutral powers, of innovating on the acknowledged law of nations, and of treating as contraband of war, the produce of the Weſt India Iſlands.

"Though theſe colluſive voyages are the moſt general abuſe of the indulgence given by the royal inſtructions, and are a mode of intercourſe with the hoſtile colonies, peculiarly productive of a fraudulent carriage for the enemy on his own account under neutral diſguiſe, the ſuppreſſion of the practice would by no means remedy the enormous evils which reſult from that intercourſe in general.

"An adherence by our prize tribunals to their recent precedents, will no doubt put a ſtop to the re-exportation from neutral ports, of the ſame colonial produce, in the ſame identical bottom, and on account of the ſame real or oſtenſible owners by whom it was imported; but a change of property in the neutral country will be a falſe pretence eaſily made, and not eaſily detected: nor will the ſubſtitution of a different veſſel, add very much to the trouble or expence of the tranſaction. Two ſhips arriving about the ſame time, in the ſame harbour, may commodiouſly exchange their cargoes, and proceed ſafely with them to the ſame places, of ulterior deſtination. In ſhort new methods of carrying the produce of the hoſtile colonies to any part of Europe, will not be wanting, nor will there be any dearth of means for amply ſupplying thoſe colonies with the manufactures of their parent ſtate, ſo long as both are permitted not only to be brought to, but exported from a neutral country, according to the exiſting inſtruction."

The author truly aſſerts that "*not a ſingle merchant ſhip under a flag inimical to Great-Britain, now croſſes the Equator, or traverſes the Atlantic Ocean;*" and farther adds, that "*with the exception only of a very ſmall portion of the coaſting trade of our enemies, not a mercantile ſail of any deſcription, now enters or clears from their ports in any part of the globe, but under neutral colours.*" His obſervations, however, are principally limited to the colonial trade of our enemies; and they call for the attention of our miniſters, in a moſt imperative way. Great, moſt alarmingly great, is the commerce which "thus eludes the graſp of our naval hoſtilities;" and dreadful, moſt dreadful, will the conſequences of this practice be to our country, if it be not very

very ſpeedily checked. The regiſters at Lloyds daily proclaim the arrival of American ſhips from the colonies of our enemies, which are known to be laden with their productions; and which return with a cargo of ſtores and other neceſſaries for the uſe of theſe colonies.

"Nor is it only in their own ports, that our enemies receive the exports of America and of Aſia, in contempt of our maritime efforts. Hamburgh, Altona, Embden, Gottenburgh, Copenhagen, Liſbon, and various other neutral markets, are ſupplied, and even glutted with the produce of the Weſt Indies, and the fabrics of the Eaſt, brought from the proſperous colonies of the powers hoſtile to this country. By the rivers and canals of Germany and Flanders, they are floated into the warehouſes of our enemies, or circulated for the ſupply of their cuſtomers in neutral countries. They ſupplant, or rival the Britiſh planter and merchant, throughout the continent of Europe, and in all the ports of the Mediterranean. They ſupplant even the manufacturers of Mancheſter, Birmingham and Yorkſhire; for the looms and forges of Germany are put in action by the colonial produce of our enemies, and are rivalling us, by the ample ſupplies (which) they ſend, under the neutral flag, to every part of the new world."

He next preſents us with a comparative account of expence of inſurance, &c. for ſhips bound from hoſtile colonies to America and thence to Europe; and for our own ſhips coming direct from our colonies to the mother country. The reſult of this compariſon is, that as the premium of inſurance from Martinique to France before the war was 3 per cent, while from the Britiſh iſlands in the ſame part of the Weſt Indies, it was only 2; the advance occaſioned by the Britiſh ſhipper, convoy duty being reckoned as inſurance, is no leſs than 8 per cent, and if we compare, in the facts before given, St. Domingo with Jamaica, the advance to the former, will be found to be 7, to the latter only about 1 per cent.

We now come to a part of the nefarious plan, here ſo ably diſcloſed, which reflects at leaſt as much diſgrace, upon individuals of our own country, as other parts of it do on the Americans.

"An objection here may naturally ariſe, to which I regret that a ſhameful but concluſive anſwer can be given. Since the rates of inſurance which I have mentioned as the current prices of protection to the commerce of our enemies, when carried on under neutral colours, are thoſe which are paid in this country, to Britiſh under-writers, and an inſurance on the property of enemies is illegal, the hoſtile proprietor may be thought, not to be effectually ſecured; for ſhould his ſecret be, as in the event of capture it ſometimes is, diſcovered, the inſurance will be void.

"Neutralizing agents, I firſt anſwer, are not ſo incautious after twelve years experience in their buſineſs, and in the practice of the Britiſh prize courts, as to expoſe their conſtituents very frequently to detection. But ſuch as this riſque is, the maſqueraders have found an effectual mean of avoiding it. Though a ſtrange and opprobrious truth, it is at Lloyd's Coffee Houſe perfectly notorious, that our underwriters conſent to ſtand between the naval hoſtilities of their country, and the commerce of her diſguiſed enemies,

enemies, by giving them an honorary guarantee against the perils of capture and discovery.

"The mode of the transaction is this:—a policy is executed, such as may be producible in any court of justice, for the property is insured as neutral; but a private instrument is afterwards signed by the underwriters, by which they pledge themselves, that they will not, in case of loss, dispute the neutrality of the property, or avail themselves of any sentence pronouncing it to be hostile. Sometimes a verbal engagement to this effect is thought sufficient, but it has now become a very general practice to reduce it into writing; and in the one mode, or the other, these releases of the warranty or representation of neutrality are almost universal. It is true, such stipulations are not binding in point of law; but every one knows, that at Lloyd's Coffee-House, as well as at the Stock-Exchange and Newmarket, those contracts, which the law will not enforce, are on that very account, the most sacred in the estimate of the parties, and the most inviolably observed.

"The enemy, therefore, has as full security for his low premium, as the British importer for his high one; nor is the comparative result of our premises shaken by the expence of this special addition to the policy; for in the rates of insurance which I have given, the extra charge of the honorary stipulation is included. For six per cent. the British underwriter will warrant Spanish property, knowing it to be such, from the Havannah to Spain, by way of America; though he receives what is equal to seven on British property, of the same description, carried with convoy, and in far better bottoms, from Jamaica to London.

"The proportion of this premium, which may be reckoned as the price of the secret undertaking, is, I understand, one per cent. It cannot be much more, since the excess of the whole war premium above that which was paid on the direct voyage in time of peace, is only two per cent. The point is of no importance to our calculation; but it is striking to reflect, how small an additional premium is enough to compensate the insurer for the risk of the detection of hostile property under the neutral cover, in this commodious new invented course of the colonial trade. Can we wonder that Buonaparte should be indignant and clamorous *at the late attempts of our prize courts to restrain it?*"

We can regard men who are engaged in this most iniquitous traffic, in no other light than as a set of *commercial traitors*, who will sacrifice the interest and prosperity of their country to a base and degrading spirit of avarice. Such men, be their wealth and consequence what they may, at Lloyd's Coffee-House or the Royal Exchange, must be objects of execration, to every man who abhors double-dealing, and loves his country. The author of this tract admonishes them with somewhat too much forbearance, as we think, but certainly in a strain of impressive eloquence, that must, if any thing can, recall these men to a sense of their duty.

"Let me remind them of the moral obligation of obeying, in substance, as well as in form, the law of their country; and that the rule which forbids the insurance of an enemy's property, not having been

founded solely on a regard to the safety of the underwriter's purse, they have no private right to wave its application.

"Some persons, perhaps, may find an excuse or palliation of this practice, to satisfy their own consciences, in a doubt of the public utility of the law, which they thus violate or evade; for specious arguments have been heretofore offered, to prove that a belligerent state may advantageously permit its subjects to insure the goods of an enemy from capture; and that pestilent moral heresy, the bane of our age, which resolves every duty into expediency, may possibly have its proselytes at Lloyd's as well as at Paris. With such men as have imbibed this most pernicious error, I have not time to reason on their own false principles; though the notion that it is politic to insure an enemy against our own hostilities, is demonstrably erroneous, and seems as strange a paradox as any that the vain predilection for oblique discovery ever suggested. I can only offer to them a short argument, which ought to be decisive, by observing, that the wisdom of the legislature, and of our ablest statesmen in general, has concluded against these insurances on political grounds; otherwise they would have been permitted, instead of being, as they are, prohibited, by law.

"But I conjure the British underwriters to reflect, that there is a wide difference between the insurance of an enemy's property, fairly passing on the seas, as such, in his own name, and the insurance of the same property under a fraudulent neutral disguise. By the former transaction, indeed, the law is more openly violated, but in the latter, the law-breaking and clandestine contract, is, in effect, a conspiracy of the underwriter with the enemy and his agents, to cheat our gallant and meritorious fellow-subjects; the naval captors, as well as to frustrate the best hopes of our country, in the present very arduous contest.

"Besides, by what immoral means is the safety of the underwriters in these secret contracts consulted? It will not, it cannot, be denied, that instead of the paltry considerations for which they now consent to release the warranty of neutrality, they would require more than double the open premium for that release, if they did not rely on the effect of those perjuries and forgeries by which capture or condemnation is avoided. The underwriter, therefore, who enters into the clandestine compact, is an accessory to those crimes.

"But is this all? Does he not directly contract for, and suborn, as well as abet them? For whose benefit, and at whose instigation, are those false affidavits and fictitious documents transmitted from the neutral country, which are laid before the courts of prize in these cases, as evidence of the property, after a decree for further proofs? The claimant receives the sum insured from the underwriter, and allows the latter to prosecute the claim for his own reimbursement; and for that purpose the necessary evidence is furnished by the one, and made use of by the other to support, at Doctors' Commons, the fact of a representation, which at Lloyd's Coffee-House is known to be false."

What claim to *respectability*, or even to *credit*, let us ask, can that man have, who produces a *fraudulent instrument*, in order to promote his own interest, and to deprive others of their lawful due? If this be not an act of the *most abominable peculation*, of the *most foul dishonesty*,

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we know not, we confess, what acts deserve to be so characterized. It is the very worst species of *swindling*.

"This bad and dangerous practice is not peculiar to the underwriters on colonial produce and supplies, but extends to almost every other species of commerce, that is now fraudulently carried on under neutral colours. Every contest in our prize courts, respecting property so insured, becomes an unnatural struggle, between British captors fairly asserting their rights under the law of war, and British underwriters clandestinely opposing those rights under cover of foreign names. Every sentence of condemnation, in such cases, is a blow, not to the hostile proprietor, but to our own fellow subjects.

"If the danger of disloyal correspondence, in order to prevent or defeat a capture, if the augmented means of imposition on the courts of prize, or if the cheap and effectual protection given to the enemy, be considered, in either view, this bad practice ought to be immediately abolished.

"But there is a still more important and sacred reason for its suppression. If neutral merchants will violate the obligations of truth and justice, in order to profit unduly by the war, the societies to which they belong will soon feel the poisonous effects, in the deterioration of private morals; for habits of fraud and perjury will not terminate in the neutralizing employments that produced them. But with the profits which redound to them and their employers, let them also monopolize the crimes. Let us not suffer at once in our belligerent interests, and, what is far more valuable, our private morals, by sharing the contamination; let us not be the accomplices as well as the victims of the guilt.

"Since it is not enough, that the engagements in question are void in law, they ought to be prohibited, under severe penalties, as well on the broker, who negotiates, as on the underwriter, who subscribes them."

In order to shew the bare-faced impudence with which this scandalous system of fraud is pursued, in the profligate attempt to convert *hostile* into *neutral* property, the author adduces the following facts.

"Merchants who, immediately prior to the last war, were scarcely known, even in the obscure sea-port towns at which they resided, have suddenly started up as sole owners of great numbers of ships, and sole proprietors of rich cargoes, which it would have alarmed the wealthiest merchants in Europe, to hazard at once on the chance of a market, even in peaceable times. A man who, at the breaking out of the war, was a petty shoemaker, in a small town of East Friesland, had, at one time, 150 vessels navigating as his property, under Prussian colours.

"It has been quite a common case, to find individuals, who confessedly had but recently commenced business as merchants, and whose commercial establishments on shore were so insignificant, that they sometimes had not a single clerk in their employment, the claimants of numerous cargoes, each worth many thousand pounds; and all destined at the same time, with the same species of goods, to the same precarious markets.

"The cargoes of no less than five East Indiamen, all composed of the rich exports of Batavia, together with three of the ships, were contemporary purchases, on speculation, of a single house at Providence in Rhode

Island; and were all bound, as asserted, to that American port; where, it scarcely necessary to add, no demand for their cargoes existed.

"Adventures, not less gigantic, were the subjects of voyages from the colonies of Dutch Guiana; to the neutral ports of Europe; and from the Spanish West Indies to North America. Vessels were sent out from the parsimonious northern ports of the latter country, and brought back, in abundance, the dollars and gold ingots of Vera Cruz and la Plata. Single ships have been found returning with bullion on board, to the value of from a hundred, to a hundred and fifty thousand Spanish dollars, besides valuable cargoes of other colonial exports.

"Yet even these daring adventurers have been eclipsed. One neutral house has boldly contracted for all the merchandize of the Dutch East India Company at Batavia; amounting in value to no less than one million seven hundred thousand pounds sterling."

By the means here detailed, our enemies are benefited beyond calculation, while we sustain even more than a proportionate loss. The author does not seek to delude the mind of his reader by theoretical arguments, but enforces conviction by undeniable and recorded facts. All the manœuvres of the enemy to screen these trading swindlers from the natural effect of their fraud, are detailed from evidence delivered before our prize-tribunals; and it is on this solid ground that he erects his whole fabric of legitimate deductions. We lament that our limits will not allow us to follow him through the series of his facts, and through the whole chain of his reasoning; but we hope that his book will be generally read, as no analysis can convey an adequate notion of its contents. He most justly reprobates the base conduct of the Americans, and shews that all their violent outcries against this country, proceed only from the polluted source of disappointed avarice, and they are therefore utterly disgraceful to any *Government* which can be mean enough to sanction them.

One of the many fatal effects of this *neutralized* commerce has been the extinction of the practice of privateering, which, in former wars, was highly beneficial to this country in many respects. But our enemies, on the other hand, and for the same reason, have extended this practice beyond all former example.

Our author does not content himself with having pointed out the evil; for he suggests the only adequate remedy.

"For that grand evil, which it is my main object to consider, and which is one great source of all the rest, the remedy is sufficiently obvious.

"If neutrals have no right, but through our own gratuitous concession, to carry on the colonial trade of our enemies, we may, after a reasonable notice, withdraw that ruinous indulgence; and meantime, hold those who claim the benefit of it, to a strict compliance with its terms. If, after the revocation of the license, the commerce shall be still continued, we may justifiably punish the violators of our belligerent rights, by the seizure and confiscation of such ships as shall be found engaged in the offence, together with their cargoes.

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"That this is an allowable course, will not be disputed, by those who admit the trade to be illegal. It is the present mode of proceeding against such neutrals as are detected in voyages which are still held to be prohibited; and has, in their case, I believe, ceased to occasion complaint by the states to which they belong.

"This remedy also cannot fail to be effectual. There will be no room for fictitious pretences, when the immediate voyage itself, in respect to the place of departure, or destination, is a sufficient cause of forfeiture; for the illegal fact must be known to every man on board, must appear from the papers, unless all the public, as well as private instruments are fictitious, and besides, would, for the most part, be discoverable, not only from the place of capture, and the course the ship is steering, but from the nature of the cargo on board."

If this were done, the enemy would be compelled to trust the produce of his territoies to the protection of his own flag; when our ships of war and privateers would have their usual encouragement; and the nation its usual advantage, in the capture of his merchantmen, and in the defeat of his fleets. It is to prevent us from having recourse to this measure of self-preservation, that the governments of France and America are so loud, so violent, and so senseless, in their declamations and invectives.

"Buonaparte declaims on the maritime despotism of England, with the same good grace with which he imputed assassinating principles to the Duc D'Enghien, perfidy to Toussaint, and ambition to the House of Austria. It is his peculiar style, in all cases, not merely to defame his enemies, but to impute to them the very crimes, which he is himself, at the same moment, perpetrating; and of which they are the intended victims. He is quite in character, therefore, when he accuses us of trampling on the maritime rights of other nations, while he, by the aid of those very nations, is subverting our own.

"He calls us the tyrants of the sea; but if the throne is ours, he has filched away the sceptre; and our naval diadem, like his own iron crown of Lombardy, is, in a commercial point of view, cumbersome and worthless. This empire is not like his own; for the imperial family are less favoured in it than their enemies. We traverse the ocean at a greater charge, even for security on the passage, than those who have no share in the domain.

"The usurper's favourite topic, of late, has been the liberty of navigation; he would be thought the champion of the common rights of all maritime states. What! has he forgot, or does he expect Europe or America to forget, the recent conduct of France? Nothing, it is obvious, but his own crafty policy, prevents his recurring, at this moment, to the full extent of that extravagant pretension on which the neutral powers were so shamefully plundered during the last war; and for a release of which his minister, M. Talleyrand, demanded "*beaucoup de l'argent*" of America—I mean the monstrous pretension of a right to confiscate every neutral ship and cargo, in which one bale of English merchandize was found.

"Yes! he will clamour for the freedom of the seas, as he did for the freedom of France, till his neutralizing friends shall have placed him in a

condition to destroy it. But should his marine be ever destroyed by their means, they will feel, as Frenchmen have done, the heavy yoke of a new-erected despotism, instead of those mild and ancient laws, which they were foolishly persuaded to reject.

"The only liberty which this impostor will for a moment patronize, either at sea or on shore, is that liberty which consists solely in the absence of order, and in the power of invading with impunity the long-established rights of others. It is a jacobin liberty only which he would give to navigation, till his own iron bonds for it are forged."

This is a true, though faint, picture of the usurper's love of *freedom!* The author afterwards proceeds to shew, that the protection thus afforded by neutral powers to the property of our enemies, is an act of hostility towards this country; and he confutes with great ability, and unanswerable arguments, the objections which interested speculators either have proposed, or may propose, to the adoption of the remedy which he suggests. He seems to place some reliance on the effect which his arguments may produce on the minds of the people of America, who are allowed to reason on political affairs, and to enjoy the blessing of a free press. But in France, he laments, the people can know nothing but what their tyrant chuses they should know.

"I regard it as not the least perilous circumstance in the present state of Europe, that by the unprecedented despotism exercised over the press in France, in a positive as well as negative mode, an ardent and intelligent people can not only be kept in profound ignorance of the true nature of public events, and the real conduct of their government towards foreign nations, but impressed with a belief of facts diametrically opposite to the truth; for by these means they can be made to engage cordially in any measures, however contrary to their own honour and interest, as well as to the safety of their neighbours. The case seems absolutely new; not only in degree, but in species; for the ministers of France professing only to direct an official corner in one of their many newspapers, are in truth the political editors of them all; and they even oblige such foreign prints, as they allow to be brought into the country, to usher in or confirm their own mendacious statements; so that a curious public is actually starved into the digestion of their poisonous intelligence, from the want of any other food.

"Under other despotic governments, if the people have had no means, they have had as little inclination, to canvass affairs of state. Ignorant and indifferent, their bodies have been at the disposal of the sovereign; but popular opinion, and feeling, are powerful engines in the hands of a government, which their characters could not supply: and hence the strength of an absolute, has been counterpoised by the spirit and energy of a free constitution; but by inviting a highly civilised people to reason, and cheating them with fallacious premises, both these advantages are formidably united. The public, in this unnatural state, becomes a centaur, in which brutal force is monstrously associated with the powers of a rational agent."

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If no attempt be made to counteract the effects of this most intolerable mental tyranny, on the Continent of Europe, it is impossible to estimate the fatal consequences that will, ultimately, ensue from it, to this country. It has already done us great injury; and every day it will do us more.

In the last division of this work the Author, very prudently, considers the consequence of hostilities with America (compared with the consequences of our present conduct), provided her rulers should be mad enough to plunge her into a war with these kingdoms, on account of our assertion of a right which never can, with any fairness, be questioned, because it is a right which has been always exercised by independent states, and is, indeed, essential to our preservation.

"At present the royal prerogative of suspending the rights of war, in favour of particular branches of commerce, or particular merchants, is very liberally exercised: Papal dispensations were not more easily obtained in the days of Luther, than dispensations from the law of war, now are from his Majesty's government: but let it be remembered, that when the Pope thus relaxed the ancient war of the church against sin, he shook his own supremacy; and these salt water indulgences, tend perhaps to produce a similar effect on the maritime greatness of England. I am far from blaming the exercise of this wholesome prerogative, in a moderate degree, and upon well investigated grounds; as for instance, when it enabled our merchants to import corn, during a scarcity, from Holland; but when it is used for the mere convenience and profit of every merchant who chuses to apply for it, and who can offer some flimsy *ex parte* suggestion of public utility, in his petition for a license; the practice becomes a new and dangerous inroad on that great maritime system, which it behoves us so much to maintain.

"Should, however, the neutral powers be insane enough to go to war with us, for the sake of the colonial trade, the well regulated use of this prerogative would soon shew them their folly; and obviate every inconvenience to which our own commerce might, in consequence of the new war, be exposed. Though I cannot undertake to defend the consistency of licensing to British subjects a trade with the enemy, from which we claim a right to exclude neutral nations, yet should those nations attempt to compel a surrender of that important right, by cutting off our commerce, the remedy would be consistent and just. The distress of the hostile colonies would soon present most tempting markets for our merchandize;—the demand also would be great in the United States, and America would be unable to prevent even her own merchants, from being the carriers of British manufactures to her own ill-guarded coast, as well as to the ports of our present enemies. If the strict revenue laws, and naval force of Great Britain, cannot prevent smuggling and trading with an enemy by her own subjects, how is this new power, with its lax government and feeble marine, to restrain its merchants from similar practices?

"Should it be found necessary in the case supposed, to license any commerce of this kind, whether in British or foreign bottoms, we might, as far as respects the trade of the hostile colonies, have the benefit without the disadvantage of the present traffic. Not a hogshead of sugar, in the

case supposed, ought to be protected from the hostile West Indies, except in its way to the British markets: there to be taxed in such a degree as would preclude the present superiority of the enemy in a competition with our own planters. Neither ought a single article to be carried by license to those colonies, that can serve to extend their existing scale of cultivation.

"I protest, in every event, in behalf of the British planter, against the further settlement of Cuba, by a relaxation in any mode, of the rules of maritime war. During the last war, the produce of that vast island was at least doubled; and if the present system continues, it will soon be doubled again, to the destruction of our own sugar colonies; for the consumption of West India produce in Europe has natural limits; and the Jamaica Assembly has satisfactorily shewn that those limits are scarcely now wide enough to receive the actual supply, at such prices as the British planter can possibly afford to accept."

"The same observations which I have offered as to the new channels of commerce, which we might have to explore in our transatlantic trade, apply equally to Europe. Besides, there would here still remain friendly territory on the continent, the ports of our co-belligerents and even maritime powers, neutral in relation to them, whose countries would be *entrepots* for our commerce. The bugbear of a non-importation agreement by America, is liable to the same remarks, and would be a measure more absurd even than war, on the part of that country, for it would injure herself alone.

"After all, what am I endeavouring to combat? The notion, that manufactures in demand all over the globe, for their superiority in quality, in cheapness, and, even in the case supposed, for safety in maritime carriage, can be effectually excluded from the commercial countries in which they are at present consumed! I might have more briefly appealed to the first principles of commercial science. I might have appealed even to the impotent attempts of France in the last and present war. I might further support myself by the fact, that in the utmost latitude given to neutral commerce in the colonies of Spain, there was an express and anxious exception of British merchandise, which was wholly without effect."

We have extended this article to an unusual length, but impressed as we are, most deeply, with the vast importance of the subject, we could not forbear to lay before our readers such portions of the work, as should, at once, justify the character which we have assigned to it, and induce them to give it an attentive perusal. We repeat, the author is no common writer; he has a mind of extraordinary acuteness; great powers of reasoning; enlarged notions of public affairs; and a fervent patriotism which makes his country's good a paramount object with him. More we need not add; after returning him therefore our hearty thanks for his honest and able exertions in that cause which we have most at heart, we shall take our leave of him, not without a hope, however, of meeting him again on the same or similar ground; and dismiss his work, with one more quotation, on the subject of peace with France, which he consi-

ders,

ders, and, we fear, with too much justice, to be an impracticable measure.

" It is the utter impracticability of such an expedient that gives to my subject its most anxious and awful importance. His power and his pride may possibly be broken by a new war on the continent, or new revolutions may deliver France from his yoke; but if not, we are only at the commencement of a war, which our long continued maritime efforts alone can bring to a safe, much less a prosperous close. You may make *treaties* with Buonaparte, but you cannot make *peace*. He may sheath the sword, but the olive-branch is not in his power. Austria may have peace with France, Russia may have peace with France, but Great Britain can have no real peace with that power, while the present, or any other military usurper, brandishes the iron sceptre he has formed, and is in a condition to hope for our ruin.

" Am I asked what is the insuperable obstacle? I answer, the British constitution. I can repeat, *ex animo*, with the church, that we are fighting " for our liberty and our laws," for I believe that their surrender alone could obtain more than a nominal peace.

" France under her ancient monarchy, could look across the straits of Dover without envy or discontent; for her golden chains, burnished as they were by the splendour of genuine royalty, rivetted by the gentle hand of time, and hallowed by a reverence for ancient hereditary right, were worn with pride rather than with humiliation or dislike. The throne stood upon foundations too strong, as its possessors fully thought, to be endangered by the example, or by the contagious sentiment, of freedom.

" But can the new dynasty entertain a similar confidence? Let Buonaparte's language and conduct attest, that he at least is not so simple. During that brief term of pretended peace, to which he reluctantly submitted, what was his employment out of France, as well as within that country, but the subversion of every thing which approached the nature, or bore the name of freedom? In his treatment of the little states around him, he was even ostentatious of his contempt of the civil liberty they enjoyed or affected; and he does not scruple now to avow, in the face of Europe, the very principle I am ascribing to him, though in different language, in his apology for his treatment of Genoa and the Italian republic.

" English liberty was happily beyond his reach; and it was necessary to temporize, while a contest with the negroes suspended those preparations for a new war, which he would soon have made in the western world, and in India; but his gazettes exhibited incessantly, not only his hostile mind, but the true cause of its hostility. Our freedom, especially the freedom of our press, was the subject of bitter invective. By political hints, lectures and addresses, he laboured incessantly to convince Frenchmen, that there is no possible medium in society between anarchy and his own military despotism, but, as the known case of England was an unlucky knot in this theory, which he could not immediately cut asunder with his sword, his next, and anxious purpose, was to confound our freedom with licentiousness, to render it odious, and to hint, as he broadly did, that it is incompatible with the common peace and security of Europe.

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"Had he not even the audacity to remonstrate to his Majesty's government, against the freedom of our newspapers, and to demand that our press should be restrained? but we cannot be surprised at this—darkness, as well as chains, is necessary for his system, and while it is light at Dover, he knows it cannot be quite dark at Calais.

"The enmity of this usurper, then, is rooted in a cause which, I trust, will never be removed, unless by the ruin of his power. He "says there is room enough in the world both for himself and us." 'Tis false—there is not room enough in it, for his own despotism and the liberties of England. He will cant, however, and even treat, perhaps, in order to regain the opportunity which he threw away by his folly and guilt at St. Domingo, and his splenetic temper at Paris.—He would make peace, I doubt not, anew, that he might recover the means of preparing better for war; but would be impatient and alarmed, till he could again place the fence of national enmity between the people of England and France.

"These prospects, I admit, are cheerless; but let us not make them quite desperate, by surrendering our natural arms. There are conjunctures in which

"Fear, admitted into public councils,
"Betrays like treason."

— But the reins are in no timid hands; and, after all, unless we mean to abandon all that remains yet unsurrendered of our maritime rights, peace is more likely to be maintained with the neutral powers, by a firm than a pusillanimous conduct; for experience has shewn that they will not be content, while any restriction whatever remains on their intercourse with the enemy, which fraud cannot wholly elude."

Since this article was written, accounts have been received of the violent proceedings of the American Congress, which seem to have for their objects, to legalize, by acts of their own, that nefarious system of fraud and perjury, which is so forcibly depicted by the author of this pamphlet; and at the same time to proclaim and punish as *felons*, all such British officers as shall dare to seize *British* seamen on board *American* ships!!!—should these most outrageous and most wicked proceedings, ultimately receive the sanction of the legislature, the statute book of America will vie, in iniquity, with that of modern France; and unless our government are disposed to sacrifice the honour and safety of the country to a mean, ignominious, and destructive lust for peace (which we are confident they are not), the passing such a law by the Congress will be considered by them as a formal declaration of war; and as such, will be instantly and most vigorously resented.

Philosophical Transactions of the Royal Society of London, for the Year 1804. Part II. G. and W. Nicol, Pall-Mall, booksellers to His Majesty. London.

THE first paper in this publication is entitled "Analytical Experiments and Observations on Iac. By Charles Hatchett, Esq. F.R.S.

It is well known that lac has been considered as a kind of wax, of which a species of winged insects form cells like honeycombs upon trees, and that its red colour is owing to some of these insects that remain dead in those cells. It is distinguished into four kinds, viz. stick lac, seed lac, shell lac, and lump lac.

That called stick lac is the substance or comb in its unprepared and natural state, incrusting small branches or twigs, or the wax adhering to some of the small branches of the tree.

That called seed lac, is the above, separated from the adhering sticks or twigs, reduced into small fragments, or grossly powdered, and deprived of its colour by digestion with menstruums for dyes and other purposes.

Shell lac is prepared from the cells liquified, strained and formed into thin transparent laminæ. And lump lac is seed lac liquified by fire, and formed into cakes.

Mr. Hatchett, after giving a sort of history of lac, and the various opinions of chemists respecting it, some of whom have called it a kind of wax, and others have regarded it as a true resin, proceeds in the first section to describe the effects of different menstrua on the varieties of it.

In the second section he delivers analytical experiments on stick, seed, and shell lac. The products obtained by him from each of these by distillation were the following.

"100 grains of the best stick lac, separated as much as possible from the twigs, were put into a glass retort, to which a double tubulated receiver and hydro-pneumatic apparatus were adapted. Dissillation was then gradually performed, with an open fire, until the bottom of the retort became red-hot.

"The products thus obtained were,	Grs.
1. Water slightly acid	10.
2. Thick brown butyraceous oil	59.
3. Spongy coal	13.50
4. A small portion of carbonate of ammonia, with a mixture of carbonic acid, carbonated hydrogen, and hydrogen gas, which may be estimated at	17.50
	100.

"100 grains of very pure seed lac were distilled in a similar manner, and afforded,

1. Acidulated water	6.
2. Butyraceous oil	61.
3. Spongy coal	7.
4. Mixed gas nearly as before, but without ammonia, amounting by estimation to	26.
	100.

" 100

" 100 grains of shell lac, treated as above, yielded	Grs.
1. Acidulated water	6.
2. Butyraceous oil	65.
3. Spongy coal	7.50
4. Mixed gas, amounting by estimation to	21.50
	100.

" The coal of the shell lac, by incineration, afforded about one grain of ashes, which contained a muriate, probably of soda, and a little iron, with some particles of sand, which may be regarded as extraneous."

He then gives the analysis of each of these three kinds of lac, and from the results of these analyses infers that lac consists of four substances, namely, extract, resin, gluten, and wax; the separate properties of each of which he enters fully into the consideration of, and then makes the following observations.

" From the preceding experiments and analyses we find, that the varieties of lac consist of the four substances which have been described, namely, extractive colouring matter, resin, gluten, and a peculiar kind of wax. Resin is the predominant substance; but this, as well as the other ingredients, is liable, in a certain degree, to variation in respect to quantity.

" According to the analyses which have been described, one hundred parts of each variety of lac yielded as follows:

" *Stick Lac.*—Resin		68.
Colouring extract		10.
Wax		6.
Gluten		5.50
Extraneous substances		0.50
		96.0.
" *Seed Lac.*—Resin		88.50
Colouring extract		2.50
Wax		4.50
Gluten		2.
		97.50.
" *Shell Lac.*—Resin		90.90.
Colouring extract		0.50.
Wax		4.
Gluten		2.80
		98.20.

" The proportions of the substances which compose the varieties of lac, must however be subject to very considerable variations; and we ought therefore only to consider these analyses in a general point of view. Hence we should state, that lac consists principally of resin, mixed with certain proportions of a peculiar kind of wax, of gluten, and of colouring extract.

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"The relative quantity of the two latter ingredients, very considerably affect the characters of the lacs; for instance, we may observe, that the glutinous substance, when present in shell lac in a more than usual proportion, probably produces the defect observed in some kinds of sealing-wax, which, when heated and burned, become blackened by particles of coal; for the gluten affords much of this substance, and does not melt, like the resin and wax. From what has been stated, therefore, lac may be denominated a *cero-resin*, mixed with gluten and colouring extract.

"*General Remarks.*—From the whole of the experiments which have been related, it appears, that although lac is indisputably the production of insects, yet it possesses few of the characters of animal substances; and that the greater part of its aggregate properties, as well as of its component ingredients, are such as more immediately appertain to vegetable bodies.

"Lac, or gum lac, as it is popularly but improperly called, is certainly a very useful substance; and the natives of India furnish full proofs of this, by the many purposes to which they apply it.

"According to Mr. Kerr, it is made by them into rings, beads, and other female ornaments.

"When formed into sealing-wax, it is employed as a japan, and is likewise manufactured into different coloured varnishes.

"The colouring part is formed into lakes for painters: a sort of Spanish wool for the ladies is also prepared with it; and, as a dyeing material, it is in very general use.

"The resinous part is even employed to form grindstones, by melting it, and mixing with it about three parts of sand. For making polishing grindstones, the sand is sifted through fine muslin; but those which are employed by the lapidaries, are formed with powder of corundum, called by them Corune.

"But, in addition to all the above uses to which it is applied in India, as well as to those which cause it to be in request in Europe, Mr. Wilkins's Hindû ink occupies a conspicuous place, not merely on account of its use as an ink, but because it teaches us to prepare an aqueous solution of lac, which probably will be found of very extensive utility.

"This solution of lac in water may be advantageously employed as a sort of varnish, which is equal in durability, and other qualities, to those prepared with alcohol; whilst, by the saving of this liquid, it is infinitely cheaper.

"I do not mean, however, to assert, that it will answer equally well in all cases, but only that it may be employed in many. It will be found likewise of great use as a vehicle for colours; for, when dry, it is not easily affected by damp, or even by water.

"With a solution of this kind, I have mixed various colours, such as vermillion, fine lake, indigo, Prussian blue, sap green, and gamboge; and it is remarkable, that although the two last are of a gummy nature, and the others had been previously mixed with gum (being cakes of the patent water-colours), yet, when dried upon paper, they could not be removed with a moistened sponge until the surface of the paper itself was rubbed off.

"In many arts and manufactures, therefore, the solutions of lac may be found of much utility; for, like mucilage, they may be diluted with water, and yet, when dry, are little if at all affected by it.

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"We find, from the experiments on lac, that this substance is soluble in the alkalis, and in some of the acids. But this fact (considering that resin is the principal ingredient of lac) is in opposition to the generally received opinion of chemists, namely, that acids and alkalis do not act upon resinous bodies. Some experiments, however, which I have made on various resins, gum-resins, and balsams, fully establish, that these substances are powerfully acted upon by the alkalis, and by some of the acids, so as to be completely dissolved, and rendered soluble in water.

"It will be a very wide and curious field of inquiry, to discover what changes are thus produced in these bodies, especially by nitric acid. Each substance must form the subject of a separate investigation; and there cannot be a doubt but that much will be learned respecting their nature and properties, which hitherto have been so little examined by chemists.

"The alkaline solutions of resin may be found useful in some of the arts; for many colours, especially those which are metallic, when dissolved in acids, may be precipitated, combined with resin, by adding the former to the alkaline solutions of the latter. I have made some experiments of this kind with success; and perhaps these processes might prove useful to dyers and manufacturers of colours. It is probable, also, that medicine may derive advantages from some of this extensive series of alkaline and acid solutions of the resinous substances."

Though Mr. Hatchett does not consider these analyses as specifically conclusive, but very candidly allows, that they ought to be regarded only in a general point of view, yet we should be wanting in justice to him, if we did not acknowledge him to be a good chemist, and a person that seems to possess a considerable share of judgment and understanding in making experiments.

The second paper in this publication, is "on the Integration of Certain Differential Expressions, with which Problems in Physical Astronomy are connected, &c. By Robert Woodhouse, A.M. F.R.S. Fellow of Caius College."

This is a long and very elaborate paper, extending through sixty pages. The author of it has certainly some merit, in shewing that several methods of approximating integrals, which are apparently distinct and dissimilar, from their being expressed in different language, are fundamentally the same. This, however, is all the credit, as a mathematician, that he can claim from it. There is no originality, no invention in it. And it neither increases, nor has any tendency to increase, our stock of scientific knowledge.

His principal object in it is to exhibit the integral of the differential $dx\sqrt{\frac{1-e^2x^2}{1-x^2}}$ or the fluent of the fluxion $x\sqrt{\frac{1-e^2x^2}{1-x^2}}$ for all values of e, and to reduce some other integrals to it. This he tells us in the following words.

"One main object of the present paper is, to exhibit the integral of $dx\sqrt{\left(\frac{1-e^2x^2}{1-\gamma x^2}\right)}$ for all values of e, and to reduce other integrals to it. Much has been already done on this subject. The researches of mathematicians

tions on the length and comparison of elliptic arcs, are extended over the surface of many memoirs; yet I hope to have something to add in point of invention, and more in point of arrangement and simplicity of expression. The labours of future students will surely be lessened, if it be shown, that several methods, apparently distinct and dissimilar, because expressed in different language, are fundamentally, and in principle, the same.

"The simplest mode, and the first that occurred to mathematicians, of finding the value of $\int dx \sqrt{\left(\frac{1-e^2x^2}{1-x^2}\right)}$ was, to expand the differential expression into a series of terms ascending by the powers of e, and to take the integral of each term. This method, however, is very imperfect; for, if e be nearly $=1$, the series converges so slowly, as to be unfit, or at least very incommodious, for arithmetical computation. It became necessary, then, to possess a series ascending by the powers of $1-e^2$; and such a series was first given by Euler, in his Opuscula, published at Berlin in 1750; and it must be manifest, that there can be no one single series, ascending by the powers of e, or by powers of the same function e, that can in all cases represent its value. I purpose to consider the several series that represent the value of $\int dx \sqrt{\left(\frac{1-e^2x^2}{1-x^2}\right)}$,

when e is small,

when e is nearly $=1$, or, when $\sqrt{(1-e^2)}$ is small,

when e is $\angle \sqrt{(1-e^2)}$ and $\angle \frac{1}{\sqrt{2}}$,

when e is $> \sqrt{(1-e^2)}$ and $> \frac{1}{\sqrt{2}}$,

when e and $\sqrt{(1-e^2)}$ are equal, or when each equals $\frac{1}{\sqrt{2}}$.

The series for the first and second cases, I shall deduce, because I wish to consider the subject in its fullest extent; but those series, when we regard practical commodiousness, are superseded by the methods by which the $\int dx \sqrt{\left(\frac{1-e^2x^2}{1-x^2}\right)}$ is to be found, in the third and fourth cases. Two methods, then, are only requisite for finding the integral in all the values of e; for the integral in the last case may be found, with nearly equal convenience, by either of the methods in the two preceding cases."

It is evident that x in the expression $\frac{\sqrt{(1-e^2x^2)}}{\sqrt{(1-x^2)}}$ must not exceed 1. For, on the supposition that it did, $\sqrt{(1-x^2)}$ would be what mathematicians call an impossible quantity, and $\sqrt{(1-e^2x^2)}$, might be equally so. It is therefore manifest, that 1 and 0 are the limits of x. Mr. Woodhouse supposes the value of e to vary also between these limits. For he first supposes it to be small, then to be nearly equal to 1, then to be greater than $\sqrt{(1-e^2)}$, and greater than $\frac{1}{\sqrt{2}}$, then to be less than $\sqrt{(1-e^2)}$, and less than $\frac{1}{\sqrt{2}}$, and, lastly, he supposes e and $\sqrt{(1-e^2)}$ to be equal, and each of them to be equal to $\frac{1}{\sqrt{2}}$.

But the fluent of any such expression as $x\sqrt{\left(\frac{1-x^2x^2}{1-x^2}\right)}$ can always be expressed in finite terms, without a reference to any curve, if, whilst

whilst x varies between the limits 0 and 1, z also vary either between the same limits, or any other two limits between them, in such a manner, that x may be always expressed in the same terms of z, during their relative varying values. Thus, for instance, if, whilst x in such an expression varies between 1 and 0, z be supposed so to vary between $\frac{1}{\sqrt{2}}$ and $\frac{1}{2}$ that x^6 may be always expressed by $\frac{4z^2-1}{4z^2}$ the fluent can be very simply found in finite terms. This is easily demonstrated. We cannot, however, here enter with propriety into demonstrations of any method of investigating fluents and integrals. There is one observation which we cannot help making. It is this, Mr. Woodhouse's quitting the fluxionary notation of Sir Isaac Newton for the differential one of Leibnitz, who, though a man of eminent and diversified talents, was certainly a plagiarist in matters of science, strikes us as a ridiculous piece of affectation. The two calculi differ only in name and in notation, which, in fluxions, is equal, at least in simplicity, to that of differentials, and unquestionably superior to it in point of conciseness. As this is the case, and as the Royal Society of London took a great deal of pains to have Sir Isaac's claim to the invention investigated and established, we trust the principal mathematicians in this island will never think of abandoning the notation of the inventor for the other.

The third paper is entitled, "Observations on Basalt, and on the Transition from the Vitreous to the Stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some Geological Remarks. In a Letter from Gregory Watt, Esq. to the Right Hon. Charles Greville, V. P. R. S."

Mr. Watt has manifested in this paper a mixture of accurate observation and ingenious supposition. His hypotheses, however, are too much of a conjectural nature to furnish a theory for the formation of basalt, that can be depended on. He gives a short description of Rowley rag, and an account of an experiment he made with about seven hundred weight of it, which he melted in such a reverberatory furnace, as is commonly used in iron-founderies for the fusion of pig-iron. It did not require half the quantity of fuel to fuse this species of basalt, that would have been necessary for melting the same weight of pig-iron. The whole, when melted, formed a liquid glass, somewhat tenacious. A ladleful of it was taken out of the furnace, and, being allowed to cool, still retained the characters of perfect glass. Fire was kept in the furnace, with a sort of gradual diminution, for about six hours, when the draft of the chimney was intercepted, the surface of the glass was covered with sand, and the furnace itself was filled with coals, that were consumed very slowly. The mass in it was not sufficiently cool to be extracted under eight days, and even then it retained a considerable degree of internal heat.

The unequal heat of the furnace, and the irregularity of its bottom, which rendered this mass longer than broad, and much thicker at one end

end than at the other, prevented its refrigeration from being regular, and its texture, as he supposed, from being homogeneous. This incidental want of homogeneity, however, he says, helped to disclose some peculiarities in the arrangement of bodies passing from a vitreous to a stony state, that might otherwise have escaped observation.

In describing the products of that operation, he observes, that this substance is easily fused into glass.

That the tendency to arrangement in the particles of this fluid glass is first manifested by the formation of minute globules, rarely exceeding a line in diameter, which are for the most part nearly spherical, but are sometimes elongated, and thickly disseminated through the mass. That, in the process of cooling, these adapt their forms to their confined situation, filling up every interstice, and at last present a homogeneous body, altogether unlike both to glass and to the parent basalt: and that when the union of these small globules is imperfectly effected, the fracture of the mass indicates its structure by numerous minute conchoidal fractures, which shew the form of each globule.

That, if the temperature adapted to the farther arrangement of the particles of this mass be continued, another change commences, which, in its progress, gives it a more strong texture, greater tenacity, and deepens its colour till it becomes quite black; and that this alteration is generally effected by the formation of secondary spheroids in the heart of the compact jaspideous substances, which differ essentially from those first mentioned in point of magnitude, and are radiated with distinct fibres.

That the transition from this fibrous state to a different arrangement, and towards a firm stony texture, possessing great tenacity, seems to be very rapid, the centres of most of the spheroids becoming compact before they acquire the diameter of half an inch respectively.

And that a farther continuation of the temperature favourable to arrangement soon induces another change, making the texture of the mass more granular, its colour more grey, and the brilliant points in it larger and more numerous, the bright molecules in a short time arranging themselves into regular forms, and the whole mass becoming pervaded by thin crystalline laminæ, which intersect it in every direction, and form projecting crystals in the cavities.

His observations arising out of these phenomena are full of ingenious conjecture; and some of his opinions seem to rest on certainty, and to be more than barely hypothetical.

Among other things, he supposes that a curious diversity may prevail in the products of a compound body, subjected to fusion, when absolute solution is produced. When merely simple fusion, he says, takes place, the aggregation of the parts only is destroyed, the fluidity arising from the facility with which they move on one another; and a regulated diminution of temperature, by facilitating their re-union, can hardly fail to re-compose the same species, that formerly appeared to exist in the compound; but that, if the molecules themselves have been dissolved and decomposed, and their com-

ponent particles have been diffused throughout the fluid, there seems to be but very little probability that any re-union should compose the same molecules again. He observes, that the same rock may become the parent of a very diversified offspring, as there can be no fusion of a compound body imagined, in which the mutual action of the component parts will not decompose some portion, nor any solution so perfect, that every molecule shall be destroyed by it.

He admits that solution is not a requisite of crystallization, a complete mechanical suspension being all that is necessary, and regards this concession as an important one, in favour of the aqueous system of formation. He attempts to account for the abundance of peculiar bodies in lava, by the distinction of igneous fusion and solution. He delivers it as his opinion, that a perfect similarity of structure may exist in the products of aqueous and igneous formation, but does not attempt to decide the great geological question about the origin of basalt. It may not, however, be amiss to lay before our readers some of his observations on these points, in his own words.

"The admission that solution is not a requisite of crystallization, appears to me an important concession in favour of the aqueous system, which has laboured under very great embarrassment, from the difficulty of dissolving quartz. If a very perfect mechanical suspension be all that is requisite, we may cease to wonder at the almost daily formation of petrified wood (in which, though crystallization does not actually take place, a very perfect arrangement is indicated, by the intimate union of the siliceous particles), or of hydrophanous semi-opals in the decomposed serpentine of Massinet, near Turin, or of chalcedony containing drops of water, in the decomposed basalt of Vicenza.

"I have endeavoured to shew, that in the crystallizations resulting from igneous fusion, it is not only possible but probable, that the most infusible substances might not be the first to crystallize; and this appears to involve important consequences, for it partly removes one of the greatest difficulties that embarrasses the igneous theory, by explaining the possibility of refractory substances generated by fire being impressed by the forms of more fusible ones. It seems, however, that the same order of arrangement would prevail in substances that were suspended in a fluid medium, as the degrees of attraction would be the same. In either case, the first step by which the arrangement of an apparently homogeneous mass commenced, would probably be the accumulation of particular molecules into little globules. Such seems to have happened in variolites, and other rocks which contain spherical concretions of a different nature from their basis. Still farther advanced is the arrangement of porphyries: the molecules of one species have assumed a regular crystalline form; and sometimes two, or even more varieties of crystals are formed, which remain unmixed in the unarranged basis. If the remaining molecules of that basis are susceptible of crystallization, it may be fairly concluded, that an extension of the process of arrangement would convert the porphyry into granite, or at least into one of the compound aggregates of crystals which constitute the numerous tribes of granites, grünsteins, and sienites; and it seems equally probable that this might be accomplished,

accomplished, whether the molecules were indebted to a suitable temperature, or to an aqueous medium, for the requisite facility of movement.

"The formation of granite and other rocks, must however be referred to the ultimate perfection of crystallization, by which all the molecules have been permitted to arrange. Those granites called porphyritic, in which large crystals of feldspar are imbedded in a basis compounded of the ordinary ingredients of granite in small grains, are apparently generated from a menstruum in which the molecules of one species, being greatly predominant in number to the rest, are the first to exercise their polarity, and constitute large crystals, which are afterwards surrounded by smaller ones, resulting from the successive separations of the remaining elementary molecules.

"The changes of the substance that led to the foregoing remarks, serve to shew that they are not altogether hypothetical; and any proof that may appear deficient, seems to be provided by the phenomena exhibited by lavas, in which may be observed every step of the passage from the vitreous to the stony, from that to the porphyritic, and finally to the granitic state. The lava of Lipari, which passes from glass to lava, by the generation of minute globules, may be cited, on the authority of Spallanzani, as an instance of the commencement of the process of arrangement; and, were not their origin still disputed, I might also cite the pitchstone lavas of the Euganean hills. It would appear, that the transition from the stony to the porphyritic state is rapid, for perfectly homogeneous lavas are among the rarest of volcanic products. The porphyritic lavas are most numerous; and it is needless to detail the varieties they present. But, though the process of arrangement has often only advanced thus far, it has in many instances proceeded much farther, and it is by no means unusual to find the entire basis regularly arranged into crystalline bodies; thus, to cite a well-known instance, in many of the ancient lavas of Somma, large augites are imbedded in a crystalline mass, formed of minute crystals of leucite, together with another crystalline substance, whose nature is not perfectly determined.

"The casual occurrence of volcanic glass is nowise at variance with this account, as it is sufficiently probable, that some glasses may have a much greater tendency to crystalline arrangement than others possess; and it cannot appear extraordinary, that regular crystals should sometimes be generated, even in the glass, as it is a matter of daily occurrence in artificial glasses, and in furnace slags.

"If the distinction attempted to be shewn between igneous fusion and solution be established, it may offer a means of accounting for the abundance of peculiar bodies in lava, which do not exist in other situations, or at least are of extremely rare occurrence. For, if the igneous action decomposes the molecules of the substances on which it operates, there seems every probability that new compounds may result, dissimilar to any substances we are acquainted with. It would appear, that the necessity of imagining an undiscovered stratum abounding in leucites, chrysolites, and augites, may be dispensed with; and, as I have endeavoured to shew the probability that the most infusible substances will not be the first to crystallize, the penetration of refractory leucites by fusible augites, will cease to be an argument against both being generated in the lava. I may also

observe, that the same causes which vary the crystallized bodies resulting from igneous solution, must operate upon the unarranged basis; and that the same rock may be fused into lavas extremely dissimilar, as their varieties must depend on the degree of solution which the fusion has accomplished.

"If the analogy attempted to be shewn between the aqueous and igneous formation appear founded, the transition from glass to stone can no way affect the great question which has so long divided geologists, about the origin of basalt; for, though it is synthetically demonstrated that basalt may be formed by fire, the converse of that proposition stands supported by strong analogical arguments, and its formation by water must be allowed to be at least equally possible. How far the probabilities derived from the examination of basaltic formations may influence the ultimate decision, is an inquiry in which I shall not now engage; though I cannot avoid recalling to my mind, the numerous instances of petrifactions found in basalt, and, as a counterpoise to that observation, the equally numerous instances in which the heat emanating from it appears to have indurated strata, and coaked beds of coal. One remark may be stated here with propriety, as it arises immediately from the experiment which has occasioned these observations. In the ultimate result of that experiment, the arrangements of the molecules was much more perfect than in the original rock. It might be supposed, that a longer continuance of the suitable temperature was afforded it. This, however, could not be, for the mass was only a few feet long, and a few inches thick; the fire was only maintained a day; and the whole was cooled in a week. But the hill of solid basalt, from which the substance operated upon was taken, is several miles long, and several hundred feet high, and supposing it to have been irrupted in a state of igneous fusion, it must have required months, nay years, for its refrigeration. How then comes it, that the process of crystallization is so little advanced? How comes the confusion of its texture to indicate the very reverse of the tranquillity and perfection of arrangement, which may be fairly assumed as necessarily attending the extremely gradual changes of so immense a mass?

"This objection admits of being obviated, upon the supposition that, in the process of melting, the molecules of the basalt were decomposed; and that the new ones generated were more disposed to crystallize than those whose place they supplied. This explanation is in some degree justified, by the total disappearance of the minute feldspars and hornblende of the basalt; instead of which, the regenerated stone contains thin laminæ of crystals, which are probably augites."

The Woodman's Tale, after the manner of Spenser; to which are added other Poems, chiefly Narrative and Lyric; and the Royal Message, a Drama. By the Rev. Henry Boyd, A. M. Translator of the Divina Comedia of Dante, Vicar of Drumgath, in Ireland, and Chaplain to the Right Honourable Lord Viscount Charleville. 8vo. Pp. 474. Longman and Co. 1805.

THE attempt to describe the pernicious effects of intemperance in the use of spirituous and fermented liquors, in an allegorical dress, has at least the advantage of novelty: whether the author has succeeded

succeeded in his attempt to unite the utile with the dulce, must be decided by the voice of the public. In our judgment, he has succeeded in no ordinary degree. In his Introduction he has delineated some of the physical effects of intemperance, which are not susceptible of poetical ornament. He proceeds to mention some of the advantages of allegoric poetry, where he endeavours to shew that several virtues and vices, and several moral relations, with the duties connected with them, can be exhibited with effect only in that species of poetry. He adduces as an example, the Castle of Indolence, in which Thomson gives to this pernicious habit "a local habitation and a name," and where the personification of that vicious and destructive habit, taking firm hold of the mind, several important truths are inculcated in the garb of a very pleasing fiction. By the laws of epic and dramatic criticism, epic or dramatic poets are obliged to exhibit mixed characters. But allegorical writers, by a sort of poetical chymistry, may extract the essence of every virtue and every vice. They may exhibit the one in its native charms, and the other in its naked unpalliated deformity, with that philosophical precision, so conspicuous in the Fairy Queen, and the Purple Island of Fletcher, which the authors of those admirable poems learned from the ancient moralists, and to which they added all the charms of description, and characteristic adventure. At the end of the Introduction, he gives some apposite quotations from the Purple Island.

The Woodman's Tale commences with a description of the hours of academical relaxation, in which, among the ingenuous youth who are described as spending their leisure hours over a bowl together, what seems to improve the social virtues, tends at least equally to confirm the habits of intemperance. Although

> "There every virtue, by reflection rais'd,
> From rosy bowls spontaneous seem'd to spring;
> Touch'd by the spell, the hidden talent blaz'd,
> Successive kindling round the jovial ring.
> There oft the future Bard essay'd to sing,
> Or ready fiction grac'd his simple tale,
> And youthful Roscius try'd the soul to sting
> With fancy'd woe: or down the gloomy vale
> Of terror, led at will his list'ning audience pale."

This introduces an apostrophe to the spirit of a departed friend, which gives occasion to introduce the subject of the poem,

> "O teach thy friend the backward spell to try,
> That disenchants the soul, by Circe's boon
> Entangled; as he strays beneath the midnight moon.
>
> "From yonder Naiad nymphs I long to know
> The liquid meaning of their warbled strain;
> If some sad tale they tell of ancient woe,
> Some baleful chance that spoil'd the fair domain;

Often they seem of broken faith to 'plain,
Of rites disturb'd and violations foul,
Of deep, successful guile, by Stygian train
Long hatch'd; and realms, beneath the dark control
Of vice and slavery sunk, that damp the rising soul."

The author, in this place, seems less intent upon the legitimacy of his rhymes, than the progress of his narrative, from which we learn that the Naiads were the ancient divinities of Ogygia, whose inhabitants, while they were content, like the Hippomolgeans in Homer, without the use of intoxicating liquors, enjoyed health and happiness. The story is told by a seeming Woodman, whom the Bard is supposed to meet, and who is found to be a degraded spirit, who, for his share in the dark transactions detailed in the first Canto, is sentenced for ever—

"The twining fibres' growth to range,
To bid the green blood dance its tardy round,
And clothe the sullen year with gradual honours crown'd."

He proceeds to describe the machination of Circe to secure an introduction under the disguise of a Naiad nymph; her detection and exile; the adventures of her son Comus, his arrival at Ogygia, his amour with Ceres, the Imp or Dæmon thence produced, under which is personified the effect of distillation from grain. His character and associates are next described: and his design to extend the dominion of his mother is represented as consisting in an attempt to pervert "the master movements of the soul," by which knowledge is acquired, and virtue confirmed,—to the destruction of both.

"Here then, ye simpling tribes, your utmost skill
Employ, and brew with charms the potent draught,
Which thro' the working fancy may instill
False energy, and warm the mounting thought
With phantoms gay, in airy visions brought,
Shifting, as fancy wills, the gaudy scene,
In grateful change, by mortal toil unsought,
While forms of livelier coinage fleet between
The grave saturnine shapes, and please their moody queen.

"Thus with false lights the active mind employ
And waste her powers, for nobler tasks design'd,
With semblance fair of rich VARIETY,
Fit phantoms to deceive the prison'd mind;
Let HABIT then, for virtue's aid assign'd,
Potent, but blind, by soft seduction led,
On the sick soul the incantation bind,
Till Mem'ry's self forgets her path to tread,
And reason last declines and sinks among the dead."

A delegate to whom the charge is given, is thus described,

"Who

" ——————— Who every simple knew
Of numbing power, and oft, at dead of night
From his dark stores the steaming poison drew,
* * * * *
" About his robe a scaly Dipsas* wreath'd,
And round his locks the baneful hemlock twin'd;
A sceptre in his hand, by fate bequeath'd
Of CYRNEAN yew; on this the sage reclin'd,"

His office is thus told;

" Those spirits bland, that by the nerves convey
Quick notices of every chance below
I can retard or speed with mighty sway,
Thus on the seething brain my art will throw
Illusions fair, till half to frenzy wrought
The waken'd powers of fancy seem to flow,
In a full tide of energetic thought," &c &c.

We may be permitted to observe here, in justice to the physiologist as well as the poet, that the contradiction in the third line—I can retard or speed—is only apparent; as narcotics are stimulative in their effects as well as sedative: but as the effect could not be produced otherwise than by the assistance of the Naiads, it is necessary to deceive *them*; which is effected by the distress of the nymphs under a fervid sky; and the insidious proposal of the confederacy to shelter their fountains with a sort of magical bower of plants, which, communicating their qualities to the waters, produce in the nymphs a sort of Bacchanalian frenzy and alienation of mind, which makes them forget their office, and wander from their channels, producing the most pernicious changes on the climate and soil, changes which are often pleaded as an apology for the copious use of spirituous liquors. This is the boldest of all the author's fictions; and not a little extravagant: but it gives room for some animated descriptions of the aberrations of the nymphs; and, if allowance be made for the disguise of allegory, gives an account of the origin of morasses and fens not unsupported by observation. Some of the vagaries of the nymphs are thus described.

" CALLIRRHOE climbs in thought Olympus' height,
And mounts the yielding air on rainbow wing;
The splendid roof she views with fixt delight,
And hears its echoing domes responsive ring,
While to th' immortal chord the Muses sing,
And gods and heroes round the living lyre
Attentive throng to hear the Sminthean king
The unexpressive, lofty song inspire,
And send it sweetly round the HELICONIAN choir.

* Dipsas; a serpent, whose poison, communicated to the blood, causes intolerable thirst.

"Pale CHLORIS seem'd to tread the jealous rage
Of Jove's proud spouse, and fled her wrath before;
SHE calls the stormy sovereign to engage
The blust'ring brethren, whom she rais'd of yore
To drive ANCHISES' SON on AFRIC's shore.
Loud roars the gust, and tears her tender form
The weeping Naiad knows her place no more,
High on the swelling blast, with wild alarm,
All desolate she flies, amid the sounding storm.

"LIGEA dreams of DIAN's silver bow,
And hears (or dreams she hears) Orion's horn,
She longs her willow borders to forego,
And mounts the heath-crown'd hills at blush of morn.
Fearless of wanton PAN, or Dryad's scorn,
Or ambush deep, amid the sylvan maze,
With crescent dim, her ringlets to adorn
She tries, and binds her brows with mimic rays,
While round her lovely neck a starry meteor plays.

"At this the Moon, the governess of floods,
Pale in her anger, washes all the air,
Enwraps in hazy gloom the pendent woods,
And stains, with rising fogs, AURORA's hair.
The subject stream forsakes his humid lair,
And, mining thro' the soil his secret way,
Follows the huntress far; in deep despair
She sees around her native currents play,
And burst in devious dells afresh to open day.

"In vain she flies, the constant flood pursues,
And saps with eager speed the trembling soil,
* * * * * * *

"Then were thy fens, renowned ALLAN, spread*
O'er many a flow'ry field and spacious plain."

What effect this metamorphosis had on the climate, is described in a manner that will probably be thought too diffuse. The distress of the islanders, at once afflicted by real and fancied evils, is alleviated by the hopes inspired by a stranger driven on their shore by a tempest, who proposes to them a scheme for averting the anger of the gods, somewhat resembling the fabulous tale of Sinon in Virgil. This turns out to be the principal daemon in a new disguise, the son of Comus and Circe. The rites he proposes for appeasing the anger of the Naiads, contain, among other things, an allegoric description of an alembic or still. The guardian genius of the isle, in the character of Eumolpus, a minstrel, endeavours to obviate his design, by telling a story of the

* The bog of Allan, in the centre of Ireland, celebrated by Spenser.

destruction

destruction of the Gallic army, under Brennus, near Thebes, by a stratagem of Bacchus. He is seconded by Mnemon, who soon after falls by the hand of a maniac. His death, like that of Laocoon in Virgil, induces the majority to adopt the new rites. The seeming stranger becomes a voluntary victim; which fate, he pretends, he had in vain endeavoured to escape before. After giving proper directions, he leaves the care of his children (the Passions, which are fostered by Intemperance) to the islanders. These are represented as forming a kind of perpetual priesthood, possessed of the secret of appeasing the deities of the country on every emergency, and under every disaster.

Inclement seasons again succeed, with their usual train of misfortunes and diseases. The votaries have recourse to their flamens, who institute new ceremonies, and amongst the rest exhibit a sacred masque or dance, which, after the inhabitants are admitted first to witness, and then to share, they become infatuated with the novelty of the show, as the Athenians, according to history, were with the scenical representations on which they wasted the public treasures. Next follows a description of the temple, and the masque and its effects.

The Milesian Tales which follow this poem, are far different from those which, according to accounts handed down, were known by that title in ancient times. In these no licentious adventures are described. They exhibit the dangers of the passions, particularly of Love and Revenge, when indulged to excess, with an example of benevolence, returned with gratitude, on a trying occasion, and a remarkable instance of self-devotion and public spirit, though in a contest, and for a cause which, if successful, would have been destructive to both our religious and civil liberty, viz. the cause of James II. in which the author observes, in his preface (written probably at the commencement of the present war), "there is a remarkable coincidence in the machinations and views of France at that period and at this." These tales are the more interesting, inasmuch as they are founded, according to the author's account, on real incidents.

The subject of the Knight of Feltrim is introduced with a pleasing rural description of the scene where he sacrificed his life, to what he deemed the cause of his country. The wood, it seems, was near the author's former residence, in the King's County.

"O wood of Graigne! does fate decree
I ne'er must view thy shades again,
Nor e'er beneath a spreading tree
Rest me upon thy flow'ry plain.

"In winter cold, and summer's heat,
I sported in thy shelter green,
And heard the driving tempest beat,
Secure beneath thy holly screen,"

"Ah!

"Ah! how I lov'd that vista green
That pierc'd the bosom of the wood,
And down the slope the fairy scene
As in a magic mirror, show'd.

"There oft beneath the folding star
The woodmen past in long array,
That seem'd a troop of elves afar
Disbanding at the peep of day.

"For still *one* certain path they chose,
And seem'd one fearful glade to shun,
Whether they past at evening's close,
At noon day, or the rising sun."

Thus the subject is naturally introduced. With the tale a love adventure is interwoven, which increases the interest, and contributes to the catastrophe.

In the second tale, the arm and belt of a parricide who had suffered death for his crime, is procured by a weird sister to ease the throes of one "that lies in childbed pain." The fortunes of the child, whose birth this is supposed to facilitate, are described with that prophetic obscurity, which poetry requires, and which in many instances, adds to the effect. He is represented as a being very formidable to the interests of religion and social order. At the banquet held in the palace of the Fairy King, for the celebration of this mysterious birth, the story is told of the parricide, who, it seems, was instigated to this horrible crime by revenge; because his father either had disinherited, or intended to disinherit him, for a nuptial union which he disapproved of. This is said to have happened in the north of Ireland, about the year 1705. The birth is ushered in by a tempest, supposed to be raised by the witches, while the charm is in its operation.

"Then ruddy grew the midnight moon,
Tho' erst as clear as silver bright,
And many a strange and dismal tune
Was heard amidst the vault of night.

"The rafters all a tremor felt—
With feet of wind, and eyes of flame,
Bearing the lifeless arms and belt
Instant the wayward sister came.

"And soon the roaring storm was heard,
And fast the clouds began to fly,
And soon to every point it veer'd—
Then lessen'd to an infant's cry.

"Again the moody music play'd;
The wayward three the spindle twirl'd;
As thence the fairy king convey'd
The infant terror of the world."

The

The meeting between the father and the son, in the pass between the mountain and the sea, the scene of this detestable deed, is introduced with two similies, which exhibit somewhat of those terrible graces, as Warburton calls them, for which some of the ancients, and a few of the moderns, are distinguished.

" But never yet, on wings of wind,
Two spirits met with more amaze,
Whom distant worlds have long confin'd,
Sever'd by half the mundane space.

" Nor on the last decisive day
Will hostile souls each other view
With deeper hate and more dismay,
When first they hear the sentence due,

" Than here beneath the mountain's van,
The meeting son and father shew'd;
Pale rancour mark'd each visage wan,
Which soon with indignation glow'd."

After a scene of humble supplication, and stern repulse by the father, who had been irritated still more against his son by the arts of a second wife, the fermentations of resentment and revenge in the mind of the son are forcibly described.

" What do I feel?—does heaven and hell
Within my bosom ebb and flow?
What viewless powers my hand impell,
What bids the purpos'd deed forego?"

By a stratagem he allures his father to the edge of the rock, from whence he precipitates him into the ocean.

" But oh! to see the father fall,
His grey hair streaming in the breeze,
How did the sight his heart appal,
And bid the vital current freeze!

" For sudden light was seen to wave,
And laughter loud was heard below,
Thro' the long winding of the cave,
Succeeded soon by shrieks of woe."

This alludes to the machinery of the poem, whereby the parricide is supposed to be instigated to the deed, by the suggestions and fallacious promises of his evil genius in a dream. There are some good moral observations on this part of the story, in a note subjoined.

The

The MOON-FLOWER, a Legendary Tale,

To those that admire what Dryden calls the *fairy way of writing*, will probably appear the most pleasing of these narrative performances; as it certainly possesses more fancy than the rest. It is founded on an incident that happened not many years ago. A young gentleman, in the pursuit of an illicit amour, as his way lay near the banks of the river BAN, was induced, by the warmth of the weather, or as others say, by the persuasions of a libertine companion, to bathe in the river, when the water was darkened by a summer cloud. Being deceived in its depth, he precipitated himself on a hidden rock, or on the gravelly bottom, and his neck was broken in the fall.

To this, in the poem, the youth is supposed to be impelled by the SPIRIT of the WATERS, who leads him to his fate by fallacious promises of success in love, and initiation in all the mysteries of the water fairies, on condition of his dedicating the fruit of his amour to Titonia, the fairy queen. What appears a dew-drop in the Moon-flower is to be the pledge of all those advantages. The omens of her lover's death, which fair Ellen, yet innocent, sees as she looks out for her lover, and the dream which it brings to her memory, are favourable specimens of the poem.

In the description of the appearance of the Water Spirit, a cloud is described as moving over his head as he passes along; a circumstance which contributes to the fate of the victim. As he was passing by the side of the Ban, a fellow traveller appeared.

" And lo! the day was overcast,
Yet still the sun-beam fring'd the cloud,
As o'er the Ban the darkness past,
Short gleams the moving mirror show'd.

" With dumb salute the stranger bow'd,
His aspect frore the youth dismay'd,
No ghost in visionary shroud
So little signs of earth display'd.

" He look'd with beamless eye malign,
Deep ting'd with rancour's sickly green,
And on his cheek the lurid sign
Of a deep canker'd soul was seen.

" The ample beaver was of blue
That sate upon his faded brow,
A water-lilly, wan of hue,
Was seen above the brim to bow."

The account of the magical mirror, which exhibits a description of the watery world, and which is promised to the lover as a bribe, is rather too diffuse. These are some of the lines:

" But

" But other scenes succeeded soon
Of solemn grots and pearly caves,
And vistas, where the rising moon
Sprinkled her glories on the waves.

" And there the nymphs were seen to sport,
And lave their limbs in wanton play,
While o'er the arches of their court
Swift-crossing rainbows seem'd to stray."

The RECOGNITION, a Tale,

Founded on an incident in the late rebellion in Ireland, 1798. The person meant by Albert, is the Rev. John Elgee, rector of Wexford.

In this poem the author shews his predilection for machinery, though the event be recent. The guardian genius of a Wexford rebel is supposed to have deserted his charge on account of his hopeless depravity. After wandering sometime in the regions of unbounded space, he is sent back to his post by the mandate of a superior being, at the crisis when Wexford was seized by the insurgents, and the slaughter of the unfortunate victims had already begun. He appears in the dress of a rebel leader, and hastens a band of new arrived conspirators, with their captain (who happens to be his former charge) to a place where he promises him a welcome opportunity of avenging an ancient injury. He arrives, and finds his benefactor on the point of falling a victim to some ruffians who had taken him prisoner, and by the interposition of this man he is saved. The evening when the massacre is begun is thus described:

" On Slaney's banks the twilight grey,
O'er the dread scene her vesture drew.

" Yet not with calm and soothing charm,
As late on Slaney's banks she past,
But horror, now, and wild alarm,
Behind, her dewy footsteps chas'd.

" A murth'rous mask she seem'd to wear:
The dagger lurk'd beneath her pall;
Like Gorgon's seem'd her raven hair,
Issuing from Pluto's gloomy hall.

" Still as the red flame rose around,
Her dreadful lineaments were seen,
And still more horribly she frown'd,
Each fitful gleam of light between."

On the morning when Albert, the hero of the tale, expects his fate, his address to his family is striking:

" Awake

" Awake my spouse, my children rise,
An angel waits for you and me,
See! dawning in yon orient skies,
The day-spring of eternity.

" Yet all was still and calm below,
No hostile sound was heard afar;
While Albert sate, with solemn brow,
Watching the sun's ascending car.

" At length the bells began to toll;
The sable streamer in the wind,
A signal wav'd to many a soul,
To leave the load of life behind."

The FAIRY FAVOUR, addressed to the Right Honourable the Countess of Moira and Hastings, &c. on her birth-day, April 10, 1794, when the Forces designed for the Expedition to Britanny were encamped in the Isle of Wight, under the Right Honourable the Earl of Moira.

In this poem the virtues of Lord Moira are described, and his genealogy is traced to Thibaut, King of Navarre, who, in the beginning of the 13th century, was the common ancestor of the families of the Bourbons and Hastings. Such a favour, a scarf, as was now sent to Lord Moira, had been formerly sent to the great patriot king of Scotland, Robert Bruce, descended, like Lord Moira, from the ancient kings of that country, through the family of Hastings. The poem concludes with the following stanzas:

" They * see the giant spectre† talk
Across the flood, from isle to isle;
Soon may they cross his shadowy walk,
And strip him of his plunder'd spoil.

" Bold Thibaut, hears the hostile charge
Blown o'er the trembling surge afar,
His trumpets sound from Vecta's verge,
For glory, vengeance, and Navarre."

We confess that we do not well understand this. Who is bold Thibaut? Lord Moira? If so, what charge does he bear?

Homer enumerated and described the forces confederated against Troy; but he also tells us what they did, and with what success. A poem on preparations is rather unfortunate in a subject. The birth-day was the occasion. The military preparation directed by Lord Moira formed the subject.

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* The genii of the line of Hastings. † Anarchy.

A MONODY

A MONODY on the Death of Joseph Henry, late of Straffan, Esq. County Kildare, Ireland, November 1796.

An Address to the Right Honourable Charles William Lord Viscount Charleville, on the Acquisition of his first title of Baron Tullamore, 1797.

These poetical effusions are pleasing enough tributes of friendship. How far they are strictly fact, or how far partial, we have not the means of judging.

IMITATION of HORACE. Lib. I. Ode 15.

Written in the summer of 1798, during the rebellion of Ireland. Scene, the Hill of Howth, near Dublin Bay.

This imitation of Horace's prophecy of Nereus, is in a different strain from those of the two preceding pieces.

We do not pretend to ascertain who is meant by *him* who appears on board the ship bound for Ireland, in the year of the rebellion, and who is here called MARIUS.

> "Waiting for the moony tide,
> O'er the sounding bar to ride,
> Anchor'd on the rolling flood,
> Fraught with fate the vessel stood.
> Never by Arzilis steering,
> Wafted plagues from Pontus bearing,
> Spread a more terrific sail,
> On the widely tainted gale."

The vessel which they meet coming out of the harbour by moonlight; the awful scene exhibited on the deck; and the prophetic speech of the chief mariner, are very striking.

Several of the smaller poems are complimentary tributes to characters of worth, interesting principally to those who are acquainted with the virtues which it is their object to record. Among these, the Monody on the Death of the Rev. Dr. Henry Leslie, of Tandragee, is particularly distinguished, as well for the vigour and beauty of the lines, as for the excellence of the subject.

> "Ah! why should hurried thought's tumultuous tide
> Thus ever point, where rising from the womb
> Of night, the war-fiend threats the Christian world
> With Stygian flag unfurl'd,
> While, driven by tempests thro' th' ascending gloom—
> Bearing the olive branch, with languid plume,

The

The dove of Concord knows not where to rest?
Sore recollection guides another way,
And mourning friendship leads me to the tomb
With Leslie's sad memorial deep imprest;
Seldom the grave possest a nobler prey
By death rever'd, who long withheld his doom;
But Oh! lamented more, as longer known
Is he whose reliques fill this scanty room!—"

This monody concludes with the following address, which evidently flows from the heart:

"Farewell! beloved spirit, must I say
For ever? No!—Ah! still may hope survive,
And not in vain, that from this cumb'rous clay
Releas'd at last, I yet with you may live;
And as together oft we lov'd to stray,
So there the life-dispensing power may give
The means, to meet on that delighted shore,
Where friends with friends unite to part no more."

A short poem on the recovery of Miss *Bisset* from a dangerous illness, contains the account of an extraordinary effect produced by music, with some sentiments of philanthropy, suggested by a general view of the harmonizing arts. The imitation of an Italian Ode, addressed to Mr. Roscoe, is not unworthy of the translator of Dante.

VISIONS of WOODSTOCK, the Prize Poem for the Year 1777.

What is meant by THE prize poem, is no doubt known to Mr. Boyd's acquaintance, but to us who have not the pleasure of being ranked among them, it conveys not any idea whatever. Had it been entitled a prize poem, we might have naturally conjectured that some prize had been adjudged to it, as the best on the subject. But to what the definitive THE refers, how can we know? This PRIZE POEM, as it is called, though a juvenile performance, yet being written on a national subject, and well adapted to the present times, will not be unacceptable to most readers.

Here follow other poetical tributes; in which the inspiring muse appears to be the sincere esteem of a sensible, vigorous, lively, and cultivated mind.

We are particularly pleased with the tribute of friendship to Mr. Smyth, the author's early friend, who appears to have deserved so well of society for his laudable exertions in promoting the Asylum for the Blind, and his continued attention to that institution.

The

The last Poem of this Collection is the ROYAL MESSAGE, a Dramatic Poem.

The subject is the story of Uriah. The characters here are well discriminated. But the plot has more of the complication of a modern drama than of the antique simplicity that one would expect in a performance on such a subject. For instance, before Uriah had been sent for by David (the struggles of whose mind between conscious guilt, friendship, and the remains of honour, are well depicted throughout), for the purpose of hiding his shame, *his* popularity is supposed to have excited the jealousy of Joab, which is further provoked by the favour shewn to Uriah by a popular faction at home; who affected to censure the idea of foreign conquest. Achitophel, the minister, a corrupt man, equally dreads and hates the general and the favourite of the people; but he is in the power of the former, who arrives at Jerusalem at the same time with Uriah, but in disguise; and on application to Achitophel to join their powers for the destruction of Uriah, finds him seemingly wavering, but secretly resolved to ruin Joab, as he found the king (for obvious reasons) and the people also inclined to favour Uriah, and give him Joab's command. He discovers Joab's arrival to the king, who puts him in prison; whence he is freed by Absalom, who thereby secures his assistance in the treasonable schemes which he had conceived and brought to matufity. Achitophel, on the escape of Joab, perceives his danger, and, conscious that he cannot escape the revenge of the general, but by sacrificing his rival, brings David into his views by sophistical arguments of public utility: the dreadful effects of detection, and the certainty of Bathsheba's death, as her life, at the demand of the injured husband, was forfeited by the law of Moses.

David gives the fatal mandate. Uriah, conscious of his wife's infidelity, but ignorant of the partner of her guilt, and persuaded by his friends of his danger from his various enemies, is induced to take a few faithful adherents with him to the camp. David, after he had given the fatal message, repents; and sends a party after Uriah. His friends take them for murderers, repel them with slaughter, and Uriah goes to his fate. The scene between Nathan and David is conducted with a good deal of dramatic art. When David hears the fatal intelligence, and his conscience is aroused by the severe and sudden application of the parable of Nathan, he thus gives vent to his remorse:

> "————cover me, deep night!
> Ten thousand fathom down, where never more
> The blessed beam of Heaven shall visit me;
> Where never winged minister of hers
> Thorough the distial gloom shall wing his flight
> To look on my sad fall, and turn away
> With deep abhorrence!—but what midnight shade
> Can hide her from myself! What curtain fall
> Between the piercing beam of torturing thought

And its sad object? Yet, how gentle that
To what this instant I perceive within—
This sense of desolation—Heavenly hate,
This dead vacuity, this gloom of being!
This settled sorrow of the swelling heart,
By which alone I feel that I exist!—
Where shall I find him, where, the friendly power
Tho' arm'd with vengeance? yet I wish to feel him,
And own the father in his dread correction.
Father of mercy! let me own once more
Thy presence, tho' it blast me! turn again
Thy aspect, tho' incens'd, on thy fallen son,
And let me feel thy pity in the scourge
That wounds to heal!—"

In the notes on this poem, there are some moral observations of great importance. The brief political remarks are intended to contest the position of Harrington, respecting the republican form of government, *pretended* to have been adopted by the Jews, after they had in some degree forfeited the divine protection; and to maintain the superiority of *monarchies* over *republics*, as "*there was no king in Israel, every one did that which was right in his own eye*;" an admirable text for the 30th of January!

In the present age of refinement and philosophical precision, when the empire of IMAGINATION is invaded at all points by the forces of Reason, the sphere of poetry is contracted within narrower limits than those of its former range. The epic poem, which depends principally on machinery and fable, after some respectable efforts by Voltaire, Glover, and Wilkie, author of the Epigoniad, has at last died a kind of natural death. The only species of poetry that has been relished for a long time by men of taste and cultivated understanding, is the descriptive. The muses that now animate poetry are the sciences; the sciences, which can confer dignity on every subject by combining it with the general laws, and the most striking phenomena of physical and moral nature. Were a Homer or a Milton to be born in our times, he could not write an epic poem on any subject that could appear to be enlightened, nay, even to the generality of readers, half so charming as THOMSON'S SEASONS, which is a philosophical as well as a beautiful picture of Nature, inanimate, animate, and human. From the vicissitudes of the seasons he is led to mark and describe their influence on man. He possesses knowledge, fancy, a just ear, and a good and tender heart. This last quality is as necessary to an accomplished poet as the three former. There is nothing that takes such fast hold of our minds as the circumstances and situations of our fellow-men, especially those of distress. Homer had a susceptible and tender heart: so had Virgil; so had Milton.

The greater part of the poems before us may be considered as of the descriptive kind: for narration, embellished not by mere fable, but by a selection of picturesque circumstances, may be considered as descrip-

descriptive. The author possesses a very considerable share of physical science. His acquaintance with pneumatology, or the conduct of the understanding, and the nature and process of the passions, is still greater. He has a musical ear, as well as a vigorous imagination; and he appears to possess a humane and friendly disposition, and a good and tender heart. It is to this sympathetic disposition, prone to enter into whatever concerns and interests human nature, that we are indebted for the most charming passages in the great poets, ancient and modern. A true poet, whatever be his subject, is carried to human nature, again and again, by a thousand associations. *Homo sum, et nihil humani a me alienum puto!* this is the motto, the ensign of a true poet. With a susceptible and good heart, and a lively fancy, there may be good poets, even without learning. Witness Allan Ramsay, Burns, and Bloomfield. But where these are found in conjunction with knowledge, the effect produced is more extensive and various, more sublime, instructive, and impressive. Even the complimentary poems, or tributes to friendship, in the present volume, one peruses with less prejudice or prepossession against them than is commonly exercised towards those fictitious and adulatory productions. Mr. Boyd's friendship appears to be warm and sincere—his praises to flow from the heart.

We have just now said that the muses, which now animate poetry, are the sciences, and that machinery and fable have lost their influence; yet Mr. Boyd, with whom we profess much satisfaction, makes use of the Grecian mythology, as well as of our northern fancies of witches, elves, fairies, &c. This mythology, however, he adopts not as the basis or ground-work of his poetry; not as any thing PRINCIPAL or essential, but only as an ACCESSORY. The ancient mythology is so familiar to every one who has received even a common grammar school education, that it may be considered as a kind of language or nomenclature. This language of mythology is animated, beautiful, and very convenient for poetry, as it contains not a little of allegory, both physical and moral. We could not follow Mr. Boyd through long descriptions or narratives of the designs and actions of gods and demigods; yet we are not offended with the occasional introduction of Naiads, and other invisible powers. Though every man in his cool moments, or on sober reflection, rejects polytheism, yet there is in human nature a disposition to extend our own thoughts, powers, and passions, over all nature. To conceive all the conspicuous productions of nature to be the work of some invisible intelligent powers, or (which has often happened, as among the Egyptians, &c.) to be themselves divinities. This propensity to diffuse, as it were, ourselves over the universe, is so strong and inveterate, that in the decided opinion of an inquirer into nature, very far from being given to unsupported theories of fancies*, it is at the bottom of our notions

* See Professor Leslie's Essay on the Nature and Propagation of Heat.

of that power or force which we conceive to be exerted in the production of natural phenomena. Whatever may be thought of this notion of the professor's, it will not be denied, that we enter with wonderful ease into the mythology, particularly in as far as it appears to be allegorical, of the ancients *. This is enough for the poet.

If Mr. Boyd's taste, range, and powers of poetry were less than they are, still we should be entertained by the extent and variety of his knowledge, which is introduced, not in a pedantic and ostentatious, but a natural and happy manner—still we should be attached to him as a friend to human nature; and in his particular friendships sincere and warm. Superior to the rivalry of envy, which has sometimes tarnished even good poets, he is open to the impressions of, and candid and generous to acknowledge and celebrate, true poetical genius in his cotemporaries. He touches, with great effect, the finer principles of the mind. He paints moral beauty in worthy colours; and with equal sensibility, aggravates the gloom, the horrors, the ruin of vice. He appears, throughout his writings, to be deeply impressed with the evils of the French revolution. He is a genuine philanthropist, and an excellent British subject. The lovers of poetry have not, for a considerable time, received so fine a present, as the various and comprehensive volume before us.

Yorke's Letters from France in 1802.

(Continued from p. 183.*)*

ON revisiting the gardens of the Palais Royal, the Pandemonium of France, the horrible scenes which Mr. Yorke had witnessed there, at the beginning of the Revolution, and which have been described again and again, in various publications, most forcibly recurred to his mind. Here it was that he bade a last adieu to one of the maddest fanatics which these mad times engendered; and as less is known by the public of this man, than of most of his associates, we shall extract Mr. Yorke's brief account of him.

"I remember the last interview I had in this garden with the mad Colonel Oswald, who has written several insane publications in behalf of what he called his fellow creatures the brutes; also "A Review of the British Constitution," &c. I have, in my possession, a little pamphlet, which he circulated under the title of "The Government of the People," in which

* The Grecian system of mythology appears so natural as well as beautiful to Mr. Hume, that he thinks it possible, that in some part of the unlimited universe, it may actually be carried into execution. That the power of the one supreme God is often exerted by the interposition of his angels and subordinate ministers, is among the doctrines of our own sacred scriptures.

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he asserts, that a representation of the people is as great a despotism as absolute monarchy. He insists that the voice of the people cannot be represented; and by way of illustration he roundly asserts, "that as a man cannot p— by proxy, neither can he *think* by proxy." On the full conviction of this principle, he proposes to new model the governments of all the nations of the world; men and women are to assemble in an open plain, and there make, or repeal their own laws. I have often endeavoured to persuade him, that his plan was not sufficiently extensive, as he had excluded from this grand assembly of the animated world the most populous portion of his fellow-creatures, namely, cats, dogs, horses, chickens, &c.

"Oswald was originally a captain of a Highland regiment in the British service, and had travelled by land from India, during which he lived a considerable time with some Brahmins, who turned his head. From that period he never tasted flesh meat, from what he called a principle of humanity. He did not, however, enter into the whole theology of the Brahmins, for he was a professed Atheist, and denied the Metempsychosis; but he believed in the immortality of the body, and drank plentifully of wine. From what has been said above, it is of no consequence what his opinions were, but such a man living in a fermented capital was capable of doing much mischief. He dined on his roots one day at a party of some members of the Convention, at which I was present, and in the course of conversation, very coolly proposed, as the most effectual method of averting civil war, to put to death every suspected man in France. I was shocked at such a sentiment coming from the mouth of an Englishman; but Oswald had been for some time the commandant of the pikemen of Paris, and in this capacity had forgotten his national character. The expression was not suffered to pass unnoticed; and from the famous Thomas Paine he received a short but cutting reprimand; "Oswald," said he, "you have lived so long without tasting flesh, that you now have a most voracious appetite for blood."

"In consequence of a strong and successful opposition which I had made against some proposals respecting Ireland, that Oswald had offered to the government, I met him by his own appointment, in the garden of the Palais Royal. As soon as he perceived me approaching towards him, he darted forwards, and drawing his sword, exclaimed, "You are unfit to live in a civilized society." Having uttered these words, he returned his sword into the scabbard, and turning from me, disappeared in a moment. We never saw each other more. His regiment was ordered to La Vendée, where, while bravely leading on his men at the battle of Pont-de-Cé, he was killed by a cannon ball, and at the same instant, a discharge of grape shot laid both his sons, who served as drummers in the corps of which he was colonel, breathless on their father's corpse.

"His wives (for he had two), still reside in Paris. They were extremely handsome, and he had brought his domestic economy to such a perfect state of discipline, that they lived together in the greatest friendship and harmony. A singular fact! which has, I believe, no parallel in the history of the fair sex."

Mad as this political maniac appears to have been, still were there certain distinguished patriots in this country—one in particular, now most distinguished,—who were not ashamed to correspond with him,

after his arrival in the land of regicides. The description of the manners of the people of Paris, in the 13th Letter, is highly interesting. It shews the absolute empire which the military hold over all other subjects, and the insolerable insolence with which they enforce their ill-gotten authority.

"These things are better ordered in *our* country, which is at once a land of the highest liberty, and of paramount laws. The soldier with us, whatever may be his rank, comprehends perfectly well the obligations which he owes to the laws, as well as to the sovereign of his country; and while he displays the most exalted loyalty towards the latter, he associates under the idea of duty, a regard for his fellow-subjects, which is the result of EQUAL LAWS.

"Hence he respects the people, and in his turn is respected by them; a mutual harmony pervades the whole of society, because every man knows his station, its object, and its limits. But this is not the proper place for comparisons. When formed from partial instances, they may appear invidious; I reserve them, therefore, to a future discussion, when the two nations shall be examined in the aggregate. I cannot, however, conclude this subject without noticing a remark made to me by one of the founders of the French Revolution, an ex-bishop, and now a member of the Conservative Senate, who has passed two months with me in England since my return from France. "The thing," said he, "which gives me greatest pleasure in your institutions, is the general appearance of moral conduct that every where prevails; the astonishing observance of the Sabbath, the respect for religion, and the orderly and unaffected manners of your soldiers, who are neither insolent nor consequential, but who seem to feel that they are neither masters nor slaves."

On our author's visit to the Garden of Plants, he met with two priests who had been ruined by the Revolution. One of them having been arrested, and accused of *aristocracy*, which was then considered as a capital crime, and of which no other proof was requisite, than the fact of his being a priest, pleaded, that he had long ceased to exercise the functions of a priest, and had devoted himself entirely to the pursuits of botany. "Botany!" exclaimed one of the Inquisitors—c'est une science *royale*. It abounds with aristocratic terms, and was never useful to a republic. Your attachment to this study is a proof of your hankering after the old regime, and clearly convicts you." The proof was deemed irrefragable, and he was sent off to prison directly!

Mr. Yorke's reflections on viewing the scite of the ancient Bastille, and the well-known suburb of St. Anthony, are spirited and impressive.

"The Bastille, so famous in the early history of the Revolution, for having been the first fortress over which the triumphant banner of the people waved, is now no more. But the gardens, the *fosse*, and part of the curtain wall, remain. It is impossible to walk over these ruins, without being occupied with solemn reflections, and without despising the race of men, who in a paroxysm of jealousy pulled down an aged fortress,

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for the sake of liberty, and twelve years after, have suffered their whole country to be converted into a vast prison, where neither the liberty of speech, nor of the press, are [*is*] tolerated. The site of the Bastille, which the French vainly flattered themselves, would become their Runnymede, will serve hereafter as a monument of their shame; it will be a lasting evidence of their unfitness to be free. In more honest countries, in England for instance, such a ruin would remind a virtuous people of the generous struggles of a former generation, and inspire them with courage in the assertion of their rights; but, in such a wretched state as France, where the expression of a sentiment of public virtue is turned into ridicule, or frowned down by the higher powers, the sight of a puppet-show, or procession of usurpers and their janissaries, excites a more lively interest than the lofty accents of freedom, and the efforts of a brave people to shake off the yoke of their oppressors.

"From the site of the Bastille, we proceeded along the Fauxbourg St. Antoine, now the cleanest and most unfrequented part of Paris. What a melancholy silence reigns in this place! The traveller might here fancy himself transported amidst the tombs! Who would suppose that this district of Paris was formerly the focus of intrigues, and its inhabitants the successive instruments of every ambitious adventurer; of an Orleans, a Robespierre, a Marat, and a Babœuf? In the conventional days, this was the arsenal of blood and murder, where pikes and poniards were forged, and whence an armed banditti issued forth to execute the mandates of demagogues, and to dictate laws to their representatives. But now, no spirit-stirring drum is to be heard, no uplifted bleeding heads denote the standards of butchering battalions. *Santerre* himself scarce dares to shew his face, and the whole jacobin colony has been disarmed by a little thing from Corsica, who, acting as Lieutenant to Barras, during the memorable insurrection of 1794, commenced his military operations against the liberties of France, by an inglorious triumph over the fanatics of this fauxbourg. I have been told that this circumstance is not forgotten, and that both parties mutually hate each other, but that the pikemen stand in awe of the heroes of Lodi and Marengo, who surround the palace of the usurper. Even Santerre, though a notorious coward, is often heard to murmur vengeance; and the imprudent fool frequently threatens: "It was I who forced the gates, and paved the way for the First Consul—let him remember, that if I destroyed one tyrant, I can pull down another." The brewer of the fauxbourg St. Antoine is not, however, so formidable in skill or power, as the brewer of Ghent in days of yore. The Government either laughs at this consequential man of no consequence, or treats him with the most perfect contempt. He had an interview with Buonaparte, soon after the latter usurped the throne, and was received with great marks of attention, for at that time the Consular guard had not been formed, and Santerre might be useful. Whether Buonaparte, at this interview, who must have heard, that on the first fire of the Vendeans upon the Parisian guards, Santerre actually ran away, meant to jeer him or not, is not known, but he certainly addressed him thus: "I think, General, you made war in La Vendée?" "Yes, General," replied the brewer, "*et avec beaucoup d'éclat.*" The Corsican grinned a smile, and Santerre, after some further conversation, withdrew, and has since boasted, wherever he goes in Paris, that "Buonaparte did well to treat him with considera-

tion, and to acknowledge his great services in La Vendée."—From what I have already stated, you will anticipate my judgment in assigning to *Monsieur le Général Santerre, citoyen Brasseur,* the character of a toxcomical ridiculous fool."

Mr. Yorke paid a visit to the old Director of the French Republic, François de Neufchateau, who is now employed with more advantage to himself, and less detriment to the public, in the cultivation of a farm, at a little distance from Paris, than he formerly was in directing the concerns of that volatile and sanguinary nation. In this visit Mr. Y. was accompanied by two men of opposite principles, Mr. P. . . , an avowed royalist, and M. Dumond, a moderate republican, whom he resolved to play off against each other. And this harmless plan he appears to have accomplished to his own great amusement. The dispute between these political combatants lasted till they came within sight of the *Temple,* at the name of which every loyal mind sickens with mingled emotions of horrour and disgust.

"The place is so much altered, that I should never have recognized it, if the towers were not remaining. All the surrounding buildings have been pulled down, and a large opening is formed, which absolutely secludes it from all immediate communication with the city, and gives it a much more formidable appearance than at the commencement of the republic. It is impossible to obtain admission into this state bastille; for it is rigidly guarded both within and without the walls; and persons are frequently conveyed thither by a *lettre de cachet* from the Grand Inquisitor Fouche, without any preliminary examination, and often without the knowledge of their friends. This is the real history of those sudden disappearances of a number of persons, which the French, and after them the English journalists, have ascribed to robbers and assassins. A trial is not *always* necessary in this land of liberty, to establish the innocence or guilt of *certain* individuals; hence, the *Cayenne diligence* is always in readiness to take up such passengers as are not *required* to make any stay in the Temple, which is the *safest* place of baiting between the *bureau* of the minister of police and Rochefort. It is not until the wretched victims are on the eve of embarking on board the Salaminian vessel of state, that they are permitted to disclose their fate to their relatives, and to announce their destination to the delectable regions of the most luxurious climate of South America; and often this *indulgence* is denied to the hapless sufferers.

"France is not to be pitied; she merits all, and ten times more than she endures. To such a degenerated nation, there is no better argument than the answer of Cyrus to the King of Armenia. They are lost to shame as well as to honour; they have no principles, but such as the vilest slaves inherit, and the most arrant rogues practise. Yet do they talk incessantly of freedom and equality, as if these names were, in fact, merely pass-words for robbery and murder. It is impossible to compassionate their wretched condition, or to live among them, without imbibing daily fresh causes of detestation and abhorrence of their laws, maxims, government,

ment, and manners. I am already sickened at their vices, and contemplate with pleasure, the moment when I shall take an everlasting leave of France, her detestable capital, and its rascally inhabitants."

The 17th Letter contains an account of the celebration of "the Establishment of General Buonaparte's Catholic Religion, and of the General Peace;" and is extremely amusing.—We can easily believe that "the whole of the day's exhibition was an humiliating scene to every man except Buonaparte and his satellites"—When the Host was elevated, during the service performed at the cathedral, "with most sanctified composure, the holy hypocrite crossed himself with that same right hand which in Egypt had signed his abjuration of the Christian faith."—Having described the principal incidents which occurred at this abominable prostitution of a religious ceremony, the author subjoins the following appropriate remarks:

"I leave you to form a just idea of the emotions of those present, whether they be considered as Christians or not. The far greater part of the Senate, the Legislative Body, the Tribunate, and the Generals, being avowed Atheists, and notorious for the murders, thefts, and atrocities they had perpetrated; with their Chief Magistrate, who had worshipped the altar of Atheism some years before in Paris, who afterwards knelt down before the Pope at Rome, and embraced the religion of Mahomet in Africa; assembled together in one place to adore a God in whom they had no faith, and to profess a religion which they had despised, merely that they might be enabled to preserve their usurped authority over the people, and to retain their places and appointments, is an occurrence in the history of pious fraud, not to be met with since the days of Judas Iscariot.

"I may safely venture to affirm, that with the exception of the Bishops (if they may be excepted), there was not a single person in the cathedral, who quitted this religious mockery with a sentiment of piety excited in his breast, nor one, who did not perfectly see through the whole object of the ceremony."

Mr. Yorke attended a review of the Consular Guard, which did not produce upon him the same effect which it has produced upon others;—but the effect produced by such a spectacle arising, we suspect, from an *association of ideas*, is, of course, different in different minds;—thus while in some it creates admiration, in others it excites disgust.—This distinction will be aptly illustrated by the following anecdote:

"While Buonaparte was passing the lines, one of my acquaintance, a member of the Legislative Body, exultingly turned to me, and pointing to the tyrant, exclaimed, "*Voila le Maitre de la Terre!*" "Behold the Master of the Earth!" then lowering his voice, he whispered, in the hearing of another English gentleman standing by me, "but, you, gentlemen, are masters of the sea, and I hope you will for ever remain so; for if England fall, the world will be undone." The manner in which this was expressed, proved that it was not a turn of sentiment, to do away

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the effect of the former part of his speech, but that it came from the heart; indeed, when he made the remark respecting Buonaparte, he delivered himself with evident gestures of derision. I wish I could say that I heard any such sentiments from several English gentlemen who were not very distant from me. Their adulation of Buonaparte, their ecstatic exclamations, gesticulations, and anti-British sentiments, deserve the pillory, or Botany Bay, or both. What do you think of an Englishman of rank and fortune, bawling out loud enough to be heard by fifty people, "By G—d, this man (alluding to Buonaparte) deserves to govern the world!"

We will tell our author what *we* think of such a man;—we think that he deserves to be governed by Buonaparte; and we heartily wish he were *his* slave, for he is utterly unworthy to be the subject of a British Monarch.

Mr. Yorke's critical observations on the paintings of that miscreant David, are not less just than his remarks on the painter himself; and as many attempts have been made to lessen the horror which is felt by every honest mind at the horrible atrocities in the perpetration of which this man was a most active participator, we shall extract our author's sentiments on the subject.

"The public character of David is so well known, and held in such general detestation, that I need not enumerate a multitude of anecdotes which I have heard from well-informed persons respecting him. In the course of my conversations with him, I once took a favourable opportunity of asking, whether he recollected having signed a warrant for my arrest, and what were the charges that were preferred against me? To these questions he simply replied, that it was impossible for him to recal to memory all the warrants of arrest which had been issued at the time he was member of the Committee of General Vigilance; that hundreds were sometimes signed in one day, and that in the *hurry of business*, he had often put his name to warrants on the reports of his colleagues, but that there could be no doubt of some previous information having been laid before the committee. I remarked, that through this hurry of business a great deal of injustice had been committed. This he frankly confessed, but defended the measures by the old plea, "What could we do, surrounded by traitors at home, who were paid by Pitt and Thugut to sap the foundations of the republic? It was impossible always to discriminate during so great and terrible a revolution." I did not wish to press the matter, but I could not help observing, that the conduct of the committee reminded me of the Hangman in an English play, who states to his friend, that having a great deal upon his hands one day, in the *hurry of business*, he whipped the rope round a bystander's neck, and did not discover his mistake until a full hour after the man had been hanging.

"Wherever the atrocities of the different rulers of France are made the subjects of inquiry, I have always found the same language employed to extenuate the guilt of their principal agents. Murders, rapes, burnings, drownings, proscriptions, and pillage, are all laid upon the revolution, which is a generical term for every species of crime; but the agents, the authors of those horrors, remain unmolested, and riot in the blood and tears which they have caused to flow. If it be necessary to offer

offer an apology for deeds of blood, the gold of Pitt is displayed in all its wonder-working efficacy; if the murder of an innocent person be lamented, we are instantly told he was an agent of Pitt. One is almost induced to suppose, that Mr. Pitt possessed the inexhaustible purse of Fortunatus, or that the French people, in this avowal of their pliability to corruption, confess themselves the most detestable race of men who crawl upon the face of the earth.

"But I trust, they will not escape the curses of mankind, and the pursuit of avenging justice. Good men must not suffer these hordes of assassins to hide themselves under this term revolution; but dragging them to light, point with the finger of scorn to the ruffians who, after having perpetrated the most abhorrent crimes, now proffer themselves to public notice, with the whining sycophancy of religion and humanity.

"However penitent some of these miscreants may affect to be, their example does not appear to be followed by David. In general, he is silent and reserved upon political subjects. Nothing seems to distress him more than the recollection of the conventional period. But his distress arises not from the awakening voice of nature, nor from the reproaches of an accusing conscience. It originates in the idea that the days of blood and proscription are no more. I am convinced from the nature and turn of the conversations which passed between us, that he regrets to the very bottom of his soul, the halcyon times when thousands were butchered to illustrate the reign of liberty and equality. Speaking one morning of St. Just, the noted decemvir, he declared, "notwithstanding the fate of that *unfortunate* young man, and the *prejudices* entertained against him, he was *veritablement à la hauteur de la revolution*. He was present at the battle of Fleurus, which was the first pitched battle fought by our armies; and by his energies, enabled the republic to open the career of her victories. Ah! those were bright days, when the representatives of the people, sword in hand, rode through the lines of our soldiers, exposing their lives to the fire of the enemy, animating our people by their presence, directing the course of slaughter, and watching over the destinies of the republic. In those days there was a real devotion to the country."

"The tone, the gesture, and the animation with which this was delivered, made it evident that he spoke what he really thought. In an unguarded moment, he poured forth the bloody sentiments of his ferocious soul. He did not scruple to avow, that the Committee of Public Safety had been the saviours of France, and the founders of its gigantic empire; and after a flourish on the civil wars and massacres attendant on the acquisition of our English freedom, he challenged me to produce an instance of the establishment of a republic, without wading through seas of blood. The idea of carnage being uppermost in his mind, I asked him whether it was true, that a project had been in contemplation to reduce the population of France to one-third of its present number. He replied, that it had been seriously discussed, and that Dubois Crancé was its author.

"Notwithstanding all my efforts, I could never extort from him an opinion on the present situation of France; the only answer I ever obtained was, "We must have patience; time must elapse." When I objected to the military system of Buonaperte, as ruinous to the liberty of France,

France, and dangerous to the rest of Europe, he suddenly changed the subject, by declaring that the First Consul had an excellent memory, and was read in history; for as he was sitting one day for his portrait, he corrected an error into which he had fallen, relative to a circumstance in the Roman republic.

"M. David, like every other Frenchman (and here I do not make a single exception of any one with whom I have been in company), is utterly ignorant of the nature of the liberty we enjoy, and of all our institutions. They have not a conception of the possibility of freedom existing in any state, with a monarch at its head; with them, there is not a vestige of liberty among any people who have not high sounding Roman titles. In the same manner, they cannot comprehend the being of that middle class of society which constitutes the bulwark of our isle. According to their notions of Britain, a man must be a noble or a pauper. Thanks to our barbarous forefathers, we have the whole essence of regulated freedom, without the gilded terms of Roman despotism; we have gothic names for the enjoyments of an enlightened people! David recognizes no freedom that is not open to holy insurrections against established authority. Wherever the shrieks of murder, and the notes of the trumpet are not heard, there can be no liberty.

"A person who is conversant in the science of physiognomy, would pronounce the character of this monster at first sight. With an hideous wen upon his lip, which shews his teeth, and for ever marks him in the snarling grin of a tyger, with features and eyes which denote a lust for massacre, he is a savage by instinct, and an assassin by rule. To begin a sentence with expressions of humanity, and to end it with a climax of blood, is his chief delight; the compunctious visitings of nature are unknown to him, and the prospect of a bleeding world, the darling theme of his atrocious imagination. This prospect seems to be the only consolation which the world now affords to him. He is an Atheist in faith and practice, and a murderer by choice.

"While he was member of the Committee of General Vigilance, his greatest pleasure consisted in frequenting the prisons, where he feasted his eyes on those who were condemned to die, and loaded the unhappy victims with a thousand imprecations. A person from whose informations I have never yet been deceived, assured me, that it was his constant practice to call every morning at the prison, to inquire how many were to be guillotined, and being told one day that there were *sixteen*, he instantly exclaimed, in a furious attitude, 'How! *only* sixteen! the republic is undone!'"

David was afterwards thrown into prison himself, and he is fool enough to believe, at this moment, that he was indebted for his liberation to the interference of the *English Government!* The Pantheon affords our intelligent and amusing author great scope for animadversion and research, and he avails himself, both fully and ably, of the opportunity.

"During the year 1793, a visit to the Pantheon, in the *rue St. Jacques*, was considered as a sort of patriotic pilgrimage to the shrines of the departed

parted saints of Liberty. It was a most affecting sight to behold the regenerated children of Freedom, besmeared with blood, and their feverish heads covered with *bonnets rouges*, descending into the vaults in which were reposited the remains of their Satanic hierarchs, and invoking, by the glimmering light of funeral lamps, the shades of Marat and le Pelletier St. Fargeau.

"In the more rational epoch of the Revolution, this place was consecrated to the memory of those who had contributed to raise the prosperity of their country by their genius, their discoveries, or their civil and military services. France, during the monarchy, possessed the royal mausoleum of St. Denys, but she was altogether destitute of a national cemetery for her benefactors; nothing therefore, could be more laudable than the appropriation of the vaults of one of the finest churches in Christendom for this object. Accordingly, this church of St. Genevieve, so well adapted, from its elevated site and splendid decoration, was selected for the purpose. But why *pantheonize* it? Why convert a house of Christian prayer into a temple of paganism, and change its Christian name to an heathen one?—because, instead of being an offertory to genius, it has become the receptacle of departed maniacs; and because it was the fashion to change the names of persons and the names of things throughout the Republic.

"I remember to have seen the tombs of Voltaire and Mirabeau at the extremity of these subterranean caverns, and they were the only *great men* whom the legislature of France had at that time judged worthy of being pantheonized. But the *sleep* of the latter was not *eternal*. After the deposition of the king, he was suspected of royalism, and *therefore* of being a traitor to the republic, which at the time of his death was not in existence. But, as no royalist was qualified to the honours of a sleep in the Temple of Immortality, the relics of the Man of the People were removed, and thrown into the river Seine. One cannot avoid smiling at the astonishing inconsistency of this nation. They accuse Mirabeau, when dead, of a crime, which, when living, the whole population of France was as guilty of as himself; they throw into the Seine the body of a man, who, though a royalist, had contributed more than any other being, to curtail the power of the sovereign; and they leave undisturbed the ashes of Voltaire, the encomiast of monarchical government, the flatterer of kings, a determined aristocrat, and a man who entertained almost as contemptuous an opinion of the republican system as Buonaparte himself, the present supreme sovereign disposer of the lives and fortunes of the French people."

Of Voltaire, his notions, and his writings, Mr. Yorke entertains very just ideas.

"If I am not mistaken in the character of Voltaire (and I judge of it only by his writings, and not by the accounts of his biographers) I am persuaded, had he lived in these times, that he would have been the panegyrist of Buonaparte. Such an *esprit fort* would have captivated the senses of the philosopher of Fernay, and above all, the confirmed atheism of this affected Mussulman would have delighted the eulogist of Mahomet and the Arabians.

"Whoever is the least acquainted with the historical writings of Voltaire,

Voltaire, must perceive, that the vivacity of his imagination carries him incessantly beyond himself. Acute, penetrating, and ingeniously sceptical, no man was ever more subject to be deceived by appearances. A successful usurper and a great man, could never be separated in his mind; with him, goodness and greatness were correlative terms. Thus we find, that what is esteemed to be extremely equivocal by sober politicians, he regarded as the essence of perfection. The vilest scoundrel on earth, if possessed of imperial power, immediately commences great man, when he has with impunity perpetrated any extraordinary act of wickedness; murdered an hundred thousand men; robbed all the houses of half a dozen provinces; or dexterously plundered his own country, to defray the expence of a ruinous war, contrived on purpose to satiate his avarice, or divert the public attention from his blunders and villanies. Hence we find M. Voltaire glossing over the incestuous commerce of Charlemagne with his own daughters, because he was a great man; and calumniating Constantine because he was a convert to Christianity; complimenting the most perfidious, cruel, and barbarous conquerors, because they were not Christians; extolling the licentious despotism of a puny tyrant of France, because infidelity flourished in his court and camps, and publicly avowing, that no conqueror ever existed without being at the same time a man of a good understanding.

"With all these facts staring them in the face, the legislators of France, the greater part of whom, I am convinced, never read with attention the works of Voltaire, much less penetrated into the spirit and object of all his compositions, persisted in denominating him a republican, merely because Condorcet commented on his irreligious doctrines from the tribune of the Convention, and because they were not able to distinguish between the attempt of this modern Titan to sap the foundations of Christianity by the shafts of ridicule instead of argument, and a love for anarchy and misrule. Voltaire was the champion of kings, but the implacable enemy of priests; he would have raised an oligarchy of wits and infidels, at the expence of the liberty and happiness of the rest of mankind. Of this fact we have an indisputable confirmation in the writings of his disciples. D'Alembert asserts, in his account of the destruction of the Jesuits, that a great prince reproached one of his officers with being a Jansenist or Molinist; they told him he was mistaken, for that the officer was an *atheist*. "If he be *only* an atheist," replied the prince, "that's another affair, and I have nothing to say to it." This answer, continues d'Alembert, which some wanted to turn into ridicule, *was*, however *extremely wise*. The prince, as head of the state, has nothing to fear from an atheist, who is silent, and does not dogmatize. Such a man, while extremely culpable in the eyes of God and of reason, is hurtful *only to himself*, and not to others. The party-man, the disputant, disturbs society by his *idle* controversies. In this case, that law of Solon prevails not, by which all who took not some side in the troubles of the state were declared infamous. That great legislator was too knowing to rank in their number the controversies concerning religion, so *ill calculated to interest good subjects*; he would rather have made it an honour to shun and to despise them.

"Here we have honey and arsenic mixed together, according to the precise rules of the political philosophy of Voltaire; from whose alembic of sophistry, vapours of scepticism have been condensed by his disciples, and let out by drops over the whole of Europe.

"From the private correspondence of Voltaire, there can be no doubt be held

held in utter contempt the applause of the multitude. He aspired to obtain the suffrages of the great, and to make proselytes of kings, courts, statesmen, women who possessed an influence over public men, dignified personages, whose vanity and ambition he flattered unceasingly. In 1769, he wrote to Count Argental, "We do not trouble ourselves about effecting such a revolution as took place in the days of Luther and Calvin, but to effect one in the minds of those who are *born to govern mankind.*" This single passage expresses at one view, the *kind* of revolution which he wanted to establish, which is as distinct from that of Jacobinism, as true liberty is from licentiousness. I would not be understood, by this sentiment, to approve the absurdities of Voltaire, but merely to contrast them with the crimes of the Septembrizers; neither do I deny that he planted the seeds of that irreligion, which, nurtured by his apostles, overspread the whole of France, and proved a most powerful auxiliary to the political disorganizer. But I assert, that Voltaire neither loved nor understood liberty; speculative politics never occupied his studies; nor did his genius ever grasp those profound combinations by which nations are advanced to happiness and prosperity. He lived in the vicinity of the little republic of Geneva, which for fifteen years was the theatre of political agitation, and never once engaged in their divisions, or thought upon those republican questions to which they gave rise; on the contrary, while the warmth of public freedom glowed in the breasts of his neighbours, he treats with contempt the Parliaments and States General of France, the only depositories of expiring liberty; apostrophizes civil despotism, wherever it despises religion, and criticizes Montesquieu without comprehending him.

"Such was the man whose bones have been unmolested by the French, while the libertine advocate for public freedom was committed to the muddy waters of the Seine. From the conversations I have had with Mirabeau, I am certain he was no republican; but he did not, like Voltaire, detest a republican system of government. Revenge and popularity were his actuating principles, and the gratification of his passion for pleasure his chief anxiety. As long as he possessed the means of accomplishing these favourite pursuits, he was indifferent to every thing else. The government should have secured him at an earlier period; when they made their advances it was too late, and had he survived the subversion of the monarchy three weeks, he would have been sent to join his deposed Sovereign in the Temple, or have expiated his public merits on the scaffold.

"After the removal of the body of Mirabeau, the portals of the Pantheon were opened to receive the corrupt carcass of that wretched little demoniac, Marat, and a multitude of *other sages*, who had rendered themselves worthy of immortality, by their villanies, their buffoonery, and their insanity. The legislature, at length, became ashamed of such burlesque satire on real genius and civic merit, and therefore Marat was *unpantheonized*, and tossed into the common sewer. I apprehend the rest of the *great men* whom their grateful country had canonized in this polluted temple, have been served a similar trick, for upon inquiry, we learnt that there were no immortals at present in preservation."

(To be continued.)

A Tran-

A Translation of the Charges of P. Massillon, Bishop of Clermont; addressed to his Clergy; with two Essays; the one on the Art of Preaching, translated from the French of M. Rezbuz, and the other on the Composition of a Sermon, as adapted to the Church of England. By the Rev. Theo. St. John, LL.B. &c. 8vo. Price 6s. Vernor and Hood.

THE writings of Massillon have always been esteemed as a very valuable acquisition to literature. The religious man reads them, because he finds in them reproof, exhortation, and instruction; they discover him to himself, exhibiting fully the turnings and windings of the heart of man, and demonstrating their author to be, on every occasion, an acute observer of the motives of human actions. The scholar, on the other hand, reads Massillon for the harmony of his sentences and the beauty of his style; he perceives in this celebrated author, to what extent a thought can be expanded, and in what a variety of views it can be presented to the reader; he is enraptured with the seductive amplification, the striking remarks, the insinuating oratory, the peculiar strokes by which this Catholic preacher is so eminently distinguished. His practical sermons are pronounced by Dr. Blair to be, on the whole, the best in any language. His synodal discourses, the translation of which is the subject of this article, are esteemed as highly appropriate, and as possessing the transcendant merit of descending to the most minute and simple details, which the author ennobles, and renders interesting by the turn he gives them, and the expressions in which they are conveyed. It were, therefore, greatly to be wished, that writings so estimable should be accessible to the English reader. Mr. Dickson has translated, in three volumes, the greater part of the practical discourses; but he is generally allowed to have failed: the French preacher, in his English dress, would neither be heard from the pulpit, nor read in the family with satisfaction: his meaning is, it is true, usually preserved; and the work is as faithfully translated as a classic intended for the assistance of a school-boy; but this is not what we want in a translation to be read for the purpose of promoting edification, and of cultivating taste. The translator before us may, perhaps, be thought to have erred on the other side. He has seldom given more than the half of the discourse which he professes to translate. But for this he offers an apology, which will, we think, be generally esteemed as satisfactory: "I am aware that one objection will be made to these discourses, independent of the want of ornament and elegance, which may, I fear, be justly attributed to the translation, viz. that the same thoughts, even in this abridgment, more especially in the first eight charges, too frequently occur." The following note is subjoined: "Whilst the reader is perusing the following Charges, should he be disposed to censure me, I must request him to bear in mind, as my apology, the observation of the first of critics, and the best of men,

Dr.

Dr. Johnson, that no book was ever turned from one language into another, without imparting something of its native idiom."

The translator expresses his apprehension, that after all the liberties which he has taken with his author, he shall, notwithstanding, fatigue his reader. This, however, we think improbable; the discourses being compressed into a small compass, containing as much, perhaps, as may be thought necessary to be said on the several subjects. His introduction is uncommonly interesting. Contemplating the present state of the church, he shews how, in his opinion, the clergy may increase their congregations; and how, in particular, the evening service may be better observed.

"I would," he says, "suggest an attractive improvement in preaching, or rather, I would substitute a more efficacious mode of improving the morals, and informing the understandings of men. Would every clergyman, after the morning service, give notice, that as a psalm, or lesson, or the epistle, or gospel, seemed either peculiarly striking, or not easy to be understood, or often misapplied, the explanation of it should be the subject of the evening instruction, he would soon, without question, have a regular congregation." (P. xi.)

Many of these Charges treat of subjects which a Protestant prelate would scarcely attempt to enforce on the clergy of his diocese; for instance, Charge 10th, *On the Manner in which the Clergy are to conduct themselves among Men of the World.* Charge 11th, *On the prudent Conversation and Behaviour of the Clergy.* Charge 12th, *On the Solicitude the Clergy ought to shew for their People when confined by Sickness.* Charge 13th, *The pernicious Effects of Avarice in the Clergy.* Charge 14th, *On Mildness and Gentleness.* Charge 15th, *On the Necessity of Prayer.* Each subject is inculcated with much zeal and persuasion, with lively remarks, and with affecting appeals to the bosoms of the Clergy. In the fourth Charge, *On being called to the Christian Ministry*, we have the following appropriate observations.

"Our Lord, at an early period of his life, withdrawing from the eyes of his parents, entered into and stood daily in the temple, where he was found among the doctors, making already full proof of his ministry. Samuel, when a child, stood daily in the temple before the Lord; and the Scripture observes, that he awoke from his sleep, when he thought that the commands of Eli, the high priest, called him to the discharge of any duty which affected the decency and beauty of the Lord's house. This anticipated predilection, this previous attachment to the obligations of our vocation, has not unfrequently appeared in those whom Heaven pre-ordained for the service of the altar; and it hath always been considered as a sign of our calling, and an happy presage of our proficiency in it.

"But if you do not feel in yourselves a desire of being employed as the ambassadors of God; if you do not appear in your right place, when you are fulfilling the duties of your holy profession, judge ye yourselves, whether ye are called into the Lord's vineyard? God implants in the heart a love for the service to which he calls; and better would it have

been for you to have felt that it was not the ministry for which you were intended, than that you should possess a want of inclination for the performance of its duties. It is not necessary that a voice from Heaven should say to you in secret, "The Lord hath not sent you;" your judgment, enforced by the dictates of your conscience, tells you so.

"It is farther requisite that, in dedicating yourselves to the ministry, you should possess purity of intention. 'Our Lord came not to be ministered unto,' that is, to fill the highest places in the synagogues, 'but to minister,' to become all things to all men.' He came to declare the name of his Father; to save the lost sheep of the house of Israel: zeal, love, holiness, formed the essential and constituent parts of his ministry. Are you influenced by the same motives? Have you taken upon you the sacred character, in order to minister, to labour for the salvation of your brethren? Are you satisfied in your own minds as to the purity of your intentions? I pretend not to penetrate the inmost recesses of your heart: God knows them; and to him must the decision ultimately be referred. But surely every one, before he enters into the sacred ministry, should impartially and severely inquire of himself, whether his motives are such as will be approved by that God, whose servant he becomes? If, then, we have not made the awful inquiry, let us this day enter into judgment with ourselves. What do I propose to myself in that holy state into which I have entered? The salvation of souls—the defence of the gospel—the destruction of the empire of the grand enemy of mankind! Have I chiefly these laborious and momentous ends in view, by becoming a labourer in the Lord's vineyard? What would I appropriate to myself? What do I expect to meet with in the church? its riches, or its duties? its dignities, or its labours; the value of the fleece, or the salvation of the flock? What talents do I bring into this holy warfare? A knowledge of the doctrines of the gospel, an interest in its success, reasoning to convince, and eloquence to persuade? or, ignorance of the truth, unconcern about its reception, languor in its defence, and unskilfulness in its propagation?

"It may be said, perhaps, that if you are promoted to ecclesiastical preferment, which your morals do not disgrace, it may be allowable to conclude, that you are entitled to it. But to devote ourselves to the ministry of the word, merely because we have the prospect of succeeding to preferment; because our expectations in the church are more promising than in any other profession or calling; because, through our family and friends, we may hope to arrive at an enviable state of comfort and independence; because, like the mother of the sons of Zebedee, our connections have previously solicited the highest place in the kingdom of Heaven: in a word, to enlist under the banners of Christ, not because he has the words of eternal life, but because he multiplies the loaves and fishes in the wilderness—is the motive laudable? is it, because we were moved by the Holy Ghost to take upon us this official administration?—

"But after all, it is not sufficient to have the testimony of our conscience in our favour; we must farther examine whether we have talents adapted to our situation; and whether we may justly presume, that we shall be of real utility in the church? you can, perhaps, display all the talents which would distinguish you in the world; you can please by your conversation, and engage by your address; but what talents have you for the Lord's vineyard? to build, to plant, to pull down?

Now,

"Now, by what way can you become serviceable to the church? By your learning and your knowledge? But perhaps, impatient of restraint, and averse to study, you have looked upon the priesthood as an exemption from the toil of reading, and the acquisition of knowledge. By your mode of delivery, and gracefulness of elocution? But eloquence must be founded in piety, if you would render that talent honourable to yourself, and advantageous to your flock; and what can be the advantage derived from your instructions, when you destroy it by your example? By your irreproachable conduct? But if, without offending against the rules of morality, you betray in your whole demeanour a love of the world, and an attachment to its vanities, how can you edify that world, whose maxims you adopt, and whose fashions you sanction? By your name and the distinction which you bear in the world? A celebrated name gives, without doubt, additional authority in the exercise of the ministry; but alas! the sole advantage which the church can expect to derive from you is, that your name will become an excuse for your irregularities, and for the misapplication you shall make of the Lord's patrimony. In fine, by the dignities which you cannot fail of possessing in the church, and which your birth and connexions give you a right to expect? But if by this motive only you are influenced; if a mere name is to exalt you to the sacerdotal dignity; if flesh and blood are to put you in possession of the priesthood of Melchizedec, which knows neither parents nor genealogy, your name will but serve to render an unworthy discharge of your duty more conspicuous: you will carry into the sanctuary, pride, haughtiness, the very world which has placed you in it.

"What then can you offer to the church, which it can apply to the glory of God and the salvation of men? For this is its only view in the choice of its ministers. The kingdom of God is, you know, a field which requires labourers; to be useless in it, is to occupy unjustly, that soil which another would cultivate. If you find yourself unequal to the task, the church has no need of you: far from being a support, you are but an incumbrance, and a reproach to it." (P. 64.)

We have extended this quotation somewhat beyond our usual limits; but our readers will thereby be better enabled to judge of the merits of the work. That the translator has produced, if not a faithful, yet an eloquent, free, translation, no one will, we think, deny; the sentiment of the author is just and appropriate, and the language in which the translator conveys it, at once harmonious and energetic. The 14th Charge, *on Mildness and Gentleness*, inculcates those evangelical virtues in the following manner.

"We, who are fathers, are to bear with the perverseness of children: a pastor who has not reduced his spirit to this submission, will never be useful. His mildness and gentleness are, I allow, often put to severe trials: a gross and ignorant people do not always consider what is proper and becoming. Then it is, that we are to oppose a paternal complacency to their rudeness, and to restrain and soften them, by our conciliating address, and engaging demeanour. It would be useless, as St. Paul recommends, more especially to us, to 'be patient towards all men,' if we nowhere had occasion for the exercise of 'a meek spirit.' The reason we give way to impatience is, that, as we are exposed perpetually to the rustic

and importunate manners of our parishioners, we do not consider, that they only make use of their privilege, in their applications to us: injudicious they may be, in not consulting propriety, but still, we cannot plead an excuse for not hearing them: their indiscretions may occasionally try our temper, but they do not lessen our obligations. Thus, the grosser and more untoward our people are, the more are patience and gentleness necessary in a pastor, to restrain them. Notwithstanding all their rudeness, a single word uttered with mildness, calms them: impatience and warmth do not correct *their* faults; they only expose *ours*: they do not shelter us from their importunities, but they make us lose their love, and forfeit their confidence.

"A pastor, concerned for the welfare of the souls committed to his charge, will see it to be his bounden duty, to sacrifice his natural impetuosity of temper, in order to attach them to him, and to open for his instructions, a way to their hearts. The first ministers of the church were sent as lambs in the midst of wolves; and the mildness and gentleness of the one, subdued the fierceness and violence of the other. We have succeeded to their mission, as well as to their ministry; we are sent in their place as lambs among wolves. Had we, like our holy predecessors, to dread their barbarity, were the most cruel torments the only rewards we could promise ourselves, for our indefatigable labours, and unremitted zeal, we must either renounce Christ and the ministry, or resolve to attack them, until we had overcome their outrageous passions and subdued their unruly wills. What! can we, my brethren, be considered excuseable, by losing on slight provocations, the command of ourselves, inseparable from a right discharge of the christian ministry? Alas! we act upon a wrong principle; we are accustomed to demand to our *person*, the respect which is due to our calling: we esteem ourselves as superiors, and not as servants and ministers." (P. 182.)

In the 15th Charge, *on Prayer*, the translator has judiciously comprised two discourses on the same subject. This Charge is extremely interesting: the subsequent reflections will be read by every pious clergyman with great comfort and satisfaction:

"Another reflection no less worthy your attention is, that prayer is not merely indispensable to preserve us from those evils 'which may assault and hurt the soul,' but even to assure us of the advantage and usefulness of the duty. For it is by the practice, that we know the utility of prayer. We plant, we water; but God alone giveth the increase; and how can we expect it, if we are not diligent to supplicate it of him? We do not invoke him, who alone can render our labours efficacious to our flock, and our solicitude acceptable to himself. The want of prayer is the principal cause of the little good the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all the other duties of the ministry. They think they have performed their part well, when they have performed what is commanded; but by the small advantage accruing from it, they might perceive there is *a something wanting*: and so long as their prayers shall not interest the goodness of God in the success of their labours, they will, like the apostles, pass their days and nights in casting the net, and in taking nothing; they will run a long and melancholy course, and will die without having brought one soul to Jesus Christ, without having reclaimed a single being from vice, or established him (one) in virtue and religion.

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"And indeed, what success can a pastor so little accustomed to prayer, promise himself from his instructions? What success can a pastor promise himself in speaking *of God*, who never almost speaks *to* Him? What barrenness in his discourses! He declares the truth, but it proceeds only from his mouth, and not from his heart. I appeal to yourselves; is it not true, that an holy pastor, a man of prayer, with only moderate talents, does more good, leaves his auditors more affected with his discourses, than many others, who, with shining abilities, have not derived from an intercourse with Heaven, that genuine piety, which can alone speak to the heart? A minister who does not habituate himself to devout prayer, may deliver an animated discourse, and substitute address and elocution for zeal and piety; but you will always see the man, you will perceive that it is not a fire which descends from Heaven. For what impressions can his instructions make, if unaccompanied with prayer to draw down upon them that grace which alone can render them useful to those who hear him? He will speak only to the ears of his people, because the spirit of God, who alone knows how to speak to the heart, and who, through the neglect of prayer, not having taken up His abode within him, will not speak by his mouth. The ministry of the word will be a duty not of choice, but of necessity; or, he will make of it a theatre of vanity, where he will rather attract the notice, and obtain the applause of his hearers, than effect their amendment, and promote their salvation.

"But although prayer were not so indispensable, as we are taught to believe it is, in order to accompany our labours with a blessing, is it not our bounden duty, to pour out our souls in our closet in secret, for the salvation of those for whom we must give an account? Are we not commanded, in the character we sustain, to 'pray for them without ceasing?' We are to lay before God their wants; we are to lament before Him over the vices in which we see them indulge themselves, and which our solicitude cannot prevent, nor our zeal correct; we are to supplicate strength for the weak, remorse for the hardened, and perseverance for the righteous. The more numerous their wants, the more ought our prayers in their behalf to be lively and fervent: when we appear before God, it should always be like the high priest under the law, carrying written upon our hearts, the names of the tribes, that is to say, the names of the people who are entrusted to us."

The sectaries, by their audacious attacks, and the evangelical preachers, as they arrogantly style themselves, by their insidious insinuations, are equally inimical to the Established Church; the former attempt to destroy it by violence, the latter to undermine it by treachery. Are the clergy, as they are industriously represented, negligent of their duty? Are they devoted to sports and pleasures? to luxury and dissipation? It would be wonderful indeed, if among ten thousand men, some such characters were not to be found. But they are, as we have often contended, as a body, the most learned and exemplary of all descriptions of men. They have, on many occasions, proved themselves to be the bulwarks of both Church and State. In times of danger, their exhortations, enforced by their examples, have suppressed that love of change, which the democratical harangues of enthusiasts

had produced, promoted, and encouraged. They have, happily, turned the current of men's minds into a right direction, and established peace and unanimity. We have often expressed our solicitude, that every individual of the clergy of the Church of England should be invulnerable in every part of his character; that his manners should be amiable, his diligence exemplary, and his piety not ostentatious, but genuine and unaffected. And we recommend as a very powerful auxiliary the publication before us. Massillon requires every clergyman to be a man of God. These Charges shew him in what manner he can be most useful to society, and promote the glory of his master; and, in consequence, how he can enjoy the truest peace of mind. They will supply him with much and salutary instruction in the most arduous part of his vocation, that of social intercourse with his flock. At the same time that we recommend them to our clerical readers as a treasure of inestimable value, we suggest to the translator that there are some little blemishes which might, by an accurate examination, be totally removed; in some places a more expressive word might be substituted, and a sentence might occasionally, by a periphrasis, be rendered more harmonious, without subjecting the translator to the charge of affectation. Justice, however, compels us to acknowledge, that, with these few exceptions, the translation is executed with vigour, judgment and elegance, and conveys to the reader although not a correct, yet a pleasing idea of the author.

At the end of the Charges is the translation of a letter ON THE ART OF PREACHING, by a continental divine. It recommends with much propriety the cultivation of the art, and contains some pertinent observations on cadence, gesture, action, and the several requisites which form an orator. The clergyman who is ambitious of excelling in his profession, or rather who is desirous of faithfully discharging his duty, will read this treatise not without advantage; and the more carefully he observes its rules, the more visible will be his improvement as a public speaker.

We next proceed to THOUGHTS ON THE COMPOSITION OF A SERMON as adapted to the Church of England, by the translator of the Charges. Mr. St. John, it appears, is not an admirer of evangelical preaching; and he has an equal aversion to the uninteresting style in which sermons are frequently composed. He considers excellence as placed between the two extremes; and in reprobating the extravagance of the one, he is far from approving the indifference of the other. He writes in a very pious spirit, and with an ardent solicitude both for the welfare of mankind, and the credit of the church. After modestly apologizing for venturing to offer instructions on the subject of composition, when it has been illustrated by many eminent writers, he considers the frame of mind, the temper and disposition in which a sermon should be composed. Dr. Blair, in treating of the same subject, lays down rules for the writing an abstract discourse. This author's view is to prevail with his readers to compose such sermons as

will

will completely answer the end of public preaching. His observations are equally just and important. He pronounces that the generality of sermons are not calculated to convert sinners unto God.

"Of printed sermons," he says, "I could mention many volumes very creditable to the several authors, as specimens of didactic composition—the arguments well selected, the arrangements happily made, the language elegantly expressed,—but this is all. Does the preacher in every page exhibit solicitude for the glory of the Master whose credentials he bears? Does he demonstrate an evangelical zeal for the everlasting welfare of his fellow-creatures committed to his charge, applying that solicitude, and directing that zeal, to every faculty of their mind, and every passion of their heart, to convince them of the necessity of living in favour with the Almighty, of considering themselves as accountable to his justice, and therefore, impressing the duty he himself feels, as one commissioned to announce truths, in themselves inexpressibly awful, and in their consequence infinitely important?" (P. 269.)

It has often been objected to the clergy of our church, that in their public instructions they confine themselves to a scanty portion of subjects. Our author's sentiments on this head, are deserving of universal attention.

"It will here, I doubt not, occur to every one, that the subjects which are proposed to the attention of our congregations, are not always the most interesting; the Scriptures supply many, seldom introduced into the pulpit, yet are very important in themselves, and would be rendered extremely affecting to an auditory, by the exercise of judgment and the display of zeal, by which some of the clergy are pre-eminently distinguished. Common topics are too generally enforced, by which means little attention is given to public discourses, and a lamentable ignorance pervades the hearers. I shall not be understood to signify, that texts should be chosen for their singularity. I am supposing, that when a preacher chooses a subject, he consults his judgment, and considers what is best adapted to 'bind up the broken-hearted, and to give deliverance to the captives sold under sin.' Impressed with such a sense of duty, we need not be apprehensive that he will be directed by an offensive, or ridiculous singularity of choice."

The observations on the necessity of delivering animated and pious, instead of metaphysical and philosophical discourses, are entitled to equal attention.

"A clergyman can scarce do a greater injury, either to religion or to the church, than by preaching a sermon which fails to interest his congregation. The Sunday is passed by them without edification, which is the day set apart by its gracious Author, for the express purpose of establishing in his people just principles, and of promoting a correspondent practice. But such a preacher, from want of consideration, defeats that very design which he was ordained to effect. The consequence is, that men lose both their reverence for religion, and their attachment to the church: it is, therefore, greatly to be wished, that the clergy would examine their discourses, previous to the delivery of them, with an unprejudiced mind, and convince themselves whether they are really calculated to dissuade men

from walking in the way that leads to destruction. The improvement to be made in the composition of sermons, if my observation does not greatly deceive me, is, that they ought to resemble exhortations more than they generally do: the hearers should always be made to feel an interest in them, by the argumentative part being more popular, and by uniting a degree of warmth and earnestness which, I know not why, are seldom attempted." (P. 281.)

Lest the author should be thought to admire empty declamations, he enters the following protest against it:

"I shall not be misunderstood in (by) deprecating cold, moral discourses, and recommending in their stead, lively and animated exhortations, to encourage vague and empty declamation, such as we hear sometimes delivered by some clergymen, whose sole object seems to be, to display their own superficial talents, and excite the unmeaning admiration of their auditors. I am solicitous to introduce a very different mode of preaching—to impress the preacher with the awful consideration, that he stands as the ambassador of God between the living and the dead, that he is entrusted with the word of God, to awaken the obdurate and alarm the impenitent, to encourage the desponding, and confirm the believing Christian; and, which seems to be unaccountably neglected by the clergy, to console and bind up the broken-hearted, to comfort them that mourn, and to speak peace to the afflicted soul." (P. 284.)

There are in this Essay, many useful observations on our best sermon writers, and on the authors who may be considered as models of composition. Of Addison it is remarked, that he "is generally praised as among the most elegant of our English authors; but his style, to use the expression of the incomparable Johnson, sometimes descends too much to the language of conversation, to be adapted to the pulpit. Unless it possessed great advantage in the delivery, the congregation would scarce be kept awake." (P. 293.)

An animated peroration is esteemed by the author as essential to an useful discourse.

"The preacher should, in the conclusion of his discourse, seize, warm, and melt the heart; and should dispose the hearer by persuasion, or compel him by terror, to descend into it. He should make, as it were, a personal appeal to his auditory, and should, by the energy of his expression, and the vigor of his sentiment, attempt to infuse, as far as is possible, into every individual, a solicitude to know, and a resolution to fulfil, the terms of salvation." (P. 295.)

Mr. St. John concludes his treatise in the following manner:

"To give to a sermon merit as a religious composition, and utility as a popular exhortation, one thing more must be added, without which it will, generally, be incomplete; I mean a fervent and devout prayer. For is it not natural, after having faithfully shewn, and earnestly entreated men, to walk in the way of salvation; after having convinced their understandings by argument, and persuaded their affections by exhortation, to implore him

him from whom cometh every good gift, that the word which has been spoken in his name and for his glory, should accomplish the end for which it is delivered?" (P. 297.)

In a short appendix on Elocution, the author observes, that "it is, in some measure, from the want of a certain degree of oratory in the clergy, that our churches are so lamentably deserted." (P. 298.) He pays the following just compliment to our late much lamented Premier:

"When such extreme solicitude is shewn by every description of men to be present at the debates of the great assembly of the nation, is it to give their attention to the common dull debaters? No! to the eloquent harangue of the most accomplished of speakers, and to the indignant reply of his exasperated rival. When the same solicitude is expressed to hear a cause of importance tried in the Court of King's Bench, is it to be entertained by inferior pleaders? No! by Gibbs, or Erskine, or Garrow, or Park." (P. 299.)

After the appendix on Elocution, is added "a Prayer to be read devoutly in the study, with which the younger clergy may not, perhaps, be displeased, if they have not previously composed one of more fervor and piety."

The petitions contained in this prayer are well becoming the mouth of every clergyman—that his conduct may be correspondent to his profession; that he may always be disposed to discharge the duties of his calling; that his labours may be useful; that his flock may live and die the children of God; that he himself may be accepted of his heavenly father; that the whole earth may live under the influence of the gospel; and finally, that God's providence may in an especial manner be extended over our own church. It is a most admirable composition; may it be devoutly and daily read in every clergyman's study!

We have extended our observations on this article because of its great importance. We hope to see it in the lists of books recommended by the Divinity Professors in the two Universities, and by the several Bishops to candidates for Holy Orders. Such is its excellence in our estimation, that we wish it to be carefully read by every Clergyman from the highest to the lowest order in the United Kingdom.

Monody to the Memory of the Right Honourable William Pitt: inscribed to his surviving Friends. 4to. Pp. 18. Stockdale. 1806.

THIS poetical tribute to the memory of our illustrious Statesman, is worthy of its subject; simple and manly; harmonious and impressive; in sentiment pure, of adulation devoid; in praise judicious and just; it is entitled to the unqualified approbation of the critic; and fastidious, indeed, must be his taste, who could find subject for censure or complaint, either in the *matter* or the *manner* of the bard. In the following stanzas much truth will be found, and great cause both for

for exultation and regret, to the surviving friends of the departed patriot.

" Resound my Muse, resound the song of woe!
When Britain weeps, she bids thy sorrows flow.
Rapt in the scenes of horror that display
Infuriate Anarchy's resistless sway,
Scarce can the Muse record on trembling strings,
The guilt of nations, and the fall of kings,
When wrath divine, to scourge a guilty age,
Bade the dire fiends of Desolation rage,
And Gallia, drench'd in blood, her myriads pour,
To spread her reign, her crimes, from shore to shore.

" Nor yet with open force the daring band
Assail'd the bulwarks of this envied land,
A fiend more dangerous by her specious art,
Infus'd her subtle venom in the heart:
Delusive Sophistry! thy flattering guile
Who dared expose? at all thy efforts smile,
Who bade our minds above thy empire soar?
The great, the illustrious Statesman, now no more!

" Resound, my Muse, resound the song of woe!
When Britain weeps, she bids thy sorrows flow.
Foil'd in their arts, when Gallia's savage train
Enraged, defied us to th' embattled plain,
Our troops, though oft deserted and alone,
Ne'er stain'd their country's honour or their own;
O'er mightier bands prevail'd, by glory fired,
Or prest by hosts, reluctantly retired.
Britain, by Pitt inspired, still fought to save,
Dauntless on land, triumphant on the wave.

" What sea, howe'er remote, what hostile shore,
Heard not her dread victorious thunders roar?
Let Gaul's, Iberia's, and Batavia's coast
Proclaim her triumphs o'er each vanquish'd host:
Let Nile, the far-famed Nile, whose purpled stream,
Saw deeds surpassing every poet's theme!
While heroes conquer, Pitt's still mightier soul
Pervades, directs, and animates the whole."

His conduct, on his retirement from office, and his return to power, when forsaken by his former friends, his wise and vigorous measures for the formation of a confederacy to curb the ambition, and to check the power of France; the ultimate failure of his plan, from the unexpected defeat and weakness of our ally, with the consequence of that calamity on his mind and health, and his last moments, are ably and feelingly delineated in the subsequent lines.

" Resound, my Muse, resound the song of woe!
When Britain weeps, she bids thy sorrows flow.

Awhile

Awhile retired from active cares of state,
Private he watches o'er his country's fate;
Private not slothful; for when war returns,
Bright in new arms the patriot soldier burns;
Flies to the spot where danger threatens most,
And forms a generous band to guard our coast.
Till by the public dangers, public voice,
Recall'd at once his king's and country's choice,
Firm he asserts their rights, though doom'd t' oppose
His dearest friends, combined with ancient foes.

"Resound, my Muse, resound the song of woe!
When Britain weeps, she bids thy sorrows flow.
Not Britain's friend alone, his mighty mind
Grasps ampler hopes, the freedom of mankind,
Aspires to curb the Gallic tyrant's sway,
And from his fell ambition wrest the prey.
At Pitt's inspiring call see myriads pour
From Russian climes and Scandinavia's shore!
Whilst in the front of danger Austria stands,
And calls her brave, but ill-directed, bands.

"But ah! the dread misfortunes that befell
Lost Europe's cause, what tongue, what pen can tell?
When by weak councils, recreant chiefs, betray'd,
Unhappy Austria saw her glory fade,
When, to the foeman's wiles compell'd to yield,
Russia's brave monarch sorrowing left the field,
While Britain, reckless of th' impending blow,
Still braves the menace of a victor foe.

"Not from thy error, Pitt! the source arose
That delug'd Europe with a world of woes;
Of wavering councils or a treacherous chief,
Not thine the guilt,—but thine (alas) the grief!
Thy hopes thus blasted, thy great purpose cross'd,
Germania ravag'd, Europe's freedom lost;
All, all, conspired to fix th' envenomed dart,
Which, rankling deep, consumed thy feeling heart.

"Resound, my Muse, resound the song of woe!
When Britain mourns, she bids thy sorrows flow.
Stretch'd on the bed of death, with haggard eyes,
Pale, breathless, faint, th' illustrious Statesman lies!
Where now the full-toned eloquence that charm'd,
The taste that soothed us, or the fire that warm'd?
Where now the crowds that oft, enraptured, hung
On the loved accents of that tuneful tongue?
Each, sadly waiting with an anxious mind,
Sees in *his* fate the doom of half mankind.

"E'en then, for Britain, not thyself, distrest,
Thy country's weal, great Patriot! fired thy breast:
E'en then, perchance, thy soul derived one ray
Of joy, of comfort, from *Trafalgar's day*,

And

And by "the King of Terrors" undismay'd,
Prepared to join heroic Nelson's shade:
E'en then thy voice exclaim'd, with parting breath,
"*Oh, save my country, heaven!*"—and sunk in death.

"Then, sever'd from its load of mortal clay,
Thy purer spirit fled to realms of day,
And, freed from earthly cares, in blissful state
Dwells with "the good," and "*far above the great.*"
But shall thy deeds, thy virtues, rest alone
On sculptured forms, and mark th' unconscious stone?
No: worth so tried in British hearts shall raise
A nobler monument of deathless praise.

"Lo, here" (thus, sadly musing o'er thy tomb,
The pensive mind shall oft recall thy doom)
"Lo here the Statesman just, the Patriot pure;
"Wise to direct, and faithful to endure:
"His country's choice, when raised to envied power,
"His country's refuge in misfortune's hour,
"Wealth, title, favour, scorn'd by honest pride,
"In virtuous poverty he lived—and died."

At Mr. Pitt's funeral we heard the following observation from a gentleman who attended it: "Shew me a poor minister, and I will shew you an honest man." Applied to a minister who, like Mr. Pitt, had been twenty years in office, the observation was strikingly just; it evidently came from the heart, for it was uttered with overflowing eyes. We may, with equal truth, say, that the writer of this Monody writes from the heart; and that must be a *good* heart whence *such* numbers proceed.

Memoirs of Maria Antoinetta, Archduchess of Austria, Queen of France and Navarre: including several important Periods of the French Revolution; from its origin to the 16th October 1793, the Day of Her Majesty's Martyrdom; with a Narrative of the Trial and Martyrdom of Madame Elizabeth; the poisoning of Louis XVII. in the Temple; the Liberation of Madame Royale, Daughter of Louis XVI.; and various subsequent Events. By Joseph Weber, *Foster-brother of the unfortunate Queen; formerly employed in the Department of the Finances of France; and now a Pensioner of His Royal Highness the Duke Albert of Saxe Teschen. Embellished with correct Portraits, engraved by Bartolozzi and Schiavonetti, of Maria Antoinetta, the Duchess of Angoulême, Louis XVI. and Louis XVII.* Translated from the French by R. C. Dallas, Esq. Vol. I. large 8vo. Pp. 530. 1l. 1s. Sold by the Author, 27, Leicester-square; and by J. Murray, Fleet-street. 1805.

IN a very modest preface, the author of this important work—for important it certainly is, as well from the subject itself, as for the means of acquiring authentic information respecting it so amply possessed

sessed by Mr. Weber—disclaims all pretensions to literary or political fame; but if the conclusion of the present work should contain as much interesting matter as the volume now before us, and be executed with as much ability as this *generally* is, his pretensions to such fame will be much better founded than many similar claims preferred by certain contemporary writers. Mr. Weber was induced, by the kind condescension of the unhappy Queen, to settle in France, where a post was assigned him, near his royal patroness, at Versailles. Here he had a full opportunity for observing, with an attentive eye, the rise and progress of that portentous revolution, which, by after ages, will be justly considered as a phenomenon in the religious, moral, and political world. Sources of information were open to him which were shut against those who have professed to give an accurate account of these events to the world; among whom stands the Abbé Soulavie, whose book is replete with falsehood and misrepresentation. When his adopted Sovereign was persecuted by the regicidal ruffians, who had resolved on her murder, our author himself was thrown into prison; and, strange to say! he was indebted for his preservation to the strength of that very attachment to his protectress which had occasioned his confinement. But *how*, or by *what means*, his liberation was effected, we are yet to learn; the fact will, of course, be explained in the second volume. It seems, however, that the condition of his liberty was, that he should enrol himself in the regicidal bands of the revolutionary army; but that he availed himself of the opportunity which his release afforded him, for escaping from that detestable country.

"I determined to adhere no longer to a country such as France was become; and nothing on earth could have prevailed upon me to perform the horrible condition exacted from me for the sparing of my life, which was, to enrol myself in the army of the factious. Rather than have become a soldier of the regicide commune, rather than have drawn my sword against my lawful Sovereigns, I would have plunged that sword into my own heart."

What must many of those disloyal emigrants, who have now become the satellites of the Corsican assassin, feel on the perusal of this passage! Should this country be invaded, these men, we doubt not, will serve as guides to the invading army; but perish the Englishman, say we, who would give or take quarter from such abandoned miscreants.

Mr. Weber assigns the following reasons, among his principal inducements, for undertaking this work:

"I not only found myself solicited, and urged on every side, to publish what I had written, but I was favoured by persons of the purest mind and highest rank, with the gift of documents the most precious in my work. Thus I became possessed of the most circumstantial account yet communicated, of the flight of Louis XVI. and Maria Antoinetta in 1791, of their deplorable arrest at Varennes; in a word, of the whole of that event, from the day the project was first conceived, to the termination of the captivity

captivity which was the melancholy result of it; an account, which I may say, was dictated by the Queen. It has been my good fortune also to obtain another paper, relative to this event, which decided the fate of the French empire, a paper that has been in my possession for seven years, and on which I have never been able to cast my eyes without experiencing a sudden emotion of sorrow, respect, and pity, similar to what I felt at the moment I first received it. It consists but of a few pages, but those pages were written, were given to me, by one who, of all human beings, inspires at present the greatest interest, and commands the highest veneration; by her, who, to the influence of her own graces, virtues and misfortunes, adds the constant recollection of four martyrs, of whom she was the daughter, the sister, and the niece; by her who, wherever she goes, carries with her the memory of them, their features, the idea of all that befel them, all their greatness, and all their misfortunes, and all their goodness, and all their sufferings; the most sacred rights, the noblest devotion, charms the most innocent; all blasphemed, all emulously sacrificed, by the most unjust rebellion, the basest tyranny, and the most hideous ferocity. When the Duchess of Angoulême, the daughter of Louis XVI. and Maria Antoinetta, after reading the feeble homage I had paid to her august parents, added, in returning my manuscripts, those pages, which she had traced with a pure hand, and from a heart teeming with filial tenderness, could I doubt that it was incumbent upon me to render public that homage which she had consecrated, in deigning to join in it herself? When the Imperial family, the family of my adored benefactress, kept my memoirs for several weeks; and when the pious liberality of my Sovereign, and of the great, encouraged the publication of what they had read; when the Archduchess Christina, affected by this feeble tribute of fidelity, deigned to mention me in her will, and when her august consort had bestowed upon me a distinguished place among the numerous objects of his beneficence, was it possible for me to consign to oblivion, what so many virtues, and so many favours, seem to command me to make known?"

These Memoirs are divided into three chapters, the first of which traces their illustrious heroine from her birth to the commencement of the French revolution. It is impossible, we should think, even for the most insensible heart to dwell on the scenes which these pages record, without feeling the deepest interest, and the most lively emotions. Every fact relating to the Queen is related with the utmost fidelity; her amiable manners during her infancy, the love borne her by her family, and by the whole German nation; the enthusiastic veneration paid her by the French on her becoming their sovereign; the virtues, the charity, the magnaminity, which she displayed after her accession to the throne; all these are related with the utmost simplicity, and in the most affecting manner; and they are admirably calculated to rescue her fair fame from the foul blots which calumny and treason have conjointly laboured to cast upon it. We cannot but observe, however, *en passant*, that Mr. Weber's laudable partiality for the fair object of these Memoirs, has betrayed him into some little inaccuracies, when speaking of certain public events, the particulars of which he had no opportunity of ascertaining but through the medium

of

of those who were interested in the concealment of the truth. Thus, for instance, when he talks of the *successful contests* of the French fleets during the American war, we, in vain, have recourse to history for the discovery of his meaning; and when he mentions the *victory* of *Ushant*, and the *brave conduct* of the Duke of Orleans, a flat contradiction starts from our mouth, spontaneously, without any necessity for reference to historical records. The fact, we all know, was, that the said Duke acted like a coward, as he afterwards proved himself to be; the French fleet ran away, and the British fleet did not attempt to follow it; but the Admiral, with the simplicity of a child, waited, good soul! in expectation that they would fight it fairly out next morning; and for this, forsooth! he was made a *peer!* but alas! he was not the only admiral who has been made a peer *for doing nothing*. We could name one *living* admiral who has been created a peer, not only for doing nothing, but for what another did in direct disobedience to his orders; and another admiral who has received the same honour for doing worse than nothing! But we beg pardon of our readers for this *involuntary* digression, into which a lively feeling for the honour of our country has betrayed us.

At the end of this chapter are twenty-six pages of historical notes and anecdotes, illustrative of the subject. Several of the latter are new to us, and most of them are interesting. We select the following *jeu d'esprit* of Madame Beauharnois (mother-in-law, we suppose, to the present *Empress* of France, for we never heard that her *Imperial Majesty* was distinguished either for her wit or for her sense), who had predicted that the queen's first child would be a boy; but it proving to be a girl, the Queen laughed at her, as a false prophet. Her ingenious answer was,

"Oui, pour fée étourdie à vos traits je me livre,
Mais si ma prophétie a manqué son effet,
Il faut vous l'avouer, c'est qu'en ouvrant mon livre,
J'avois pris le premier pour le second feuillet."

"Yes, a poor giddy fairy, your jests will I brook;
And must a false prophet be reckon'd;
But with you take this, that, on opening my book,
I took the first leaf for the second."

The second chapter is devoted to the immediate causes, and remote sources of the French revolution; the Regency; Louis XV.; Louis XVI.; and the convocation of the States General in 1789; Mr. Weber conceives the *three primary and immediate causes* of the revolution to have been, disorder in the finances, predisposition of the public mind, and the American war.

"Had regularity been observed as it ought, in the management of the public treasury, had a constant balance been kept up between expenditure and revenue, all those ideas of independence with which the mind of the country was taken up, would have evaporated in private circles, or in the meetings

meetings of academic societies, or perhaps have passed off in a few parliamentary remonstrances; they would have probably given way to tranquil habits, and would have submitted to reciprocal restraint; or they might have arranged themselves under a new system of subordination, in being directed towards public affairs, and by those new administrative bodies which were forming in every part of the kingdom, and remained under the immediate authority of the king.

"Had the general temperament of the public mind been the same in the reign of Louis XVI. as it was under the government of Louis XIV. and even as far down as the middle of the reign of Louis XV. the derangement of the finances had not brought on any political convulsion. The deficiency in the treasury might have been supplied by measures more or less prompt, as the occasion required; suppression of salaries might have been enacted; investigations, more or less strict, instituted; some men in office might then have been alarmed, and perhaps punished; but none would have thought of planning an insurrection against the authority and throne of the monarch.

"And, after all, if in this combination of circumstances, there had been no American war, if in the national debt no such sum as sixteen hundred millions had appeared, the minds of the people would not have been hurried away from theories of pacific independence, to the convulsive fury and mad excess of practical revolt.

"To have prevented the revolution, therefore, one of the three following steps was necessary: a better arrangement of the finances, a command over the general disposition of the country, or to have left the American insurgents to themselves. One of these causes of overthrow avoided, would have rendered the other two of no effect: but so contrary was the event, that all three were made to operate together with the most active efficiency. A Leopold, a Frederick, a Gustavus, would perhaps have devised means to have triumphed over them; but Louis XVI. was born to be the father of an obedient people, not the subjugator of rebellious subjects. Heaven, that destined him to be an awful example, had in its wisdom, strengthened his heart with the magnanimous constancy of martyrs, rather than with the decisive boldness of heroes; with the confiding purity of Angels, more than with the suspicious sagacity of mortals, and in the crisis into which he was thrown, no one else could supply the decision, action, and character of the Master."

There is much truth in these observations. It is, indeed, ridiculous to suppose that such a deficit as that which existed in the revenue of France in the year 1787, could not with facility have been remedied, with the vast resources which she possessed in agriculture, commerce, and manufactures. A wise, virtuous, and able minister would very speedily have converted such deficit into an excess. But no such minister could be found!! Mr. Weber confirms the fact which we have often maintained, that the American war was undertaken by the French government, contrary to the wishes and opinion of the King, and chiefly at the instigation of the commercial part of the country, aided by a spirit of revenge for former defeats and humiliations sustained in their contests with Great Britain. In his account of the regency of the

the Duke of Orleans, during the minority of Louis XV. Mr. W. does justice both to the virtues and to the vices of that infatuated prince, who certainly contributed, not a little, to deprave the morals of his country. His history affords an admirable lesson to those who are called by Providence to govern a nation; pointing out the horrible consequences of admitting, as counsellors or companions, men void of principle, profligates, and debauchees.

"The Duke of Orleans was humane, frank, generous, heroically brave, as good a soldier as an officer, and of an extensive erudition, which a rare judgment matured and perfected, yet he suffered all these excellent qualities to be obscured by a double depravity of morals and mind, that corrupted both the court and the city, and could not fail, sooner or later, to degrade the supreme authority; from this depravity also was produced the first instance of public outrage of religious principle. It was the Duke of Orleans who, after having made a numerous appointment of bishops, said aloud, 'Now it is to be hoped the Jansenists will be content; I have bestowed all the bishopricks upon grace and not one upon merit.' That infamous preceptor, who ought to have been punished as a criminal for having corrupted his august and excellent pupil, was most profusely remunerated for his services; a procedure, the scandal of which rose in degree with his promotion: first he was made one of the Privy Council, then ambassador to England, next Archbishop of Cambray, for which Du Bois, although a married man, took priest's orders immediately, commanding his wife to withdraw herself, and through the means of the Intendant of the province, procuring the leaf which contained his marriage to be torn out of the parish register. Within the two following years the eyes of all Europe beheld Du Bois, Archbishop and Duke of Cambray, Governor-General of the Posts, Cardinal and Prime Minister, and enjoying an income of upwards of 60,000*l.* sterling. It was no uncommon thing to hear a man who held the reins of government in the French empire, and a prelate invested with the Roman purple, mingling his conversation with oaths when he gave his audiences, and talking in the palaces of kings, to women of the greatest respectability, in the same strain as if he had been in his infamous parties, and speaking to the vile objects of his brutal gratifications. He also professed it, as his chief maxim of government, that he had no greater faith in the integrity of one sex than in the virtue of the other; and that in his opinion, that man was the most honest, who best knew how to conceal his knavery. Those noble and virtuous characters, Noailles, D'Aguesseau, and St. Simon, whom the King had called to his councils just before he died, or the regent had made choice of immediately after, were driven from the cabinet by the son of a village apothecary, to whom his master himself gave the name of *Coquin*, when he took him for his minister; and to such an extravagant pitch was this degrading partiality carried, that this *Coquin* became a member of the *Council of Conscience*, and was absolutely endeavouring to get himself made patriarch of France, when a shameful disease, the consequence of his debaucheries, put an end to his life. The man who was at once his master in the cabinet, and his pupil in vice, soon followed him; sincerely, but too late, repenting that he had suffered a wretch, whom he had uniformly despised, to gain such an ascendancy over his mind; one, too, whom he had discovered to be as monstrous in his

ingratitude as he was in his other vices, having actually laid a plan to get his too blind protector discarded from the councils of the King, as soon as he should be of age to sit on the throne."

In considering the intermediate period between the death of the regent and the accession of Louis XVI. the author animadverts upon the principles promulgated by certain divines, and by public writers. Bourdaloue had told Louis XIV. from the pulpit, that *kings were made for the people, and not the people for kings*; and Massillon repeated this maxim to Louis XV. in his early life, with a curious addition—WE *gave you your crown*. It is a pity that this sagacious preacher had not condescended to adduce some proof in support of his position, for the benefit of his congregation; that he had not indicated *when*, *where*, and *how* this gift was made. To impress lessons of moderation on the mind of a prince, to teach him that he does not live for himself alone, but for his people, that as his privileges (without any merit of his own) are greater than those which the rest of mankind enjoy, so are his duties more comprehensive, and the sacrifices which he is called upon to make, for the benefit of others, more extensive and more painful; to teach him these truths, is the peculiar province, as it is the bounden duty, of a Christian adviser; but to say, *that kings were made for the people, and not the people for kings*, is to indulge in a strain of popular declamation, utterly inconsistent with the character of a priest, and alike at variance with sense and with truth. The fact is, that *governors* and the *governed* were made for each other; the former are, at least, as necessary to the latter, as the latter are to the former; they cannot, indeed, as members of civilized society, subsist apart; while Massillon's assertion, so truly unworthy that great and eloquent preacher, is, at the same time, so grossly false and absurd, that we wonder how such a fantastic notion could possibly have found entrance into his mind, or utterance from his lips.

Mr. Weber accuses Montesquieu, and with great shew of justice, of having ridiculed the Christian religion in his *Persian Letters*, after having extolled it in the highest terms in his *Spirit of Laws*. It was he, according to our author, who gave the signal of attack, which was but too well obeyed by subsequent writers. His opinion of J. J. Rousseau is just enough.

"At this juncture, also (1750), the famous Jean Jacques Rousseau surprised the world by his productions in the triple course of literature, philosophy, and politics; a man who carried every thing into extremes, and was continually contradicting himself, possessing a mind as anxious in its search after truth as it was absurdly attached to paradoxical conclusions; he was also master of a style that never fails to charm, even when made the vehicle of matter at which the heart revolts; and he succeeded in exciting a fanatic spirit of sedition, as readily as others have inspired a like enthusiastic extravagance of impiety."

The licentiousness of Louis XV. and of his abandoned ministers, still more criminal than their master, is pourtrayed with rather a feeble pencil,

pencil, while the objects of his amours are treated with a forbearance which, for the sake of public example, should not have been shewn. An exception, however, occurs in the instance of the most favoured and the most notorious of this weak and wicked monarch's mistresses.

"On a sudden there succeeded to these a woman, who vainly boasted of what others blushed at; whose mind was enslaved to riches and to power, who aspired at the direction of the ministry, and the disposal of the army, *assuming to herself those honourable distinctions which even supreme power could not have given her a title to, without breaking through the established laws of the country*; and who, in short, while she was able to gratify her thirst for absolute rule, *but lightly regarded involving the* PRINCE *and government in contumelious blame.* It was not long before she reigned paramount, and every where confusion ensued."

Speaking of the attempt of D'Amiens upon the life of Louis XV. the translator tells us, "Louis XV. *was assassinated.*" This, we doubt not, is a *literal* translation; but though the French, we believe, in common conversation, as well as in writing, use the verb *assassiner*, indiscriminately, to signify to *murder*, and to *attempt to murder*, yet the English verb cannot be so used; for when we say, a man is *assassinated*, we mean that he is actually murdered; not that an attempt has been made to murder him. Indeed the French are not at all justified in their use of the term; for the French and English words have the same derivation, and can only, with propriety, be used to signify the same thing. We shall here notice another error, which we have marked, much more gross than this; *President à Mortier* is translated *President at Mortier*; evidently meaning, that M. Meaupou, the person alluded to, was president of the parliament of Mortier; now there certainly never was such a parliament, nor, we believe, such a town in France; but the term was applied to those presidents who, in the absence of the first president, used to preside over the united chambers of parliament; and they were so named from the cap which they wore, called a *Mortier*, from its resemblance, we suppose, to a mortar; it was a round, high, black velvet cap, with a laced border, in shape not unlike the cap worn by the Yeomen of the Guards at St. James's. We were surprised, we confess, to find so gross a mistake committed by so experienced a translator as Mr. Dallas; and the more so, as great attention has evidently been paid to the translation before us, which, in general, is very correct, and extremely well executed.

Certainly few persons contributed more to engender that revolutionary spirit which has since deluged France with blood, than the members of the different parliaments, who, during the greater part of the last century, evinced the most factious and turbulent disposition. Indeed, immediately previous to the revolution, their opposition to the king and government had a direct tendency to accelerate that disastrous event. Mr. Weber's reflections on this scene are so striking in themselves, and so immediately applicable to the opposition which Mr. Pitt constantly experienced in this country, that our readers, we doubt not, will thank us for extracting the passage.

"It often happens, that, without having any intention to be the authors of public calamity, persons find themselves so unfortunate as to be the promoters of it, by distracting the attention of government; by throwing various difficulties and obstacles in its way; by opposing supplies when the state stands in the greatest need of them; by taking months to deliberate when they have only a few days to act in; by spreading commotions at home when they are called upon to face the enemy from without; and, although they do not absolutely rejoice at the afflictions of their country, they profess that it is necessary to profit by the circumstances of the moment, in order to *reinstate themselves* in what they call *their place*. There is a principle of self-reference with which men view the weakness or the embarrassment, the shame or the pride, of those who, having been at the head of affairs, are of course considered as responsible for the success of measures. The illusive suggestions of this self-opiniated way of judging, lead them to conclude that, had they shared in the administration, no miscarriage had occurred: and an ambitious thirst for power urges them on to the declaration, that they are called upon to repair, or to avenge it. At first, such unauthorized pretensions meet but with little opposition; on one side, an audacious impetuosity, subtlety, and fanaticism; on the other, apprehension, improvidence, and immorality, come to a reciprocal accommodation of claim, by agreeing upon each other's victims. From among these, vanity selects such as it is gratified by the sacrifice of, and policy fixes on those whom it is convenient to give up, or even to destroy. And hence it occurs that, for a little while, those agreements of compromise obtain, by which a short-lived truce is purchased with lasting shame, or a deceitful calm is suffered to precede storms, that bring along with them the most *ruinating* (ruinous) consequences."

When the King (Louis XV.) so far forgot what was due to himself, his nobles, and his people, as to introduce his mistress, Madame du Barry, at Court, the Duke de Choiseul, who was then minister, made the most virtuous opposition to so disgraceful a measure; "while the Duchess of Choiseul, and her sister-in-law, the Duchess of Gramont, refused to sit down with her in the king's apartments." Had all France been as virtuous as these two noble ladies, there is every reason to believe that the revolution would not have taken place. This conduct was most honourable to them; and if, in any country, there be duchesses, or other women of rank, who, under similar circumstances, observe a different conduct, let them here read their shame and their infamy, and blush, if they have virtue enough left to admit of a blush, at the degrading contrast!

The altercations which prevailed, during this period, between the king, the clergy, and the magistracy, respectively led each of these, occasionally, to approve those writings of the philosophers of the day, Voltaire, Rousseau, D'Alembert, Diderot, and others, in which their adversaries were attacked; thus giving encouragement to those very principles of subversion which they should have united to oppose; not having sense to perceive, that the blow which levelled one of them to the ground, must, of necessity, destroy the rest. While this strange *suicidal* contest obtained, the war with America broke

out;

out; and that knight-errant, La Fayette, set his countrymen the dangerous example of admiring and of aiding rebellion, which, unhappily for France, was, soon after, followed by the government itself.

"It is said, that he had in his back parlour at Paris, a design elegantly framed, and divided into two columns, in one of which was drawn out at length the *declaration of rights*, published by the Anglo-Americans; the other was left blank, and seemed as if kept for the same (a similar) *declaration* on the part of the French. His own intoxication was less surprising than that which he produced in others. The monarchy seemed as if it possessed not voices enough to celebrate, nor favours enough to recompense this young champion of republican liberty."

Mr. Necker's character and conduct are traced by our author with judgment and with justice. He is exhibited, in his true colours, as a most contemptible quack; vain, selfish, ambitious, and interested, considering the good of the state and the honour of his Sovereign much less than the promotion of his own views, and the gratification of his own passions. For a short time previous to the assumption of the office of prime minister by M. de Calonne, it was holden by M. D'Ormesson, a member of the parliament of Paris, who had, unfortunately, nothing but his *honesty* and *good intentions* to recommend him;—and these, of course, became the subject of many a joke to the witty Parisians of that day.—The Archbishop of Sens, who succeeded M. de Calonne, had little more ability, and much less integrity, than M. d'Ormesson: It was this man who signed the death-warrant of the French Monarchy, by the memorable decree of the Council of July 5, 1788, for the speedy convocation of the States-General; which Mr. Weber characterizes as "one of the maddest and most fatal measures ever adopted by the administration of any Government;" and which, unquestionably, considering the state of France, and the temper of the people, at that period, deserves to be so stigmatized. In one clause of this decree, as if anxious to proclaim his own ignorance and incapacity to the world, he *invited the people to manifest their wish on the proportion to be settled in the composition of the three orders*; and in another part of this monstrous production, *all the learned, all the well-informed persons of the kingdom, were solicited to send their instructions and memorials on what was to be observed, in order to render the assembly of the States-General as national as it ought to be.*—This was the miserable whine of an old woman who wished to put the monarchy to nurse!—But this wretched instrument of destruction did not stop even here; so rapid was his career of imbecility and dotage, that he told the municipal officers of Grenoble, who had been ordered to attend at Versailles, that their ancient Provincial States were about to be restored to them. "But," added he, "you surely would not have them with all the feudal defects of those gothic institutions, where so little account was made of the people."—Never was a more direct invitation made, by rebellion itself, to subvert the existing

laws, and to demolish the ancient institutions of a country. The States-General, under these *happy* auspices, were, at length, convened for the 1st of May, 1789.—Ignorance and presumption generally go hand in hand. Thus it was with this prelate, who, when asked if he were not alarmed at the thoughts of holding these States, drily answered, with the most astonishing impudence—"*Sully held them.*"

The third and last chapter of this volume, contains a brief account of the events which occurred between the decree of July, 1788, and the opening of the States-General, on the 5th of May, 1789.—In this interval, the Archbishop of Sens was compelled, though most reluctantly, to resign his office; and the vanity of Mr. Necker was highly flattered by hearing all France crying out for his recall. One of his first measures was the convocation of the Notables, under the pretence of consulting them, as to the degree of influence which the Commons, or *Tiers Etat*, ought to possess in the National Assembly:

"While, in fact, the minister's final determination was already taken, to violate the fundamental law of the kingdom, to change the ancient constitution of the state, and to contravene the positive declarations of the Parliament, by giving the *Tiers Etat* a double representation."

The Notables, however, fully aware of the minister's duplicity, wisely resolved to give no countenance to such mischievous and pernicious innovations; but the press teemed with those publications, which the imbecility of the late minister had solicited, and which all tended to promote the views and to favour the designs of Necker. The most pestilential and the most dangerous of these was a pamphlet published by that very Count D'Entraigues, who, at a subsequent period, when convinced of his error, made the best amends he could for the mischief he had contributed to achieve, by many loyal productions. Thus supported, Necker caused a second meeting of the Notables to be convened, and in his first address to them, proposed the measure of the double representation of the Commons, which he had long resolved to carry: and in order to give effect to this democratic scheme, and to complete the subversion of the ancient law on the subject, he farther determined that the Third Estate alone should have as many votes in the States-General as the two other bodies, the Nobility and Clergy, together. He had the impudence also to tell the Notables, in his curious report, that this destructive innovation was called for *by a certain buzz of Europe*, which could not be opposed without danger. And this philosophistical jargon, which was perfectly suitable to his fantastic notions and crude conceptions, was patiently listened to by the Notables.—The conduct of this miserable state empiric had such a direct and powerful influence on the subsequent events; and it has been so ill understood, that we shall quote Mr. Weber's account of it, though it exceed the usual bounds of an extract.

"I will here on this subject, state a fact with which I was acquainted. It will give a criterion of the motives that instigated this minister to act, and

and of the means he used to attain his end. During the interval between the second assembly of Notables and the meeting of the States General, and even some months after the meeting of the latter, he had in his pay a man who had been editor of the Avignon Courier, one Artaud, an insignificant writer, known by some dramatic pieces. This man was specially commissioned by M. Necker to hold a kind of club at his apartments in the *Palais Royal*, and to have occasionally political meetings and dinners. These were attended, among others, by Count Mirabeau, M. de Clermont Tonnerre, Messrs. Dupont and Freteau, counsellors in the parliament of Paris; some academicians, such as Messrs. Suard, Rulhières and Chamfort; Swiss and Protestant bankers, persons of the household of the Duke of Orleans, the Abbé Sieyes, the Bishop of Autun, the Abbé Dubignon, and several more of the same stamp, who, with a very few exceptions *, were factious, or determined opponents of the Court. The minister of the finances gave his spy four thousand livres a month, and was informed every morning of the debates that had taken place at his house the evening before, and of the measures supported by the majority of opinions. The reports that came from this secret meeting had frequently great influence on the operations of the government. At Artaud's, the court and the parliaments themselves were openly attacked and exposed.

"The opinions approved at this meeting were rapidly propagated by subaltern agents, in the inferior clubs, and all the public places of Paris. They were transmitted likewise to the leaders of the provincial states, newly established; and from the provinces they returned to Paris to support the system of the innovators. It was the repetition of these factious opinions that M. Necker called the *buzz of Europe*. As they all tended to weaken the power of the chief of the French Monarchy, whom this minister was ambitious of ruling, they suited him too well not to be eagerly adopted; and it was for the purpose of making them pass, that on his own authority, he conceived the idea of investing them with the *buzzing* sanction of Europe. All the revolutionists who followed M. Necker took the same method. In like manner, after seeing the first attacks of democracy on the throne of France made *in the name of Europe*, we saw the last murders of the Princes of the House of Bourbon, committed *in the name of the French people*;—while, in fact, Europe and the French people took no other part in all that had been said or done in their name, than that of participating the universal horror which the consequences have excited.

"M. Necker had lost the king's confidence in the year 1790, by his spirit of innovation, by some dangerous ideas he had dared to manifest, and by the ambition he had shewn to become a member of the council, in spite of the laws of the state, by which he was prohibited. The germ of whatever virtues nature had planted in his heart was blighte at the period of his disgrace; from that instant the ambition that pressed upon him removed all

* "The Sieur Coindet, M. Necker's private secretary; M. Ginguene, Madame Necker's secretary; a M. Fornier, of Nismes, a banker, and M. Necker's intimate friend; M. Hogguer, banker, a partner in the house formerly established by M. Necker, went occasionally to this meeting, to know what was going on, and to certify the favourable dispositions of the minister."

all delicacy as to the means of satisfying it. He wanted to be in spite of the King, the minister of the people: the crisis unhappily afforded him an easy occasion to be so. His whole conduct, from the time of his first disgrace, his annual publications on politics, on finance, and on religious opinions, bore the marks of a low, concealed intrigue, and shewed a desire of attracting great popularity, and numerous partizans, at the expence of the fidelity due to the Sovereign, and of the respect due to his Court. He interfered with matchless arrogance between the people and the monarch. It was thus that he in a manner obtained his recal in spite of the King, and returned triumphant into administration intoxicated with power and vain-glory.

"But he deceived himself as to his power. He thought he was able to direct the party whose creature he was, and soon discovered that he was only the instrument and the support of the factious. He was still supported by the annuitants and bankers, while the *Palais Royal* spurned him. Mirabeau and the Abbé Siéyes attacked him in the height of his glory, and treated him in their pamphlets, as a presumptuous man, without views, without means, and incapable of performing the promises he had made.

"In fact, his whole conduct at that period demonstrated the weakness and shortness of his views. Instead of taking for his support the influence of the great bodies of the state, of the opinion of the princes, of the court, of the notables, and of the parliament of the kingdom, he sought after, and made much of, the opinions of persons of no rank or property, opposers of the government, men of ill-fame, and even already guilty. Instead of giving a grand and noble impulse to the public mind, he seemed to receive it himself, and thus caressing all the little passions, he invited them to rally round him, and appeared to promise them his support. He plunged headlong into the torrent of the revolution, without foreseeing whither it would sweep the government which he was called to direct; he had not only neglected to form any previous plan, but his conduct in difficulties was timid and irresolute. Enjoying every kind of influence over the court, and possessing the confidence of the nation, to a degree no minister before him had ever attained, with genius and rectitude he might have commanded any thing, for the restoration of credit, of the finances, and of authority; but instead of producing any great effect, he only put forth in succession fractions of energy which were lost, whereas brought to bear together on the same point, and at the same moment, they might have prevented the ruin of the state.

"M. Necker was tormented with a ceaseless desire of ruling France. It is hard to say whether this mania, half-factious, half-pedantic, was to be attributed to the general habits of the inhabitants of the town which gave him birth, or to a particular disposition running through his family. From the time of the famous *Statement* (Compte Rendu), published in 1781, to the present day, scarcely a year has passed in which this family has not fallen on Europe, with some new performance, relative either to the finances, the administration, politics, literature, the passions, or religion. For me, who was well acquainted with M. Necker, I should not be astonished if he had pushed this mania of perpetually engaging the public attention so far, as to have taken such steps, that for many a long year after his death, Europe should be pestered with the posthumous works of the husband and wife."

Here

Here follows an anecdote which will reflect eternal disgrace upon Necker and his wife. The unhappy Queen of France, whose heart was all beneficence, had founded two hospitals at Versailles, where, in a secret manner, she provided for the wants of a given number of sick persons and lying-in women. In a spirit of opposition to her Sovereign, Madame Necker, in concert with her husband, founded an hospital at Paris, to which she gave her own name. An account of the expences of this hospital was published annually, with the greatest possible ostentation; and was, constantly, accompanied with "severe reflections, the object of which was to shew France, and particularly Paris, the difference there was between the attentions which were *given* (paid) to the poor by a virtuous citizen of the republic of Geneva, and those (which) they received from the hands of the government in the general hospitals."—This paltry trick, which is as little creditable to the heart, as to the head, of Necker, succeeded in raising a clamour against the Court, and in increasing his own popularity, which, however, was not of long duration, though unhappily for France and for Europe, it subsisted sufficiently long to ruin the monarchy.

"M. Necker was called to the ministry only to remove the embarrassment of the finances, under which the Archbishop of Sens had sunk; but he took advantage of his popularity with the Parisians, to presume to become the head and arbiter of the council, from which he was formerly kept by M. de Vergennes and M. de Maurepas. He immediately left to a clerk the office for which he had been appointed. And while M. Dufresne negotiated some bills with the Paris bankers, to supply the treasury, M. Necker assumed the cognizance of all affairs relative to the formation of the States-General, and to the reformation of the state; so that, as some one has before remarked, it appeared very comical to men of sound and peaceable minds, that a foreigner, a minister of the finances, dared to arrogate and bring together before him questions which the chancellor of France only was competent to determine; but the fury of the *Palais Royal* made every thing at court bend before the favourite minister of the populace, who, in his turn, constantly bent the knee before the populace of the *Palais Royal*.

"M. Necker's first care was to set the King against the two higher orders of the state, and to insinuate to him, that the object of these as well as of the magistracy, in uniting to demand the convocation of the States-General, was to enfeeble the royal authority; that it was requisite, as much as possible, to diminish the influence and preponderance of the two first orders in the States-General, and to increase that of the *Tiers Etat*, by causing it to depute a number of representatives equal to that which the clergy and nobility together were to send; that the *Tiers Etat* were essentially interested in the king's having a power sufficient to protect them against the oppression and designs of the two other orders; that it was impossible to doubt that that interest, added to the gratitude for the favours and confidence which the King would manifest on this occasion to the *Tiers Etat*, would induce them to assist very effectually the re-establishment of a solid and vigorous government, without which the monarchy was lost.

"Unhappily there was no minister in the council possessed of sufficient energy

energy to resist M. Necker's advice. The presence of the man produced on this council the effect of Medusa's head. It seemed to them that he could, in the twinkling of an eye, shake and throw upon them all the serpents of the suburbs of Paris.

"M. Necker and his partizans will never justify his administration of (for) the double representation of the *Tiers*. An able and prudent minister will always endeavour to keep the whole body of the state in harmony. It is this harmony which composed the French government, and which composes every system of monarchical government. Till the interference of this minister, all the ranks of society in France were animated with one spirit. In 1788, the two first orders had given the greatest example of generosity and patriotism, by resisting some arbitrary attempts of a weak minister, and by relinquishing all their pecuniary privileges. What more then could M. Necker hope, from putting into motion the *Tiers Etat*, who till then had played no part? What did he mean by blowing the flame of discord? By raising the mass of the people against the two first orders of the state? By creating an exclusive patriotism in that of the *Tiers?* By working a total change in the national sentiments? Was it a reform that he could expect? No, it was a revolution in society. From the time of his first ministry, he had been odious to the nobility and clergy, and he resolved to be revenged upon them. He found the provinces of France governed for ages by the different authorities of provincial states, or of intendants; he was dissatisfied with these various institutions, which, though they sometimes hampered the measures of the government, preserved nevertheless the body of it. Unfortunate in the first attempts he made to establish a uniform mode of administration in the provinces, he resolved not to lose the opportunity of levelling France, of entirely disorganizing it, in order to re-organize it afterwards in his own way.

"The better to succeed in his object, he was not satisfied with forming a numerical balance of individuals, between the deputies of the *Tiers* and those of the other orders; but fearful, no doubt, that the number of the discontented of the two first orders would not be equal to that of the *Tiers*, who might continue faithful to Louis XVI. and the ancient laws of their country, he determined to secure a majority for the opposers of the court, and for the enemies of what was called the aristocrats, by introducing in the order of the clergy, a prodigious number of parish ministers, who could not fail in general to bring into the assembly of the nation the Presbyterian principles which had devastated his own country, and for more than a century desolated Great Britain, to which it seems he projected from that moment to assimilate France.

"This was in a manner, on the part of M. Necker, declaring war against the king and court, by exposing them to the attacks of democracy, and by thus raising for himself an army of mob-orators, whose general he hoped to remain, he presumed that it would be in his power to continue the elected and acting sovereign of the French, in spite of the hereditary and passive sovereign, whom he consented to leave on the throne. He did not foresee that, in this army which he was about to assemble under his banners, there would be found some of those proud lieutenants, who, as the great Corneille says, *have no leaders but in idea*. His self-love made him forget that a Frenchman is by nature vain and sarcastic. Accordingly, it was not long before he found in his terrible recruits, philosophers, who despised his politics; politicians, who execrated his

his philosophy; fierce men, who broke his yoke; literary men, who criticised his bombastic style; arrogant men, who laughed at his impertinence; and men of vigorous minds, who made him feel his weakness. He was of course, quickly compelled to quit the field of batle, which he had covered with ruins, and to fly shamefully for an asylum to the foot of the Alps,—carrying with him the indignation of some, and the contempt of others."

Mr. Weber's additional reflections on this vain, impotent minister, are too just to be omitted here.

"It is impossible at this day to think, without shuddering with indignation, of the arrogant presumption of a Genevese banker, republican, and protestant, who, brought up in the principles peculiar to these four designations, dared to believe himself worthy of regenerating a monarchy of fourteen hundred years, for which he could have but a feigned affection; of supporting a court, against which he conceived he had an insult to resent; and of maintaining a religion, the foundations of which had been unceasingly attacked for two centuries by his countrymen and friends. Royalty found a traitor, where it should have found a supporter; a minister, the more dangerous, as he parálysed *(palsied)* every thing in the council, in the royal family, and at court, by the influence of his popularity. A minister worthy of his rank, a Mathew Molé, would have made use of that very popularity to stop the fury of the passions of the multitude. He would have formed the public opinion, instead of following, under the mask of that name, the opinion of the wicked, and of the most corrupt men of the most corrupt capital of Europe. He would have stood their assaults; he would have borrowed the words of Themistocles, and told them *to strike, if they would but hear.* As for M. Necker, he could only bend before them, and anticipate their will.

"——Magno in populo cum sæpe coorta est
Seditio, sævit que animis ignobile vulgus;
Jamque faces et saxa volant; furor arma ministrat:
Tum, pietate gravem ac meritis si forte virum quem
Conspexêre, silent, arrectisque auribus adstant.
Ille regit dictis animos et pectora mulcet *.

Mr. Weber, when he left France, came to England, where he had occasion to compare the national debts, and the prime ministers, of the two countries. The English debt was, at that time, three times as great as that which was made the *prétext* for destroying the French Monarchy. "But," says our author, "it must be confessed, at the same time, that the affairs of Great Britain have not been *(were not)* managed by a minister who was a foreigner, a republican, or one whose faith was different from that of his master; the first lord of his Britannic Majesty's treasury did not flatter the passions of the multitude assembled in 1793, at Copenhagen-House, in order to have a new consti-

"* When sedition takes place among a great people, the populace become furious; torches and stones fly about; rage furnishes arms: in the midst of this fury let a man appear who is respectable for his virtue and actions, the tumult ceases, and they stand listening to him while he speaks. He directs their spirit—he calms their passions."

tution;

cution; far from forming his opinion on that of the corrupt and pragmatic men of the three kingdoms, Mr. Pitt had the skill to form the public opinion on his own."

The concluding pages of the volume (few in number) are devoted to the unhappy Queen of France, whose character is vindicated, with equal force and feeling, against the attacks of her unprincipled enemies. Speaking of her concerts and rational parties at Trianon, Mr. Weber says—

"Those entertainments, which a shameless priest *(the Abbé Soulavie)*, has recently dared to represent as similar to the scandalous orgies, in which he, perhaps, bore his part in his revolutionary career; those entertainments, which my august benefactress permitted me to attend whenever I wished it, presented enchanting assemblages of the most charming women and most amiable men of the court."

Here we have the evidence of an eye-witness, which cannot be resisted. And against all the other accusations, of profusion, levity, and intrigue, so profusely heaped upon her, Mr. Weber defends her with the same success.—It was the refusal to admit the Duke of Orleans to her parties, that operated, with some other grounds of resentment, imputable to a similar cause, which contributed to make that monster in human shape, act the inhuman and atrocious part which he played in the approaching revolution.

"Louis Philip of Orleans received from nature the happiest disposition, and an uncommon degree of personal beauty. His early years were attended with extraordinary brilliancy. Unfortunately, he soon gave himself up to dissipation, and to the company of a large circle of men without morals or reputation, who persuaded him that the grand principle of life ought to be a dereliction of all principle, and a contempt for public opinion. Owner of a palace, where gallantry and sensuality seemed, from the licentious times of the regency, to have fixed their abode, he plunged, soon after his entrance into life, into debauchery and lewdness. Though married to the virtuous, the incomparable daughter of the Duke de Penthièvre, he stole from her chaste endearments, to riot in orgies of which a description would scarcely now be credited, were there not so many witnesses in every class of society who can vouch it. To remove the veil of those shameful mysteries would be a task suited only to the pen of an Aretin: for me it shall suffice to say, that in a short time the Duke of Orleans's face became completely altered, and broke out with incurable blotches, that proved to every body his excesses of every kind. He soon seduced and led into the same excesses, his brother-in-law, a young prince, who was born to have one day inherited the name, the virtues, and the immense fortune of the Duke de Penthièvre. The Prince de Lamballe had but just entered into a contract of marriage with a princess of the House of Savoy, which was announced under the happiest auspices, when a dreadful disease took him off in the flower of youth, from the most charming wife, and the best of fathers. As by his premature death, the Duke of Orleans became the immediate heir of a large fortune, it was not easy to convince the public that he did not at least hastened it by his advice and example; for to have caused it knowingly and through avarice, would have been a

crime

crime so atrocious, so inconsistent with the age of the Duke of Orleans at that time, that it would be something even more than injustice to believe what was suggested at that period, and for which his subsequent conduct has unfortunately given too much ground. Be that as it may, the immorality of which he made a parade, prevented MARIA ANTOINETTA from admitting him to those private parties which she gave at Versailles and Trianon; parties from which, as I have already said, the gaiety and sprightliness that gave life to them never intrenched on the forms of decency and propriety. It was at first on these assemblies, of the most amiable persons of the court, that the partizans and associates in debauchery of the Duke of Orleans darted their envenomed sarcasms; and yet the very exclusion of the Duke of Orleans and his friends, proved precisely the contrary of what those indirect insinuations were intended to impress upon the public."

"Several other circumstances contributed to keep up this mutual aversion. The Duke of Orleans having planned a marriage between one of his sons and the daughter of Louis XVI. Maria Antoinetta, who already at that time saw in the Duke D'Angoulême the future husband of her beloved daughter, of the princess who had first made her feel the happiness of being a mother, opposed, in the firmest and most decided manner, a marriage repugnant to her in every point of view. This rejection inflamed still more, passions which it was too easy to raise."

The turbulent disposition of this wretched prince was farther inflamed by "erroneous notions of politics," which he imbibed from the company which he frequented in his various visits to England. "Foremost among these may be placed the false maxim, *that the heir to the throne should be at the head of the opposition.*" False, indeed! and not only false, but most weak, dangerous, unnatural, and *suicidal!*—In pursuit of this nefarious system, "he leagued with the turbulent magistrates, *collected around him all those men of ruined fortunes and shuffling character who discovered any talents*, and filled the clubs and coffee-houses with declaimers." His end is known; it perfectly corresponded with his pursuits, and was most richly deserved.

Our readers will have perceived from our remarks on this work, and from the extracts which we have given, that we did not deceive them when we said, that it contained much curious and interesting matter. It indeed exhibits a more perspicuous, satisfactory, and authentic account of the important events which it records, than any of the numerous histories which have hitherto appeared. It has, we confess, excited in our minds, an eager impatience to peruse the second volume; and we trust, that the present volume will experience such success as will induce the author to accelerate the publication of the other. This book is printed upon a large and excellent paper; and the engravings which accompany it are ably executed. Mr. Weber, it appears, has published it on his own account, and he must, of necessity, have incurred a very considerable expence. We hope, and, indeed, we do not doubt, that he will be amply reimbursed; for he has provided the public with a guide to lead them through the many mazes of deception which have been spread before them, to the Temple of Truth. Of the translation we have already given our opinion.

MISCELLANIES.

The Life of Thomas Dermody; interspersed with Original Poetry, many exhibiting unexampled prematurity of genuine poetical Talent; and containing a series of Correspondence with several eminent Characters. By James Grant Raymond, a. vol. Crown 8vo. Pp. 628. 16s. Miller: 1806.

THE unhappy man, whose life forms the subject of these volumes, appears to have been one of the most extraordinary beings who have ever figured on the theatre of the world. Gifted by nature, with uncommon genius, and with a mind richly stored, almost in its infancy, with those attainments which long study and intense application can alone impart to the common run of mankind; he was eminently qualified to shine, with dazzling lustre, in the circles of taste and learning; but from these, which even *courted* his presence, he was led by evil propensities, and gross depravity of heart and intellect, to the society of the lowest of the low! In him the strength of human intellect, and the weakness of human nature, exhibited a constant and most degrading contrast! While the former, occasionally, raised him above most of his associates, the latter, most frequently, sunk him below them. Never had man less cause to complain of *others*, seldom had man greater cause to complain of *himself*, than Thomas Dermody. At the very early age of *eight*, had this astonishing boy acquired such a competent knowledge of Greek and Latin, as to qualify him for acting as assistant to his father, who had an academy at Ennis, in Ireland; and even then had exhibited the most unequivocal proofs of his poetical powers. But, strange to say, the mind of this boy, endued with judgment to appreciate, and with taste to relish, the beauties of the ancient poets, seems to have been very early infected, as it were, with a spirit of *vagrancy*. When ten years old, he left his father's habitation, without notice, and with only two shillings in his pocket (which he bestowed in charity, on a poor woman, whom he met on his road), to embark on the tempestuous ocean of life. He proceeded to Dublin, and there encountered great distress; and experienced great kindness and patronage, from different persons. We cannot follow him through his multifarious adventures, for a full account of which we refer our readers to the book before us; suffice it to say, that his genius and talents recommended him to the notice of the Countess Dowager of Moira, who, with a liberality which reflected lustre on her rank, and did honour to her heart, undertook to provide for him. She sent him to the house of a Mr. Boyd, a respectable clergyman (the author of some poems reviewed in a former part of this Number), to complete his studies, with the intention of afterwards entering him in the college of Dublin. But, by the sullenness, discontent, and perverseness which always marked his temper, he marred this excellent project, disgusted his patroness, and preferred a life of idleness, and dissipation of the lowest kind, to a certain provision, which could only be secured by assiduity, regularity, and sobriety of conduct. He again experienced

perienced the most poignant distress, and had recourse to the most mean supplications in order to procure relief. When this was obtained, he relapsed into his former habits, and never made, in the whole course of his short life, one promise of reform which he did not almost immediately break. He was at length taken under the active patronage, of that most benevolent nobleman, the Earl of Moira, who presented him with a commission in the waggon-corps, which he accompanied to Flanders, where he was severely wounded. On his return, the Earl, whose liberality knows no bounds, continued to support him, until, lost to all sense of decency and decorum, Dermody absolutely compelled his Lordship to abandon him. Frequently did he quit (we speak without a figure) the cabinet of the peer for the garret of the cobler, taking refuge in the very worst parts of the metropolis, and with the very worst of its inhabitants; having the paltry ambition, so unworthy a mind like his, to be the head and oracle of his company. At length, after a short life of beggary, and of misery, brought on entirely by himself, resulting from vice and not from misfortune, he died, in an obscure retreat at Sydenham, on the 15th of July 1802, aged 27 years and a half. Such is the brief outline of Dermody's life; which it is impossible to contemplate without mingled emotions of admiration and disgust. His biographer, who was his friend and benefactor, passes lightly over his vices and his foibles, and dwells strongly on his good qualities, and on his genius and talents. On these last, indeed, he could not easily say too much; and his forbearance, in respect of the first, is creditable to his *feelings*; though he ought to have recollected, when he took up the pen, that he owed a paramount duty to the public, and, in discharge of that duty, should have pointed the *moral* of his production; holding up his hero as a beacon to others; and shewing them, that genius and talents, unaccompanied by virtue, temperance, and discretion, can neither ensure comfort to ourselves, nor obtain respect from others.

In a note, Mr. Raymond, who, we believe, is a player himself, *modestly* undertakes to catechise our great moralist, Dr. Johnson, for speaking irreverently of the fraternity, in a conversation between him and his friend Sir Joshua Reynolds. We shall say but one word on this conversation: Johnson evidently spoke, from a fondness for provoking argument by contradiction, which he too frequently evinced; but Sir Joshua's reply, if it be correctly stated, was *most infamous*, to say nothing of *his* shameful ignorance, who could place the salary of a *player* and the *tithes of the clergy* on the same footing! For this reason we incline to doubt the truth of the anecdote. As to Mr James Grant Raymond's defence of players, it is much too natural, to form a subject of complaint; and as to his attack upon Johnson, it is much too ridiculous to excite any other feeling than that of contempt.

The book is written in a style, affectedly pompous and redundant; but it contains matter that will scarcely fail to interest those who love to trace genius, from its first dawn to its final close. We must just observe, that an indecent song, from a comedy of Congreve's, is most unnecessarily and improperly introduced, in a note, because, we are told, that one of Dermody's was written in imitation of it! For our part, we can see no similarity between the two, except in the *metre*!

The

The British Flag Triumphant! or the Wooden Walls of Old England! Being Copies of the London Gazettes, containing the Accounts of the great Victories and gallant Exploits of the British Fleets during the last and present War, &c. &c. &c. 8vo. 2s. Rivington, Hatchard, and Asperne. 1806.

WE announce this work to the public with very great pleasure, deeming it, both in its objects and execution, highly laudable and meritorious.

The eloquent and energetic address prefixed to the Gazettes, bespeaks the writer in no common degree impressed with the value and importance of a ruling principle of religion to direct the mind, the affections, and the actions of man, in every situation of life, and he has most justly considered such a principle eminently necessary to consummate the character of a warrior. We confidently assert, that no one whose heart is already warm with admiration of the sentiments peculiar to loyalty, patriotism, and pure religion, will read this address without the highest satisfaction; and that no one who may yet require to be roused to a higher love of such sentiments, is likely to peruse it without deriving improvement to his mind and heart.

The Gazettes constitute a faithful and concise record of the persevering fortitude, undaunted courage, and transcendent skill and industry of British Seamen. They also present us with those pure sentiments of humanity and piety, which must be acknowledged to be the finest emanations of the human heart; and these, if it were possible, seem to possess an additional attractiveness and lustre, when employed in completing and adorning the manly and unaffected letters of a Naval Commander.

The original prayer made by the immortal Nelson, and written in his private diary, just before the battle of Trafalgar (which the compilers of the above work received from his brother), reminds us of a similar proof given by Henry the Fourth of France, of a lively and uniform conviction of God's particular providence, and of patient resignation to his will, which Mr. Addison has quoted in the Guardian. *We* have lived to witness the same high and edifying example in a *British* chief!

We cannot here omit to observe, that, in the perusal of these Letters, we have noticed one *most curious and most extraordinary* circumstance, namely, that Lord St. Vincent is the *only* Commanding Officer who, in his dispatches to the Admiralty, said not a word of the bravery and conduct of his officers and men; though not one of the Commanders, we will venture to affirm, was under greater obligations to them than his lordship; the motive for such unusual, if not unprecedented, silence, we shall not attempt to explain.

A subscription has been set on foot, by a nobleman ever active in works of charity, benevolence, and patriotism, for the laudable purpose of distributing this tract, gratis, among our sailors. The expence of such a distribution would be upwards of 1200*l.*, and, strange to say, little more than 300*l.* have been yet subscribed! Surely the subscribers to the Fund at Lloyd's should not refuse to contribute their mite, in order to afford our brave sailors the exquisite gratification of reading, or of hearing read, the gallant

gallant achievements of their brethren in arms. The plan reflects great honour on the noble individual by whom it was devised; and we strenuously recommend it to the attention and patronage of the public.

The Forest-Pruner; or, Timber Owner's Assistant: being a Treatise on the Training or Management of British Timber Trees, whether intended for Use, Ornament, or Shelter; including an Explanation of the Causes of their general Diseases and Effects, with the Means of Prevention, and Remedies where practicable: also an Examination of the Properties of English Fir Timber; with Remarks on the Defects of the old, and Outlines of a new System, for the Management of Oak Woods. With eight explanatory Plates. By William Pontey, Forest-Pruner to the Duke of Bedford, &c. &c. Pp. 277. 8vo. (No date nor price printed). White.

IF Mr. Pontey handles his knife as well as the writer of this book (for it is not in the plain style of a nurseryman or planter) directs his pen, we should have no objection to recommend him as a pruner for all the old, deformed, and otherwise useless trees in the united kingdom. Of the great importance of English timber, and the necessity of improving its cultivation, we were fully sensible long before we knew any thing of the forest-pruner to his Grace of Bedford. We should therefore hail, with an honest patriotic zeal, great in proportion to the magnitude of the object, the appearance of any practical treatise on forest trees, that would promise that certain and speedy melioration, which we well know that a proper application of the modern discoveries in science would *effect*. It is to be regretted, that Mr. Pontey's Forest-Pruner contains no proof of being such a treatise. His theoretical speculations are not only superficial, but often highly dangerous, and he appears ignorant, that philosophers have observed and treated on the food and growth of plants and trees with much more accuracy of discrimination than he has evinced. From Mr. Knight he might have learned much more correct ideas of the nature and use of the sap of trees, and the means by which it is evolved. He should have known that the leaves serve not only as lungs, but as a stomach to the plants, in which its juices are elaborated and assimilated, to form the annual growth of the tree. We doubt not, indeed, that the author's manual method of pruning the branches may be attended with the best effects, but that is no confirmation of his theoretical reveries; yet we are certain that even his pruning system must be conducted with more judgment than his directions would teach us to believe. As to his proposal for scarifying bark-bound trees, the measure is certainly practicable, and, properly executed, might be highly useful in certain cases; but we must assert, that were it not performed in a much superior manner to that here prescribed, or rather vaguely mentioned, the timber of all such unfortunate trees would inevitably and irrecoverably be ruined! This writer displays, both a considerable talent and propensity for satire, which are not very becoming in a mere practical gardener. Satirists are neither of the same species, genus, nor even class of naturalists, to which our author ought more properly to belong; we of course pass over all his pointed sarcasms on plasters and compositions for wounded trees, since he is reluctantly obliged to acknowledge their utility in particular cases, but then

it must be a plaster of his own prescription! In justice to the author, or artist, we must observe, that the plates are neatly executed, and that four of them represent very distinctly, the effect of branches, or, as they are called, knots, in fir timber, with which every carpenter is but too well acquainted. His proposal for instituting a British Timber Society meets our most cordial approbation, and we devoutly hope that some such measure will speedily be adopted, by all the truly patriotic noblemen throughout the united kingdom. We are well assured, that in such an event, the summits of our highest mountains could be made to rear trees fit to bear the thunders of Britain against tyranny and injustice to the remotest quarters of the globe.

A Short Treatise on several Improvements recently made in Hot-houses, by which from four-fifths to nine-tenths of the Fuel commonly used will be saved; Time, Labour, and Expence, greatly lessened; all which are applicable to Hot-houses already erected, or to the Construction of New Hot-houses. Illustrated with nine large Plates. By J. Loudon, Author of Observations on Planting, &c. and Designs of Rural Improvements. Pp. 271. 8vo. 12s. Longman.

THIS book corresponds with its title; and the practical improvements which are here proposed, will unquestionably produce advantages highly worthy the attention of all those interested in horticulture. The particular nature of this new plan for hot-house stoves, being illustrated with well-executed plates, is, therefore, incapable of analysis. Our ingenious author has also constructed models of his improvements, by means of which every mechanic may apply them in the manner best suited to the exigencies of his peculiar situation. The work is a simple and practical treatise, very well adapted for general use.

DIVINITY.

A Brief Treatise on Death, philosophically, morally, and practically considered. By Robert Fellowes, A.M. Oxon. 12mo. Mawman. 1805.

THE well-known abilities of Mr. Fellowes have here been exerted on a subject of general interest and importance to all the sons of Adam. The subject is treated in such a manner as we should have expected from such a scholar; and we doubt not, that this little work will meet with the success to which its merits so justly entitle it.

A Sermon, preached in the Parish Church of St. Mary, Shrewsbury, on Thursday, December 5, 1805. By John Brickdale Blakeway, M.A. Minister of the said Parish. 8vo. 1s. 6d. Longman and Co. 1805.

THE preacher has taken a suitable opportunity of impressing on his congregation the duty of gratitude to their Creator for the vast favours which, from time to time, he has showered down upon this nation. He warns them too, with becoming energy, to receive such favours with humility, as well as gratitude, and not to render them a subject for *pride*.—Why does

does not Mr. Blakeway prefix the usual epithet of *Reverend* before his name? The omission is, on many accounts, improper; and, on none, justifiable.

Religion essential to the temporal Happiness of a Nation. A Sermon preached August the 11th, 1805, at Grantham, before the Boston Loyal Volunteers, on Permanent Duty there. By Samuel Partridge, M.A. F.S.A. Vicar of Boston, and Chaplain to the Corps. 8vo. Rivingtons. 1805.

THE ground-work of this Sermon is taken from the French of Bertheau, with whose works Mr. Partridge is well acquainted. It is written in plain and perspicuous language, and is, in all respects, well adapted to the purpose for which it was composed.

A Sermon, preached before the Aldermen and Corporation of Grantham, on Sunday the 21st of October, 1804. By the Rev. Robert Lascelles Carr, Chaplain to Earl Clanwilliam, and to Lord Mendip. 4to. Pp. 20. 1s. 6d. White. 1805.

THIS Sermon was printed at the particular request of the Corporation of Grantham; and from the judicious and impressive manner in which the preacher enforces the duty of magistrates, it is likely to produce a permanently beneficial effect.

A Sermon, preached at the Scots Church, London Wall, on Thursday December the 5th, 1805, being the Day appointed for a General Thanksgiving. By Robert Young, D.D. Pp. 24. 4to. Longman, Hurst, Rees and Orme. 1805.

THIS Sermon is dedicated to the Duke of Sussex, Earl of Inverness, Lieutenant Colonel Commandant of the Loyal North Britons, before whom it was preached, and at whose desire it was published. Dr. Young entertains a profound veneration for the royal lineage of the Duke, adorned by eminent talents and ardent patriotism. The text is taken from 1 Chronicles xxix. 13, 14.

"The piety of the King of Israel," the preacher observes, "was an ornament to his crown, and a blessing to his people." The numerous and important mercies which had soothed his heart and signalized his reign, demanded, on the part of both sovereign and people, a suitable acknowledgment of humility and gratitude to their author: it was on this occasion that the King poured forth his soul in the words of the text, to which we refer our Christian readers. "Such," continues Dr. Young, "was the becoming language of *this* father of his country, on a day of national thanksgiving unto God. Such also is the language of the monarch upon the BRITISH THRONE, whose piety sheds a lustre on his virtues (he should have said his OTHER virtues, for piety, our duty to God is a virtue), and whose life grows dearer to us with his age. This day doth he call on Britain to acknowledge, with her Sovereign, that duty which hath crowned our warriors with victory, and that judgment which hath veiled the splendour of the triumph with sorrow for the fallen. This day are we called upon to contemplate our situation and blessings as a

nation, and the duties which devolve on us as the subjects of God and the children of his mercy."

From this brief specimen, our readers will give us credit, when we affirm, that on the present occasion, Dr. Young acquitted himself with much eloquence and address. He takes it for granted that there is a PARTICULAR Providence which FREQUENTLY interrupts the ordinary course of human affairs.

Sacred History, in Familiar Dialogues, for the Instruction of Children and Youth. By the late Miss H. Neale, with a Recommendatory Preface by the Rev. John Ryland, D.D. 2 vols. 12mo. 7s. Gardiner, 1806.

THESE Dialogues are written in a plain and easy style, and are very well calculated not only for children, but for the instruction of others, who may have neglected to acquire that religious instruction which it is so necessary for every one to obtain.

MEDICINE.

A Practical Account of a Remittent Fever frequently occurring among the Troops in this Climate. By Thomas Sutton, M.D. Pp. 42. 8vo. Robinson. 1806.

A BRIEF, yet accurate, clinical account of a Remittent Fever, which has repeatedly occurred to the author in his practice as physician to the Forces. It is evidently one of the legitimate offsprings of that great *generator morborum*, cold, and is "a disease of frequent occurrence among the military in this climate, during the cold months of the year." The cases here reported occurred in the General Military Hospital at Deal. Dr. Sutton thinks this disease contagious, from the following reasons: "While patients labouring under this fever were in the Deal hospital (though not over-crowded) where ventilation, fumigation, and cleanliness were much attended to, the medical mates and hospital servants very rarely remained long uninfected. It attacks great numbers of one regiment, while others under similar external circumstances continue free from it; and it has never been propagated to any considerable extent in the neighbourhood of infected regiments." Hence, it is inferred, that its sphere is very limited, that it is not produced wholly by the qualities of the air or the season, but that its existing cause is contagion. "It is a fever of the remittent kind, of uncertain duration, mostly with remissions by day, and night exacerbations. Death frequently happens within a week, and sometimes so early as the third day. Symptoms of inflammation are not always apparent at first, but in the progress of the disease manifest themselves sufficiently. Comparative estimate of mortality, when treated as typhus, about one-third died; the same plan, more moderated by less opium, &c. one-fifth; when as synochus, beginning with moderate bleedings, and evacuants, and ending with the usual remedies for typhus, one-seventh; when treated by venesection, as the principal remedy, in the worst cases not above one in twenty died. Out of seventy, apparently severe

severe cases of the disease, received into the hospital at the same time, by the judicious use of the lancet, and some little auxiliaries, such as pediluvium, warm bath, fomentations, blisters, and slight purgatives, every patient recovered. From fourteen to sixty ounces of blood have been taken from a patient with the happiest effects; and, in one case, in consequence of two relapses, above 114 ounces were taken in the course of two weeks. Often thirty ounces were taken in a day, in the first stages of the disease. In certain cases, however, of this fever, where the affection of the breast is attended by a kind of wheezing noise in respiration, as if the patient was asthmatic; and where the cough and expectoration have the appearance of catarrh, venesection has been found less advantageous. In most cases also, opium, in any form, does not seem suited to this disease, nor have barks and wine their usual good effects. Copious bleedings, occasionally accompanied by the antiphlogistic regimen, are the sole effectual remedies for this fever.

Dr. Sutton has given the medical world, divested of all theoretical speculation, a plain, practical account of a remittent fever that predominates during the winter season throughout all parts of the country; and we hope that it will be very generally studied by country practitioners, who, perhaps, too often led by the opinions of voluminous and noisy writers, practise rather mechanically, and prescribe indiscriminately the use of barks and wine, not less to the danger of the patient's life than to the prejudice of his purse. This small tract is worth volumes of theories, calculated only to inflame the imagination, without informing the judgment.

POETRY.

The Death of the Hero. Verses to the Memory of Lord Viscount Nelson. 4to. Pp. 8. 1s. Baldwins. 1806.

THAT the praise of *mediocrity* to a *poet* is not very acceptable, we are aware; but it is all we can conscientiously bestow on the author of these verses, which have nothing striking, either in thought, sentiment, or harmony, to entitle them to distinction. The *subject*, however, is so grateful to the heart of a Briton, as easily to lead his head to overlook any little defects in the mode of treating it.

Poems, dedicated, by Permission, to Her Grace the Duchess of Manchester. By Henry Fox Cooper. 12mo. Pp. 104. Cadell and Davies, London; Knott and Lloyd, Birmingham. 1805.

THE dedication, devoid of fulsome flattery, pays a tribute of justice to the virtues of the bard's amiable and noble patroness. In his preface, he tells us, and he tells the truth, that "his aim has been invariably to inculcate the divine precepts of Christianity, and to disseminate the godlike attributes of charity, benevolence, and humanity." The poems are not deficient either in spirit or in harmony; and are alike creditable to the author's abilities, principles, and feelings.

Poems. By Edward Rushton. Pp. 164. 6s. Ostell. 1806.

SEVERAL of these poems display evident marks of genius, and exhibit undoubted proofs of a heart warmed with sensibility. Most of them have considerable merits. "Blue-eyed Mary," which seems to be a parody of the well-known song of the Race-Horse, is one of the best. The bard's enthusiastic zeal for freedom, however, carries him rather too far, when it leads him to sing the praises of *rebellion*. We allude to the verses on "American Independency." We shall extract the poetical address "to a Bald-headed poetical Friend," for its *whimsicality*:

"Whene'er a mount rich ore contains,
Of trees and shrubs 'tis ever bare:
So where we find poetic brains,
We seldom see luxuriant hair.
Perhaps the heat which minerals yield,
The vegetative power destroys,
So where poetic fire's concealed,
The surface oft uncover'd lies.
The mount is too an emblem meet,
Of his reward who strikes the lyre,
For, in those days, howe'er replete
The bard may be with innate fire,
Yet will his covering, spite of all his care,
Prove but too often, like the mountain's—bare."

MISCELLANEOUS.

TO THE EDITOR.

VINDICATION OF LORD DORCHESTER'S CONDUCT IN CANADA.

SIR,

HAVING always considered the Anti-Jacobin Review as devoted to the cause of truth, religion, and morality, it was with the utmost astonishment, that I saw in your review of Beatson's Naval and Military Memoirs, a most virulent and injurious attack upon the reputation of a highly distinguished and most meritorious military character. That your publication was made the vehicle of such an attack, is a circumstance which I attribute solely to the extreme difficulty, if not the utter impossibility, of preventing misrepresentation from sometimes finding its way into compilations of so extensive and miscellaneous a nature. In the article I allude to, Mr. Beatson is censured for attributing to the Governor of Canada (now Lord Dorchester) merit which belonged to others; and this gallant officer is accused of having, by his "almost unparalleled blunders, mistaken confidence and security, weakness, want of foresight, energy, and contrivance, lost us every post in that extensive province, Quebec alone excepted, which was saved by other hands." The writer who advanced such a charge could have no want of disposition to adduce facts in its support. One fact, and one only, he ventures to state; that the gates of Quebec remained open for twenty-four hours after Colonel Arnold appeared before it, which officer, together with the council he summoned on the occasion, conceiving that the gates were

were left open as a decoy, neglected to improve so favourable an opportunity of taking the place, and ever after regretted that he had consulted his officers upon the occasion. But it seems that the Governor was absent from Quebec (on another service) at this time. How then is the neglect to shut the gates, imputable to him? Why, forsooth, "*the Lieutenant-Governor was panic struck: and had received no instructions from the Governor about the safety of the place.*" This is the first time I ever heard that instructions, from an absent governor of a town, are necessary to be given to a lieutenant-governor to shut its gates at the approach of an enemy; or that a neglect to give such instructions can be imputed to the former as a fault. The evident disposition to cavil and to calumniate, which is thus displayed by the writer of the article, renders it almost superfluous to say any thing further in answer to the general charge; but I cannot refrain from troubling you, Sir, with some indisputable facts, which prove the character of Lord Dorchester to be the very reverse of that which is here ascribed to him.

From the authentic records of 1775 and 1776, it appears that General Carleton, with two weak though gallant regiments, amounting together to about 800 men, defended the entrance into the province of Quebec to the last extremity; that Forts St. John and Chamble being compelled to surrender (the former after a very gallant defence), the whole of the above force was made prisoners of war; that the Governor having then no other means of saving the province than by defending Quebec, with inexpressible difficulty entered that town, which was besieged by Arnold, and the inhabitants of which he found divided in their sentiments, a party of them having formed themselves into a committee, and being in correspondence with the enemy. Immediately upon his arrival he issued an order that every man who did not enter his name into the list of the militia, should quit the town; an order which, by getting rid of the disaffected party, was considered as the means of saving the place.

The Governor having, by the measure above-mentioned, both got rid of the disaffected inhabitants, and formed the loyalists into a militia corps, which was strengthened by about 450 seamen, landed from a frigate, a sloop of war, and some merchant vessels; and also by a few marines, invalids, and some very slender remains of a new corps raised by Lieutenant-Colonel Maclean: with this force, not exceeding 1500 men, he defended Quebec from November to May, and repulsed the enemy in an attempt to storm the town, when Montgomery, the General of the latter, was killed. At length, the arrival of one company of the 29th regiment enabled him to raise the siege, and to drive the American army out of the province.

The manner in which the Governor repelled the attempt to storm the town, is peculiarly calculated to shew, whether he can justly be charged with a "want of foresight." Expecting that the principal attack would be made on the Lower Town, at each end of it, and that the chief effort would be at the south end, which was protected by two barriers, distant from each other about 200 yards, he caused a narrow road, between those barriers, to be enfiladed by a 24 pounder, pointed out of a window of a strong log-house, in such a manner as completely to rake the whole level between the barriers; and he directed the guard to be withdrawn from the outer post, and its gates to be left open. Here it was that Montgomery expected the greatest resistance; but finding the post deserted, he impetuously rushed in; and so effectually did some British seamen, placed in the log-

house to work the gun, do their duty, that, by the first discharge of grape-shot, both he and his principal officers were swept off, and an immediate retreat was the consequence. At the same time, General Arnold led an attack on the north end of the Lower Town, and forced the barrier; but the *weak* and *improvident* Governor sent a detachment from the Upper Town to fall on his rear, when Arnold was wounded, and many of his troops killed and taken prisoners. From this time, the siege was converted into a blockade.

Another circumstance which occurred during the siege deserves to be mentioned. When the joint attack was made by Montgomery and Arnold upon the Lower Town, a party was permitted, through the negligence or the treachery of the officer at the barrier, to pass through the embrasures, the guns not having been discharged; at this critical moment the Governor ordered a detachment to march through a gate of the Upper Town, and fall upon their rear; this movement was so decisive that Morgan, who commanded the party of the enemy, found himself compelled to surrender without resistance.

Judge now, Sir, of the truth of the charge, that Quebec "was saved by other hands" than those of General Carleton.

For the ability, firmness, justice, and moderation, displayed by this gallant Officer in so critical and arduous a situation, for his highly meritorious conduct afterwards, as Commander in Chief at New York, he was honoured with a British Peerage, and appointed Governor-General of all our remaining Colonies in North America, which commission he held for ten years, discharging, during that time, the duties of the important trust in such a manner, as to afford the most perfect satisfaction, both to the Government, and to the people over whom he was placed.

I might also mention, Sir, as another instance of the "*want of foresight*" in General Carleton, that he not only foresaw the rebellion which afterwards broke out in the American States, but so early as the year 1767, by a letter dated February 15, in that year (which letter I have seen), warned General Gage, then Commander in Chief in those States, of the impending danger; suggesting, at the time, measures of precaution, which, if they had been adopted, would, in all human probability, have given a very different turn to the war.

Having thus, Mr. Editor, stated with fidelity the services of Lord Dorchester, I confide in your love of truth for comparing carefully this statement with the historical documents of the day; and if, after the most critical examination, you shall find I have not exaggerated his services, I am persuaded, from my knowledge of your principles, that you will, in your next Number, correct the error into which you have been inadvertently led, and not suffer your misguided opinion to mislead the future historian, who may seek in your pages for truth to direct his pen. VERITAS.

SUMMARY OF POLITICS.

REDUCED to the necessity, from the unavoidable length of several important articles reviewed in the present Number, of either postponing many others intended for insertion, or of omitting our Political Summary, we have preferred the former, from a conviction that the times are

so critical, that Europe is in a state, at once so extraordinary, and so alarming, as to call for the exertions of every public writer to rouse his countrymen to a just sense of their situation, and to throw all the light in his power on the existing state of things;—with a view to enable our Statesmen to profit by the past, and to provide for the future.—That flimsy mask, which concealed the real views of Prussia, for a short time, from superficial observers, and imposed on the *diurnal* politicians of this country, who hailed her *prudence* and admired her *wisdom*, has been very speedily removed, by the improvident haste of her worthy ally, Buonaparte, who has confirmed to the world, the truth of *our* statement*, that she had submitted to the horrible degradation of robbing an independent Power (for whose interest she *professed* a most friendly regard), of his dominions, from the want of spirit to resist that robbery of herself, which the Imperial Plunderer of Europe had resolved to commit.—*Hanover* is, as we affirmed, ceded by *France* to *Prussia* in full sovereignty, in return for *Anspach*, *Bayreuth*, and *Cleves*, and for some other sacrifices, for the completion of which the Hanoverian fortress of *Hameln* is retained as a pledge!!!—It would, we repeat, be difficult to find, in the annals of Europe, so flagrant an instance of baseness, cowardice, and fraud, as this transaction exhibits to the eyes of a wondering and a trembling Continent.—Whole nations are now transferred like herds of cattle, without asking their consent, or listening to their complaints;—the state of the savages of Africa, the objects of such warm regard to our meek philanthropists, is enviable, compared with that of the subjugated inhabitants of the Continent, from the German Ocean to the Bay of Naples.—His Prussian Majesty may, possibly, plead, that as he *bought* the people of Anspach, he had a right to *sell* them;—be it so; we are not disposed to deny that a people who submit to be *bought*, most richly deserve to be *sold*. But this accursed revolutionary practice, by which the allegiance of millions of intellectual beings, of beings endued with perceptive and reasoning faculties; of beings who can *feel* too, as well as *think* and *argue*, is *consigned* by one master to another, with as little ceremony, as a bale of goods; destroys the link which connects the subject with the sovereign; relaxes the bonds of reciprocal duty; loosens the ties of subordination; roots up the very principle of civilized society; and has a direct tendency to produce a dissolution of the social compact. It throws us back centuries, to those periods of early barbarism, when fear was the only principle of obedience, the sword the only symbol of command, and conquest the only right of dominion. It sanctifies, indeed, that leading article of the Jacobinical Creed, which enforces the *sacred duty of insurrection;* and it almost renders rebellion a virtue. With what confidence, let us ask this unwise and unstable Monarch, can he look for love or for submission, to subjects, however mild his rule, or merciful his sway, when he proves, by his conduct, to the meanest capacity amongst them, that he regards them as objects of *merchandize*, to be transferred, sold, or exchanged, at his will and pleasure? Will they not, by a very natural process of the mind, be led to conclude, that, if *he* has a right so to dispose

* See our last Number, p. 219.

of

of *them*, *they* must have an equal right to dispose of *themselves*?—May they not farther be, very excusably, betrayed, by such conduct, into the adoption of this dangerous inference,—that, if *he* wants the inclination or the spirit to defend *their* liberties and *their* independence, he can have no reason to expect that *they* should expose *their* lives in defence of *his* throne and of *his* power?—To see such a broad line of distinction thus drawn by the hand of a *Sovereign*, between the *governors* and the *governed*, and fuel thus supplied by the occupier of a *throne*, for *setting fire to the four corners of Europe*, was more than the most sanguine of the primitive Jacobins, more than *Brissot* himself, could have expected.—If the reign of *Liberty* and *Equality* existed at this time in France, any where but at the head of the Imperial Charter, the bust of *Frederick William* would, no doubt, be honoured with a conspicuous niche in the Hall of the Jacobins, and a reversionary place for his ashes be secured in the Pantheon of Paris!—Mistaken Monarch!—If your own ruin were to be the only consequence of your fatal policy, your fall would excite no pity, nor would the voice of patriotism be uplifted to avert your fate. But, unhappily, your fate is intimately connected with that of civilized Europe; your conduct, therefore, becomes a common concern;—all have a right to admonish you of your errors—as all have an interest in preserving you from destruction!—It is now manifest to the world, that the jealousy of France is effectually roused against Prussia; and, if a knowledge of the Corsican's disposition did not sufficiently assure us of the fact, the experience of years must have produced the conviction, that his *vengeance*, though policy may lull it to sleep for a while, *never dies*;—it is insatiable and immortal as his *hatred*. Prussia, then, may be convinced, that she is indebted, even for the present *affected* moderation of the Usurper's conduct towards her, solely to the influence which the unshaken virtue, and determined resolution of the Russian Emperor, have at this moment, over his sanguinary councils, and his destructive projects. She must take her choice between a direct offensive and defensive alliance with France, and a cordial and vigorous system of amity and co-operation with Russia. Half-measures, and a wavering policy, will no longer avail her; the time is near at hand, when she must draw the sword either for or against France. Buonaparte, even during a peace, as the present state of things is *ironically* called, is daily employed in the extension of his power, in increasing his own means of hostility, and in diminishing those of Prussia. —The Elector of Hesse-Cassel, the old ally, and almost the vassal, of Prussia, has been made, by the omnipotent arm of the Corsican Adventurer, to enlarge the number of those *regal* satellites which are henceforth destined to wait, in humble attendance, on the Imperial Planet of France;—and Prussia may soon expect to see the *King of the Catti* (this new personage introduced on the revolutionary stage) acting as pioneer to the Gallic hordes, on their first irruption into her territory. —Inflated with success, and having but too good reason to believe that no effective obstacles will be opposed to his arms, this proud and impetuous conqueror will not bear to be trifled with;—the violence of his temper, indeed, is such, that since his triumph over the fallen House of Austria, he no longer seeks even to veil his atrocious designs beneath the mask of moderation;—in the fate of Naples, by his *fiat* erased from the list of independent states, he has plainly and distinctly told all other potentates to read their own!—The first symptom of *his* displeasure will be the signal for *their* annihilation.

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His language is too unequivocal to be misunderstood; and it amounts to the full extent of an avowal, that they hold their thrones by his sufferance!—Time was, and that not very remote, when all the Powers of Europe would have risen, as one man, to chastise the daring tyrant who should thus presume to threaten and to insult them;—but now most of those Princes, like good and docile children, patiently resign themselves to their fate, and humbly kiss the rod which corrects them. Nor is this the only circumstance, in the recent conduct of the Usurper, which would have operated, with the force and rapidity of an electric shock, upon them;—there is another act of aggression, which would not only *justify* a declaration of war against this common disturber of the human race, but which, in the good old times of Europe, when the policy of her Cabinets was marked by spirit and foresight, and stamped with honour, would have instantly excited a general confederacy against him, founded on the preservative resolution to wage a *bellum internecinum*;" in other words, not to sheath the sword until the aggressor was punished for his offence, and effective means secured to prevent a repetition of it.—This circumstance, to which, in the course of the last seven years, we have frequently called the public attention; but which, alarming as it is, seems now to be viewed with perfect indifference,—is the constant practice of the Corsican to keep a large army, under some frivolous pretext or other, in the neighbouring states, where the troops are supported, clothed, and paid, without the smallest expence to their master; who thus, in a manner unprecedented, keeps these states in a situation of abject dependence upon himself; and has military hordes at all times ready to act against any power who may chance to have excited his displeasure, or to have incurred his resentment. This is a practice, at once so novel, so pregnant with the most alarming and the most destructive consequences, that unless the Powers of the Continent combine to suppress it; unless they open their eyes to the perils which flow from this source, and enter into a firm determination to make no peace with France, until she shall have renounced all her revolutionary principles, all her innovating pretensions, and all her aggressive conduct;—*their ruin is inevitable.*—While such a practice is tolerated, a necessity is imposed on all the other Potentates, to submit in time of peace, to the burdens of war;—for they are compelled, in order to secure themselves against a power whom no treaties can bind, whom no honour can restrain, to keep on foot a very large military establishment. Add to this the state of suspense, and alarm, in which they must be continually kept; and who will say, that an open war is not infinitely less hazardous, less burthensome, and more eligible, on all accounts, than such a "hollow armed truce;" whence infinite danger must, and no possible advantage can, accrue.—Buonaparte could not, without extreme difficulty at least, maintain, in his own territory, and at his own expence, an army so formidable as to be an object of just apprehension to the Powers of Europe:—but for the resource which he has had, and which, for the first time, has appeared in the ways and means of any government upon earth,—in the plunder of neighbouring states, he could not possibly have supported (much less extended) his power, so long as he has done. *With* such a resource, however, tamely acquiesced in by those against whom it is directed, there is no discernible limit to his tyranny, either in extent or duration.—Not content with usurping the

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regal dignity himself, this military master of the world assumes the right of conferring it upon others;—the low-born upstart whose sword but yesterday placed the diadem on his brows, pretends, forsooth, to *ennoble* Princes descended from a long line of illustrious ancestors,—of ancestors, too, who would much sooner have pointed their swords against their own bosoms, than have submitted to the unexampled degradation of being protected and patronized by a regicidal usurper, a base impostor, and a midnight assassin;—for such will history proclaim Napoleon Buonaparte to future times, however brilliant his career, however extensive his sway.—The dominions of each of these new satellites which he has created around him, he uses as his own;—he makes them replenish his exhausted coffers; he compels them to clothe and feed his famished hordes. In every act, in every movement, in every proclamation of his, he makes their miserable chiefs feel that they are his vassals; that as his breath has given them being, so will it suffice to produce their annihilation; that as they are the creatures of his power, they must be the panders to his will. By this means does he extend the limits of his authority, as completely and effectively, as to all purposes of hostility, as if he had subdued their territories by conquest, and annexed them to France. Nay, by parcelling out the dominions of independent powers at his pleasure, he exercises the full right of conquest over them;—and every Prince, who disgraces himself by accepting a portion of such dominions from his hands, is not only an accessary to the theft, but tacitly acknowledges the right of disposal, and, consequently, admits that the disposer is legitimate master of the universe.—We have said that Russia is, at this moment, the only restraint on Buonaparte, who is endeavouring, by his usual revolutionary means, alternate promises and threats, to induce Austria to co-operate with him in the invasion of the Turkish Empire, which opens to his avarice and his ambition, new, and copious sources of gratification. He could, without Austria, by the possession of Venetian Dalmatia, pour his licentious hordes into the adjacent provinces of Turkey; but, in that case, he must leave the whole Austrian force in his rear; whereas by engaging Austria to act in concert with him, he would not only be exempt from such danger, but he would involve her in a quarrel with Russia, if not with Prussia, and thus at once break off an alliance which he dreads, and render Austria an abject dependent on himself.—We are happy, however, to perceive some favourable symptoms of returning wisdom and vigour in the cabinet of Vienna. The Emperor, recovering from his stupor, has entrusted the absolute command of his whole military establishment, to his gallant brother, the Archduke Charles, and has rendered the Aulic Council,—that fertile source of treachery and disaster—subservient to him. He has also recalled that wise statesman, and loyal subject, Baron Thugut, to his councils.—Had these steps been taken six months ago, civilized Europe would have triumphed, and the Corsican tiger have been driven back with disgrace to his own den.—But, though much, very much, has been lost, still, by resolution and perseverance, every loss may be recovered, and the invader be defeated in his turn. If, profiting by past weakness, past treachery, and past misfortune, with such leaders in the cabinet and in the field, the Emperor Francis should enter into a strict offensive and defensive alliance, with Russia and Prussia, and, in conjunction with those Powers, settle a wise and vigorous plan of operations, she may soon retrieve

trieve her late disgraces, and restore the falling fortunes of her house.—Nothing but some such confederacy can possibly prevent both Austria and Prussia from being swallowed up by the insatiable ambition of the Corsican Tyrant. That the truly magnanimous Emperor of Russia, as disinterested in his views as he is noble in his conduct, is perfectly prepared to enter into a coalition of this kind, on the most honourable principles, there is not the shadow of a doubt. And as it is the only chance for salvation which is now left to Prussia, it is possible she may condescend, for once, to abandon her favourite system, and to exchange fraudulent aggrandizement for honourable security. If Buonaparte should, contrary to his expectations, fail in his present efforts to sow divisions among the powers whose co-operation is the great object of his fears, he will next endeavour to detach us from the grand alliance, and will, probably, for that purpose, consent to make some temporary sacrifices. Indeed, we infer as much, from his recent declaration, that he is ready to treat with us on the basis of the *Peace of Amiens*. But how he can possibly enter into a negotiation upon such a basis, *truly understood*, it is not very easy to conceive.—Because, it would, in that case, be necessary, that both the contracting parties should be placed in precisely the same situation, in respect of power and of territory, in which they stood at the time of concluding that treaty. Now we suspect, that Buonaparte would not be very willing to consent to this regulation; as it would require him to restore all that he has taken from Austria, from Prussia, and from Naples, since that period; as well as to acknowledge and to secure the independence of different Powers, whose territories he has incorporated with his own. If he have recourse, as he probably will, to the vain subterfuge, that he has given particular territories to the new Sovereigns of his own creation; and that therefore they are no longer at his disposal, nor can they be considered as accessions to *his* power;—the answer is obvious, that as his will sufficed to *give them*, in violation of every principle of right and of justice, it will, in the same manner, suffice *to take them away*, when justice demands their restoration to their lawful Sovereigns;—and that they are real accessions to *his* power, is demonstrated, by the absolute controul which, in all respects, he exercises over them, and by the use which he makes of them at this time. Without this concession, on his part, it is ridiculous to propose the Treaty of Amiens, as the basis of another peace, in the present relative situation of the two Powers; and even were he to make such concession, it would be madness to conclude a peace on such terms.—We therefore see no prospect of an approaching peace; nor do we think that, a secure, honourable, and permanent peace can, at any time, be concluded, without the joint efforts of the three great Powers of the Continent, in opposition to France.

Failing, in his endeavour again to lull us into a false security, the next effort of the Tyrant will be to frighten all the second-rate Powers of the Continent into measures of hostility against our *commercial* interests. But, whatever the effect of his threats may be on such as are unable to cope with him, still he will be baffled in his aim, for the utmost exertion of his malice will only tend to make the produce of English manufactures and industry, fetch a much higher price as prohibited goods, than they would as objects of legal commerce; the *exclusion* of them from countries

countries where they are almost considered as articles of the first necessity being totally out of the question.

From this brief view of the state of the Continent it is evident, that it cannot enjoy repose much longer; and that the renewal of hostilities must produce some great and radical change, in the existing order of things. Prussia, attacked, must be victorious, or annihilated; if her resistance prove fruitless, her name, like that of Naples, will be sacrificed to the infuriate rage of her implacable foe. If, in concert with those who must now be considered as her *natural* allies, she triumph in the contest, she must strip the spoiler of the fruits of his plunder, make him retreat within the ancient limits of France, restore the balance of power, and become the preserver of Europe.—She has recently lost one glorious opportunity of signalizing her prowess, and of displaying her wisdom,—nor would she ever have recovered it, but for the heroism of the Imperial Alexander;—if, now that it is again presented, she should be so infatuated as again to throw it away, perish she must, and, with her, the independence of the Continent.—The period is critical, and awful beyond example; the season for action approaches with rapidity; and suspense will soon be converted into certainty.

Our Domestic Politics require but little notice, as the new Ministers have not yet brought forward any of their plans, either military, political, or financial; and as it is by their *measures* alone that we shall judge them, we must, of course, wait to see what these measures are, before we presume to offer any decisive opinion respecting them.—That their military plans will be such as effectively to provide not only for the complete defence of the country, but to keep a large disposeable force for offensive operations, there can be no reason to doubt, from the known sentiments of that able and enlightened Statesman, to whose capacious mind the war department is now entrusted by his Majesty. And, from the intimations, loose as they were, which have been already given by Ministers in the House of Commons, we are grounded in the hope and belief, that nothing will be done to hurt the feelings of those brave men, who, in the most critical times, stood forward to volunteer their services to the country.

The appointment of Lord Ellenborough to a seat in the Cabinet, has undergone the most ample investigation in Parliament; but none of the arguments which we have read on the subject, have produced the least alteration in our sentiments; nor, as far as we are able to judge, in the sentiments of the country.—That a man should be called upon for his opinion as to the propriety of bringing a state-criminal to trial, and afterwards sit as his judge, is, we shall ever contend, notwithstanding the few examples which have been brought in support of such a proceeding, a gross deviation from the pure spirit of the British Constitution. Our former assertion, that "when the Cabinet are called upon to decide upon the propriety and expediency of a state prosecution, the opinion of the first Judge in the realm will be received with something more than *deference;* it will indeed be, in a great measure decisive;"—has been confirmed by one of the most strenuous supporters of his Lordship's appointment.—Mr. Bond, in the debate alluded to, said; "He should again insist, that in questions of criminal law or prosecutions, it was likely that a criminal Judge's opinion would influence that of the Cabinet, and that in that sense, *he would lead the*

the Cabinet." But, strange to say, the learned gentleman could see nothing improper in this; nothing that could give a bias to the mind of a Judge so circumstanced!!! And he did not scruple to add; "Every man who knew any thing about the administration of justice, knew that, in trials for libel, *little was left to the Judge*, whilst the whole was decided by the Jury." To be sure, we wanted no ghost to come from the grave to tell us that the Jury, in cases of libel, are judges both of the law and the fact; and pretty judges of the *law* they frequently are! But we believe, that no man, who has read our remarks upon the two state trials of *Peltier*, for a libel on *Buonaparte*, and of *Judge Johnson* for a libel on the *Irish Government*, will concur in opinion with Mr. Bond, respecting the influence of a Judge on the decision of a Jury.—Indeed, we never read a more sophistical, or a weaker, argument, than the whole of Mr. Bond's in that debate. We take leave to assure that learned gentleman, that, if we were so unfortunate as to be prosecuted by the Attorney-General for a libel on the Cabinet, with all our respect for the character of Lord Ellenborough, for his talents and his integrity, we should, if we *legally* could, object to be tried before him. Lord Ellenborough is but a man; and to suppose him devoid of the feelings and the prejudices of a man, is absurd. A previous bias on the mind may, imperceptibly, betray the most upright man, into a breach of that impartiality, which it is the sacred duty of a Judge to observe.

Another part of the argument employed on this occasion, is too curious to escape without a comment. It was represented, as well by the gentleman already noticed, as by other speakers, that the *political* knowledge and abilities of the Chief Justice of the King's Bench were so transcendant in themselves, and of such consequence to the state at this juncture, that it would be a great calamity to the country to be deprived of them; nay, from the language used upon the occasion, an indifferent person might naturally be led to suppose, that the Government could not go on without his Lordship's assistance; that he was the cement which bound the Cabinet together; and that, by removing him, it would dissolve!!! Now, when and where his Lordship could acquire such political knowledge and skill, we should labour in vain to conjecture; and, in the next place, if he be really this paragon of perfection as a statesman, how happens it, that *Lord Sidmouth*, his friend and patron, who, of course, best knew his qualifications at that time, did not think it necessary to make him a member of *his* Cabinet; though he thinks his services indispensably necessary to the *present* Cabinet? To be consistent, Lord Sidmouth must contend, that when he was Prime Minister, the Cabinet possessed such a mass of knowledge and talents, as required no addition; and that the existing Cabinet, being more deficient in those requisites, stand in need of the gigantic assistance of the Chief Justice of the King's Bench! But, God defend us from a *political Judge*, say we; the even current of justice should flow pure and unpolluted; the breath of suspicion should never ruffle it, nor should the turbulent stream of politics be ever suffered to defile it.

On the subject of *responsibility*, another question arose, in the course of this debate, of considerable importance in its consequences. It has been contended, that the Cabinet, *as a body*, are not responsible for the measures which they advise; but that the responsibility attaches solely to the individual Minister who carries such measures into execution. Now to us, there appears to be the most formidable objections to this novel doctrine, which, in some cases, is utterly destructive of all constitutional responsibility. For instance,

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if the Cabinet were to think it necessary to introduce a large foreign force into this country, without any application to Parliament, either for leave or for indemnity; and the Secretary at War, who has no seat in the Cabinet, should be charged to carry that measure into execution;—to whom would the responsibility attach? Not, as the Constitution requires, on the principals, who devise, determine and order; but, according to the new doctrine (for *new* it certainly is to us), on the mere agent who executes. Surely this can neither be constitutional nor just; and we should think, that there is no precedent to justify such a mode of proceeding.

The Commons have preferred another article of impeachment against *Lord Melville*; and it is somewhat strange, that while *Lord Henry Petty* was nothing more than any other Member of Parliament, his abilities were not deemed requisite to assist the Committee for conducting the business of the Impeachment; yet no sooner did he add, to his own natural and acquired talents, the weight and influence which attach to the office of *Chancellor of the Exchequer*, than his aid is considered as essential, and his name is immediately added to the Committee! Surely some of the reasons which we have urged on the case of Lord Ellenborough's appointment, are equally applicable to this proceeding! In this, as in all cases, we wish to see justice administered, without partiality, and without bias!

March 18*th*, 1806.

ERRATA, IN OUR LAST NUMBER.

Page 123, l. 2, for "*bis*," read *is*.
124, l. 7, for "Profame," read *Profane*.
126, l. 34, for "Philisophical instruction," read *Philosophical instruction*.
129, l. 11, for "rant," read *cant*.
19, for "practice," read *picture*.
212, l. 10, for "them," read *him*.
218, last line, for "spirit," read *vigour*.
219, l. 11, dele "*has*,"
221, l. 35, for "could," read *would*.
223, l. 36, after "of," insert *a*.
42, for "disadvange," read *disadvantage*.
43, for "nodleman," read *nobleman*; and for "ableties," read *abilities*.
224, l. 2, for "or," read *nor*.

Our readers are informed, that a new arrangement has been made for printing the ANTI-JACOBIN REVIEW, by which those numerous errors which have appeared in it of late, will, in future, be avoided.

CORRESPONDENCE.

The Reviewer of "Mr. M'Callum's Travels in Trinidad," to Mr. M'Callum, in Reply to his "Vindication;" Poetical Plagiarism; and the *Defence of the Missionaries in Otaheite*, arrived too late for insertion in the present Number; but they shall appear in our next.

Printed by B. M'Millan,
Bow-Street, Covent-Garden.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For APRIL, 1806.

Obsequium amicos, veritas odium parit.

ORIGINAL CRITICISM.

Resolves, Divine, Moral, and Political, of Owen Feltham. *A new Edition, revised and amended, with a short Account of the Author and his Writings.* By James Cumming, Esq. F. S. A. Small 8vo. Pp. 438. Hatchard. 1806.

WE wish it were much more a practice than it is, to consult the writers of past times, for the instruction of the present; for many of them contain the richest stores of wisdom; admirable rules for our conduct in life; pointing out the means of improving to the best advantage the time and the talents which it has pleased God to allot to us; replete with sage admonitions to impose due restraints on our passions, so as to make them our servants to administer unto our good, and not our tyrants to lead us into evil; and abounding with sound and wholesome doctrine, such as, deeply studied, and closely followed, will make us wise unto salvation. It has evidently been some considerations of this nature that have directed the attention of Mr. Cumming to the works of Owen Feltham, which will be valued the more, the better they are known. These Resolves are dedicated, with peculiar propriety, to the Duke of Gloucester, a prince, older in virtue than in years, and possessing those principles and observing that conduct, without which no situation, however elevated, can be respectable, but which reflect both honour and dignity on the highest situations. The dedication being nothing more than a tribute of justice, and utterly devoid of fulsome flattery, we shall extract it.

"Sir,

" Sir, The Resolves of Owen Felltham, now humbly presented for the acceptance of your Royal Highness, contain a treasure of *Divine*, *Moral*, and *Political* wisdom, clothed in manly, nervous, and energetic language. When I proposed to myself the re-publication of this work, I was naturally desirous, after it had remained so long in obscurity, of bringing it forward to public notice, under the patronage of One, who, impressed with similar principles, and possessing congenial sentiments, could form a proper estimate of its merits, and by the lustre of his name, and the weight of his character and authority, give a currency to doctrines, so essential to the promotion of the best interests of man.

" The name of your Royal Highness immediately occurred: and by the intercession of a friend, with an affability and condescension peculiar to your character, your Royal Highness has been pleased to confer upon me, by accepting of this Dedication, an honour, ever to be recollected with gratitude.

" I could not have flattered myself that any work of mine, could have compensated your Royal Highness for the trouble of the perusal; but I can venture to assure you, Sir, that the perusal of Felltham will afford you infinite satisfaction, as you will, in every page, discover the loyal subject, the sound moralist, the pious Christian. Had this Author been now living, entertaining such sentiments as he did, where would he more naturally have looked for a patron than to your Royal Highness? Sprung from that august Family which was called to protect and to secure to the people of this land, their Constitution, their Laws, and their Religion; trained and educated as your Royal Highness has been, by your illustrious Father, in the love of that Constitution, in a strict veneration for those Laws, and well instructed in the purest principles of the Christian Faith, the British nation have the best assurance from such an education, and from the hitherto exemplary conduct of your Royal Highness both public and private, that as you have early imbibed such principles, you will cherish them, as long as you live. In times so eventful as these, when the conduct of Princes may determine the fate of empires, the inhabitants of this great nation look up with an anxious and eager eye, to the conduct of every branch of that illustrious Family which adorns and surrounds the throne; and they contemplate with peculiar satisfaction, in the character of your Royal Highness, a bright emanation of those virtues, which for nearly half a century, have shone with such distinguished splendour, in the life of our most gracious Sovereign; virtues, which have been the blessed means of securing to this nation the favour of Heaven, amidst the alarming convulsions of the earth.

" That your Royal Highness may long adorn that elevated rank in human society, which you are destined, by Divine Providence to fill, and benefit mankind by your talents, by your virtues, and by the lustre of your exemplary life, is the earnest prayer of him, who, grateful for the honour conferred upon him, with every sentiment of respect and veneration, subscribes himself, Sir, your Royal Highness's most dutiful and obedient Servant, JAMES CUMMING.

Would to Heaven that *every* prince were impressed with the important truth, that *in these eventful times the conduct of princes may determine the fate of empires!* In his " Advertisement," Mr. Cumming, whose

whose mind and habits are perfectly congenial with those which he so justly admires in his illustrious patron, gives the following account of his inducement to publish this work.

"It is about two years ago, since the Editor first became acquainted with the Resolves of Owen Felltham. They appeared to him to abound with admirable lessons of instruction on the most important and interesting subjects of human life and conduct, applicable to all ages and conditions, and conveyed with a force and beauty of expression rarely to be met with in any author. In them, he thought he beheld, 'imagination and knowledge equally successful in their exertions; *this*, as the contributor of truths, and *that*, as opening her affluent wardrobe for their dress; one like the Earth, throwing out of her bosom the organized forms of matter, and the other like the Sun, arranging them in an endless variety of hues.' (Preface to Lord Bacon's Essays.)—The pleasure and profit which he derived from the perusal of them, induced him to recommend them to the attention of his literary and other friends, who purchased the book, and became as great admirers of it as the Editor. Its value, nay even its title, was then known but to a few persons who were curious in the knowledge of the old writers. It was sold for little more than waste paper, and was easily to be procured; but a demand for it arose, and it has since become difficult to obtain a copy of it. This latter circumstance, and a desire to bring into more general notice the merits of a work, which, he conceived, could be read by no one without improvement, suggested to the Editor the idea of a republication. This idea, he was encouraged to carry into effect by those who were too eminent and respectable, in the department of moral and religious learning, to suffer him to hesitate, after such encouragement, as to the prosecution of his design. Had, however, any hesitation remained in his mind, it would have been effectually removed, by the invitation held forth to him by one, whose name he does not feel at liberty to mention, but whose sanction of such a work as the present, could not but operate as one of the strongest reasons for sending a new edition of it to the press. 'It certainly contains,' says this learned person, 'a most astonishing treasure of moral and religious truth, a mine in which you may dig for ages, without exhausting it.—When pruned (he adds) of a few impurities, and a little curtailed, it will be a vast addition to the stores of English literature.' The impurities which are here referred to, consist of indelicate expressions, allusions, and conceits, which are not unfrequently to be met with in the writers of Fellthan's time, and which, though by no means of a licentious or immoral cast, are nevertheless offensive to the delicacy of modern refinement. These, have accordingly been omitted. The Editor has also thought fit to curtail the original work, in such instances in which his author appeared to him to be unnecessarily diffuse, and where he might retrench without injury to the effect of the argument. And he has omitted some chapters, which were not of equal value with the rest, or which treated of subjects which, from the improved state of knowledge, have become unprofitable; such as divination, witchcraft, &c. He has likewise, for the accommodation of readers in general, taken some farther liberties with the text of Fellthan; the nature of which, he deems it proper here to state. For such obsolete words and quaint phrases as might not be intelligible, except to those conversant with the writers of

the sixteenth and seventeenth centuries, or might not carry with them a tolerably ready signification to the minds of all, he has substituted others better adapted, by their modern use, to convey the author's meaning. This, however, is a freedom which has been sparingly, and, it is trusted, cautiously exercised. He has also adopted the orthography now in use; and where some of the titles of chapters did not appear sufficiently appropriate, he has endeavoured to remedy that defect. And more correct translations of some of the classical quotations have been adopted. In all these alterations, it has been the object of the Editor, to render his author better adapted for general use."

Unquestionably, the public are much indebted to the intelligent editor, not only for the re-publication of these Resolves, but for the successful pains which he has taken to give them a more agreeable dress, than their estimable author (who wrote in less fastidious times) had assigned them; and by which he has added to their beauty, without detracting from their force. From Mr. Cumming's account of Feltham, we learn that he was born early in the 17th century, and was descended from an ancient and respectable family in Suffolk. Few *particulars* of his life, however, are known; but it is evident, from the circumstance of some of the *Resolves* having been written at the early age of eighteen, not only that he was a man of extraordinary genius, but of singular merit also, in having turned his mind to subjects so serious and important, at an age when the attention is generally directed to very different objects.

"His motives for writing the Resolves, and giving them to the world, were as virtuous as they must be interesting to the moralist, but particularly the Christian moralist. They cannot be so well explained as in his own words. Speaking of this work, in one of his old prefaces, 'to the peruser,' he says, 'what I aim at in it, I confesse hath most respect to myselfe; that I might, out of my owne schoole, take a lesson which should serve me for my whole pilgrimage; and, if I should wander, my owne items might set me in Heaven's direct way againe. We do not (continues he) run into crimes, that from our owne mouth have had sentence of condemnation.' Again, in the same preface, he says, 'that I might curb my own wild passions, I have writ these; and if thou find'st a line may mend thee, I shall think I have divulged it to purpose. Read all, and use thy mind's liberty; how thy suffrage falls, I weigh not; for it was not so much to please others as to profit myselfe.' And in the preface to the amended edition of the Resolves, he further observes, 'sure it is, the invitation he had to write and publish them, were not so much to please others, or to shew any thing he had could be capable of the name of parts; but to give the world some account how he spent his vacant hours, and that (by passing the press, they becoming in a manner, *ubiquitaries*) they might every where be as boundaries to hold him within the limits of prudence, honour, and virtue.' Conformably with this view, it will be observed that the topics which he handles in his Resolves, are of *practical* importance, and come home to every man's business and bosom. It is the manifest tendency of his work to instruct the minds, and to improve the hearts of

of men in general; and the argument of each chapter is accompanied by a direct and personal application to the individual who reads it."

Mr. Cumming has given so just a character of his author's productions, both as to style and matter, that nothing which we could say of them, would convey a more correct and adequate notion of their merits and defects to our readers.

"That the style of Feltham is not without its faults, will be readily allowed. He wrote in an age when the nicer proprieties of style were little understood. It is sometimes marked by a superabundance of metaphor, and a profuseness of historical illustration; and there are instances in which he dwells with too much minuteness on his subject. These imperfections, however, will be found in great measure to proceed from the luxuriance of his imagination, and the fertility of his mind, and not to be the effect of laboured study or affectation. Feltham is not a writer who thinks on the stretch, or who goes *in search* of analogies and illustrations, or of what Horace terms the *ambitiosa ornamenta*. Strong and original thinkers have very often a characteristic manner of expressing their ideas, and which, though unfit to be recommended as an example for imitation, is nevertheless best calculated to give force and effect to the native conceptions of their minds. Such I conceive to be the case with respect to Feltham. Though his style is, in some degree, novel and peculiar; yet there is an uncommon strength and significance in his expressions. 'His thoughts seem to be properly his own, and to flow from an extraordinary elevation of wit.' Every sentence seems to be full of sense and meaning, and leaves a strong impression on the mind of the reader. By those who are not fastidious and rule-ridden, with respect to their judgments of the diction of writers, I think it will be admitted that the style of Feltham possesses a degree of eloquence, copiousness, nerve, and beauty, not often to be met with, and that it merits the high character given of it by Randolph, who was certainly no mean judge of the merits of literary composition. The language of Feltham is, however, a consideration of inferior importance. It is his matter, which renders him so valuable. It is the interesting truths which he inculcates, the soundness of his principles, the wisdom and excellence of those rules which he lays down for the government of our conduct, which so strongly recommend his Resolves to the attention of readers."

These are, indeed, the best recommendations which an author can have; and would easily atone for deficiencies of style, much greater than those of Feltham, which, in our judgment, consist chiefly in a redundancy of words, and a flowing diction, which gives to prose the resemblance of blank verse. But that our readers may judge for themselves, we shall select for their perusal three or four of his Resolves, on different subjects.

"*Of the Choice of Religion.*—Oh! why is our neglect the most, in that wherein our care should be greatest? How few are there who fulfil that precept of *trying all things, and holding fast to that which is good!* Assuredly though faith be above reason, yet is there a reason to be given of our faith. He is a fool that believes he knows neither what nor why.

Among all the diversities of religion which the world holds, I think we may with most safety adhere to that, which makes most for God's glory, and man's quiet. I confess, in all the treatises of religion which I ever saw, I find none that I should so soon follow as that of the Church of England. I never found so sound a foundation, so sure a direction for religion, as the song of the angels at the birth of Christ. *Glory be to God on high:* here is the honour, the reverend obedience, the admiration, and the adoration which we ought to give him. *On earth peace:* this is the effect of the former, working in the hearts of men, whereby the world appears in its noblest beauty, being an entire chain of intermutual amity. *And good will toward men:* this is God's mercy, to reconcile man to himself, after his fearful desertion of his Maker. Search all religions the world through, and you will find none which ascribes so much to God, nor which constitutes so firm a love among men, as does the established doctrine of the Protestant Church among us. All others, either detract from God, or infringe the peace of men. The Jews, in their Talmud say, before God made this, he made many other worlds, and marred them again, to keep himself from idleness. The Turks, in their Alcoran, bring him in discoursing with the angels, and they, telling him of things which before he knew not; and they afterwards make him swear by Mahomet's doctrine. The Papists pourtray him as an old man; and by this means undeify him, derogating also from his royalty, by their odious interposing of merit. And, in regard to mankind, what bloody tenets do they all hold! As, that he deserves not the name of Rabbi, who hates not his enemy unto death; that it is no sin to revenge injuries; *that it is meritorious to kill a heretic; with whom no faith is to be kept:* Even, to the ungluing of the whole world's frame, which is kept together by commerce and contracts. What abhorred and barbarous precepts did Selymus leave to his successor Solyman! which, though I am not certain that they were ratified by their Mufties, I am sure are practised by the inheritors of his empire. This, as a specimen:

Ne putes esse nefas, cognatum haurire cruorem:
Et nece fraternâ, constabilire domum.
Jura, fides, pietas, regni dum nemo supersit
Æmulus, haud turbent religione animum.
Hæc ratio est, quæ sola queat regale tueri
Nomen, et expertem te finit esse metûs.

Think not thy kindred's murder ill, 'tis none,
By thy slain brothers, to secure thy throne,
Law, faith, religion, while no rivals aim
Thy ruin, may be practised, else they maim.
This is the way, how kindly names may be
Insaf'd, and from destructive terrors free.

"In other religions of the heathen, what foolish opinions have they held of their gods! reviling them with unseemly threats, when their affairs have thwarted them. As if allowing them the name, they would keep the Numen to themselves. In their sacrifices, how butcherly, cruel! as if (as it is said of them) they thought by inhumanity, to appease the wrath of an offended deity. The religion which we now profess, establishes all in

in another strain. What makes more for God's glory; what makes more for the mutual love of man, than the Gospel? All our abilities, of doing good, we offer to God, as the fountain from whence they stream. Can the day be light, and that light not come from the sun? Can a clock go without a weight or spring to move it, or a keeper to set it? As for man, it renders his wild temper mild; and learns him in his patience to regard his enemies. And it makes just God, a friend to unjust man, without being unjust either to himself, or man. Surely, it could be no other than the invention of a Deity, to find out a way, how man, who had justly made himself unhappy, should, with a full satisfaction to exactest justice, be made again most happy. I would wish no man, who is able to judge for himself, to take his religion upon another's word: but once resolved in it, it is dangerous to neglect where we know we owe a service.—

Dii multa neglecti dederunt
Hesperiæ mala luctuosæ. HOR. Od. 36.

God neglected, plenteously
Plagued mournful Italy.

"And so it was before Horace's time: when God is neglected of man, man shall be contemned of God. When man abridges God of his honour, God will shorten man of his happiness. It cannot but be best to give all to him, of whom whatsoever we have, we hold. I believe it safest to take that religion which most magnifies God, and makes most for the peaceable conversation of men. For, as we cannot ascribe too much to him, to whom we owe more than we can ascribe: so I think the most splendid estate of man, is that which comes nearest to his first creation; wherein all things wrought together, in the pleasantest embraces of mutual love and concord."

It is impossible to read this paper, without being impressed with the most favourable opinion of the author's disposition and principles. Indeed, the excellence of these is manifest in almost every page of his book.

"*Of Marriage and Single Life.*—The best chastity of all, I hold to be matrimonial chastity, when husband and wife are constant to each other. Even nature and policy require that this constancy should be inviolably kept. First, in respect of the impureness of mixed posterity; and next, in respect of peace and concord among men. Some have complained of the Christian religion, as tying men so strictly in this respect, that when matches turn out ill, there is no means of remedy; but surely, if a liberty of change were permitted, all would grow into confusion; and a door would be opened to many evils, arising from humour only, which, by this necessity, are, as it were, digested, and made straight again. Those, I observe to agree best, who are of free natures, not subject to the fits of choler. Their freedom shuts out jealousy, which is the canker of wedlock; and divides both joy and sorrow. And when hearts alike disclose, they ever link in love. Self-conceited people never agree well together: they are wilful in their brawls, and reason cannot reconcile them. But the worst is, when self-conceit lights on the woman, she will think to rule,

because she has the subtiller brain, and the man will look for it, as the privilege of his sex; and when wit is at war with prerogative, there is sure to be mad work. A woman with a wise soul, is undoubtedly the fittest companion for man: otherwise, God would have given him a friend rather than a wife. It is the crown of blessings, when in one woman a man findeth both a wife and a friend. Single life cannot have this happiness; though, in some minds, it has many which it prefers to it. This, has fewer cares, and more longings; but marriage has fewer longings, and more cares. And, as I think, cares in marriage may be desirable; so I think, desire in single life, is not an evil of so great a size as some men would have it to be. Single life I will like in some, whose minds can suffer continency: but should all men live thus, a hundred years would make the world a desert. And this alone may excuse me, if I prefer marriage."

In his brief observations on *Libelling*, which we shall next extract, the purest benevolence, and the mild spirit of Christian charity, shine forth with peculiar lustre.

"*Of Libelling.*—Libels are usually composed of the deepest and the bluest gall; being like fire pent up, when they get a vent, they break forth far more violently. And though, perhaps, there may be wit in some of them, yet it is accompanied with so much spleen and cowardice, as, duly examined, to overshadow all that shines in them. Wise governments have ever been severe against them. Ulpian tells us of a law, which made the person convicted of libelling to be *intestabilis*; that is, to be neither capable of making a will himself, or of being witness to one made by another. And Tacitus relates, that libelling was by Augustus brought within the compass of the law against treason. Certainly, it is an ungenerous thing, to publish that to all, which we dare not own to any. It is a dastardly meanness to strike a man in the dark, and, like a serpent, bite him by the heel, and then glide into a hole, for want of courage to justify our conduct. Be it true, or false, no man gets reputation by composing a libel; for it tends to disgrace, enkindles malice, ushers in revenge, and discloses spleen. The most generous, I observe, give themselves the least concern about them. Why should a man keep himself awake, that he may hear these night-birds call? It is not for a wise man to be troubled at that which nobody living will own. A libel is *filius populi*; having no certain father, it ought not to inherit belief. As it is hard to find any man free from all that may merit reproof; so it is easy, in the best, to find something that we may reprehend. Yet, sure I am, charity will rather abate the score, than inflame the reckoning. He that libels, transgresses against the common rule of morality and religion: he does not do as he would be done by. We ought rather to pity the unfortunate man, than unworthily to insult over him, particularly if he be not in a condition for his own vindication. It is a disposition quite unchristian; being wholly contrary to that reciprocal amity and friendliness which should be in the world. To rejoice in another's crosses, as if they were blessings to us, is as preposterous, as to be dancing and gay at funerals. If men were heavenly-disposed, they would be enkindled with a warming fire of love and charity to condole disasters or offences, if but human.

human. Nature never meant man to have a mind so cruel, as to add weight to an overcharged beam. He who falls into a public disgrace, has enough to bear of his own; there is no need of another's hand to load him. To envenom a name by libels, which is already openly tainted, is to add stripes with an iron rod, on one who before is broken, or flayed with whipping: and is sure, in a mind well-tempered, to be looked upon with disdain and abhorrence."

That this advice is excellent, and equally applicable to all times, no one will pretend to deny; and if it were generally followed, what beneficial consequences would ensue to society at large! The last paper which we shall extract, applies to a vice which must have prevailed in the 17th century, to call forth such strong admonitions from this benevolent author, and which certainly rages, in the present age, with increased violence, and more destructive fury. If the studies of gamesters ever extend beyond the pages of Hoyle and De Moivre, the perusal of the following essay may be of infinite service to them.

"*Of Play and Gaming.*—The Olympic and the other games of Greece, were at first instituted merely for honour and exercise, and their rewards were only wreaths and garlands, plucked from such plants as were common among them:

Serta quibus, pinus, malus, oliva, apium.
With pine, with apple, olive, parsley crown'd.

Though afterwards, the victors came to have pensions and provisions from the public for life. These, and such like, are not much to be found fault with; for the institution of them was liberal, and their end and aim was good. The sort of play that is most objectionable, is the inordinate gaming for money; and he who first invented it, was certainly, either very idle, or else extremely covetous. And, indeed, to play for gain, and by unlawful means to draw away money from another, to his detriment, is, in the opinion of divines, no better than permitted thievery. To see some men, when they have played away their money, their watches, their horses, and clothes, would one judge less than that they had fallen among thieves, and had been plundered of all that they had? Nay, they are not only robbed themselves, but they themselves rob others; for their dependents and friends have an interest in what they possessed. How often does the lavish gamester squander away a large patrimony, and, instead of plenty, entails want and beggary on his issue! Indeed, if we examine, we shall find gaming, not only to be as a serpent in itself, but attended by a troop of other scorpions, which bite and sting with equal poison and venom. By gaming, we lose both our time and treasure, two things most precious to the life of man. Those who are bewitched with a humour for play, cannot be quiet without it; it is a *malus genius* which eggs and urges them on to their own destruction. He who is a lover of play, like the lover of an harlot, minds that so much, that he neglects every thing else. Business, friends, reproof, religion, and relations, are all laid aside, when once he is set upon play. Night is by flaming tapers turned to day, and day worn out within the pen of walls, as if confined and

and a prisoner to his sports. As the Romans did with drink, we do with play: we play down the evening star, and play up the morning star: the sun may travel round the world, before one room can be relinquished by us. Surely, a gamester can never expect to be knowing, or approved for either his own, his friends, or his country's service. The time he should lay out in fitting of himself for these, runs waste at this brack of play, by which he only learns how to deceive and gain: though, however well skilled in this art, he comes to be deceived at last. If he does win, it wantons him with an overplus, and plunges him into new ways of expence, which bring on habits of prodigality; and these deliver him over to an aged poverty. Whatsoever is gotten by play is, for the most part, either vainly wasted, or but borrowed to be repaid with interest. Gaming leads men into excess, which without it, would be quite avoided. If they win, they spare no cost, and luxuriate in riot; if they lose, they must be at it, to keep up their galled and vexed spirits: in both, a man is exposed as a prey to rooks and daws, to impudent and indigent characters, who flatter, suck, and perpetually pillage from him. It is the mine which, carried close in dark and in private trenches, through hollow and crooked caverns, blows up, at once, his fortune, family, fame, and welfare. Certainly it cannot be the pleasure of the action that so strongly can enchant men. What pleasure can it be, out of a dead box to tumble out bones as dead; to see a square run round; or our estate put into a lottery, to try whether we shall hold it any longer or no? Surely, it must be covetousness, and the inordinate desire of gain, which once prevailing over us, we become possessed with it, and are carried as well to the grave and sepulchres of the dead, as the cities of the living, by the guidance of this evil spirit. I cannot conceive how it can consist with a noble mind, to play either much or deeply. It keeps a man from better employment, and sinks him into less than he is. If he wins, he knows not whether his adversary can spare what he has won from him. If he cannot, a generous mind would scorn to take from another what he wants himself, and hates to make another suffer merely for his sake. If he can spare it, he will yet disdain to be supplied by the bounty of him who is his equal or superior. If he himself loses, and cannot afford to do so, it shews him to be unwise to put himself in that situation, for mere will and humour; and not honest, for he injures all about him. He who plays for more than he can afford, stakes his heart and patrimony, his peace, his independence, the wife of his bosom, and his children; even the earth he holds, floats from him, in this ebbing tide. Be he rich or poor, he cannot play his own. He holds not wealth, to waste it thus in wantonness. Besides a man's relations, the commonwealth and poor have some share due to them; and he cannot but acknowledge he might have employed it better. It gains him neither honour nor thanks, but under the other's cloak, perhaps is laughed at: and he who has observed, what heats, what fears, what distempers and disorders, what madness and vexations, a cross-hand plunges some men into, will never hazard his own peace of mind, with bidding by play for such phrenzies, such bedlam-fits and distortions of the whole frame of man, sometimes never leaving him, till they drive him to despair, and to a halter. What is it provokes to anger like it? And anger ushers in black oaths, prodigious curses, senseless imprecations, horrid rage, and blacker blasphemy; with quarrels, injuries, reproaches, wounds, and death; and, which

which is not the meanest of the ills attending gaming, he that is addicted to play, and loves it, is so limed by custom to it, that if he would stir his wings to fly away, he cannot. Plato, therefore, was in the right when he sharply reproved the boy he found at play: when the boy told him he wondered how he could be so angry for so small a matter, Plato replied, that custom was no small matter. It is not, however, to be denied, that labours and cares are entitled to their recreations. Though Memmius objected to Cato's nightly play and jollity, yet Cicero excused it, on account of his perpetual daily toil for the public. But we must beware lest we make a trade of sport; and never to play for more, than we can lose with content, and without injury to ourselves or others."

We have selected these passages casually, as it were, and not for any superiority which they possess over the rest. They all breathe an uniform spirit, and are all replete with sound sense and Christian piety, though of different degrees of merit, in point of composition. We therefore feel ourselves strictly warranted in recommending the book, rich in the wisdom of times past, to the public, assuring our readers that it will amply repay them for the trouble of perusing it. It is almost superfluous to add, that Mr. Cumming is entitled to their best thanks, for introducing so able an instructor to their notice.

Yorke's *Letters from France.*

[*Concluded from p.* 287.]

WE have already extended our Review of these Letters far beyond our usual limits; but we have found them to contain so much amusement and information, relative to the present state of France; so much more ample, correct, and impartial accounts of the manners, customs, virtues and vices of that extraordinary people; as well as of their public establishments, and institutions of various kinds, than are to be met with in any other publication, that we could not do justice, either to the author himself, or to our readers, or indeed to ourselves, after the opinion we had expressed of its merits, without more copious extracts than we generally allow ourselves to give from works of the same size.—We now proceed to notice the second volume; the first chapter of which contains an account of the author's excursion to St. Cloud, formerly the favourite residence of the unhappy Maria Antoinetta, and, possibly, on that account, fixed upon as the abode of the upstart family who have usurped the legitimate throne of the Bourbons.—As this chapter exhibits the *morality* of the Parisians in a striking point of view, we shall quote pretty largely from it.

"I have more than once had occasion to animadvert on the facilities opened to licentiousness and debauchery in almost every place of public resort, in or near the accursed metropolis of France. There is a circumference of wickedness traced within twelve miles of that hellish spot, seemingly

ingly on purpose to prevent the unwary youth from escaping the bounds of infection. If, disgusted with the lewd courses of the Parisians, you withdraw a few miles into the country, under the hope of breathing a purer moral atmosphere, you are assailed by the flying squadrons of Satan, and at every step fresh inventions cast a pestilential air around you. No repose, no intermission, no time for reflection is allowed to the voluptuous inhabitant of Paris; but all the sorcery and blandishments of vice are conjured up, and spread before him. Of this melancholy truth, you cannot have a more complete confirmation, than from the detail of what I saw in the village.

"St. Cloud being in the neighbourhood of Paris, and only a pleasant promenade from that capital, it is of course frequented by the Sunday devotees of pleasure, who assemble here with their mistresses to drink the sparkling champagne, or who frequent the place to meet their Phrynes and Aspasias. But it is chiefly the resort of young persons of both sexes, who after wandering about the charming walks, retire to an auberge, at the foot of the bridge, where there are a number of little hermitages, in the style of English tea-gardens, in which they procure refreshments. These hermitages are, however, refinements on the dull, insipid morality of British rural architecture, because in France it is a prevailing maxim, that elegant vice is preferable to dull virtue; a maxim, which is in every respect, simple and clear, because it is fashionable. Into one of these little boxes we were ushered, for the purpose of taking some refreshment! After we had rested awhile, as I was throwing my eyes about the apartment, I perceived a small door, which seemed to invite the hand of curiosity. I opened it, when behold!——

"The English language is extremely defective in that *amenity* of diction which enables a Frenchman to delineate in so sprightly a manner, the objects that give pleasure to his lascivious and polluted soul. I must therefore lengthen my monosyllables. Confounded at what I saw, I resolved to pursue my researches, and see whether we might not have been introduced into the hut by mistake. Accordingly, I issued forth, and examined successively, above twenty other of these caverns of iniquity. They were all precisely upon the same plan, and with the same views only, a few surpassed the rest in decoration and libidinous scenery.

"A very little examination soon convinced me for what nefarious purposes they were constructed; and on my inquiring of the mistress of the place, why so many little bed-rooms were annexed to these boxes, which seemed by no means calculated for rest, she replied with a cool, unruffled countenance, untinted by the blush of modesty, that they were for the accommodation of such ladies and gentlemen who came to St. Cloud to regale themselves with a private tête-à-tête together."

Our readers will be led, we suspect, from the perusal of this passage, to give the revolutionary heroes of France full credit for their success in their worthy attempt *demoraliser le peuple* of the *Great Nation*.—The different establishments for public instruction, as well civil as military, form the subjects of the succeeding chapters, which contain every thing worth knowing about them. The *Conservatory of Arts* is highly praised by Mr. Yorke, and with great reason, as it seems to be an establishment of great utility. He enters much at large

large into an account of the National Institute; which he thus concludes:—

"I have thus collected together all the principal rules by which the Institute is conducted; by which you will be able to form an accurate idea of its nature and objects. You will doubtless expect from me a list of the members of this Institute, with details of their characters previous to, and since the Revolution, and their respective claims to literary pre-eminence. I am aware, that such a narrative would, on many accounts, be very interesting; as the greater part of them have not only rendered themselves conspicuous in the world of letters, but have likewise taken a very active part in some of the most bloody tragedies of the republic. For instance, Buonaparte, Carnot and Monge, Le Blond, Berthollet, Fourcroy, Revelliere-Lépaux, Cambaceres, the monster and Second Consul; Merlin, Talleyrand, Rœderer, François de Neufchateau, Chénier, Thouin, Moitte, have all been known for their assassinations, robberies, and atrocious crimes. To his eternal infamy, Fourcroy stands strongly suspected of having been the cause of the murder of the immortal Lavoisier. All these ruffians, with others whom I have not yet named, furnish abundant matter for inquiry and reflection; but I have not yet been able to collect materials sufficient to enable me to write with a certainty of advancing only what is true. I am preparing a "Moral and Political View of France, compared with its ancient self, and with Great Britain," which I shall publish for the use of our people, to cure them, if possible, of their mania for visiting this diabolical metropolis; and before I leave it, you may rely on my procuring authentic documents wherewith to support my reasonings. Among other articles, I shall not fail to analyse the characters of the National Institute, for as I have several times observed, they form a very important part of the government. I have already collected sufficient information respecting them to provoke the minutest investigation, and if I escape the tyrant's grasp, and once more reach my country in safety, I will drag these philosophical murderers and thieves out of their national palace, strip them of their silken disguises, and expose them, in all their naked deformity, to the execrations of mankind.

"In vain do they flatter themselves, that by the arts of a meretricious rhetoric, they can elude the vigilant pursuit of injured innocence, and affronted justice—in vain do they suppose, that they shall court foreign applause, by associating the learned of other countries with them, and shrowd themselves from infamy under the sanction of virtuous and respected names.

"It is a disgrace, and a dishonour, to be favoured by the National Institute, while a band of sanguinary miscreants pollute the halls consecrated to science, learning, and virtue. No honest foreigner can, with a safe conscience, become a partner in their labours, while those pests of society are suffered to remain among them. Whoever lives under a government, where religion, morals, and public freedom are revered, ought to reject their silver medal and their proces-verbal, as he would cast away from him food administered with poison; he should shun their society, as he would avoid the infection of a lazar-house.

"These are the opinions of one, who honours learning and science, who has passed the greater part of his life in an humble cultivation of them, as a student merely, but who prefers absolute ignorance itself, with an unspotted integrity, to the most splendid acquirements of mental knowledge,

ledge, associated with the most downward, abhorrent vices. If it be an honour to be elected a member of a society, learned indeed, but fundamentally vicious and depraved, why not petition to be admitted a member of the national palace of Pandemonium? The devils in Hell, are full as knowing as the members of the French Institute, and for aught I know, have not done more mischief to mankind. *They* are the fittest colleagues for such men, and not the upright and pensive cultivators of science and literature.*.

We have before had occasion to observe that Mr. Yorke speaks *plain language*; and we like him the better for it; as in this he resembles our homely but honest ancestors, who, strangers to modern refinements, to the sickly style of our whining *liberalists*, called vice and its votaries, by their proper names. On visiting the Louvre, though an ardent admirer of the fine arts, his first sensation was not that of *admiration*, like that of so many of our modish connoisseurs, but such as every honest, every virtuous mind must experience, on entering this vast receptacle for the fruits of assassination and plunder, this grand repository of stolen goods;—it was a burst of manly indignation.—After some just and apposite reflections on the consequences of invasion by the early Romans, whom the French *ape*, but do not *imitate*; and having observed, truly enough, that "after the second Punic war, the ancient Roman character gradually melted away, and they became almost as great robbers as the French," he draws a comparison between the former and the latter, most unfavourable to the French. He then proceeds thus:

"The principle on which the robberies of the French have been conducted, is by no means with a view to *preserve* the arts, but to *aggrandize* France by the utter *impoverishment* of other countries. Their policy has no other element but to divide in order to conquer, no other end but to arrive at universal domination by universal confusion, and no other restraint than the dread to which they have reduced all the actions of other governments. Occupied constantly on the destruction of Europe in detail, they suffered some sovereigns to slumber on the pillow of a fallacious security, while they trampled under their feet monarchies and republics. But, if I be not egregiously mistaken in the French character, they will hereafter arm themselves with the ruins of those states, their wealth, and population, to break in pieces those powers who have viewed with indifference, all the bulwarks of their safety demolished.

"Every time that I have paced along the gallery of the Louvre, all the sentiments which arise from hatred and indignation took possession of my mind. Amidst all the blaze of beauty which arrests the eye at every point, I have never entered nor left it without disgust. I may be accused of Vandalism by sycophants and thieves, but I confess, I never received

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"* These hints, though unacceptable, may yet prove of some service to certain persons whom I could name, and who are employing every art and low contrivance to procure themselves an admission, as foreign associates, into this club of scoundrels."

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one moment's gratification from all the Raphaels, the Titians, and Correggios which I saw in it. I could have gazed with transport for whole months on these exquisite master-pieces in their *proper places*, but I cannot associate together the ideas of beauty and knavery, nor look with pleasure on productions violently torn from their lawful proprietors.

" Of all the countries which have been undone by French havoc, Italy has suffered most, and its miseries are least known to the world. The French government have literally exhausted upon it the fecundity of rapine, cheating, and fury; they have rendered themselves masters of its correspondence, and reserve to themselves the privilege of being its periodical historians. All we know of the existence of that desolated country, is through the medium of the frequent eruptions of a tyranny without remorse, of a powerless despair, and of the accumulation of spoil which decorates the public exhibitions of Paris. The contributions of the French were nothing less than a general sack; the encyclopedia of their thefts forms a monument of curiosity.

" The barbarians who formerly over-ran Italy, despised these works of art, and neglected to take possession of them. The fanatical Mussulman destroyed them as monuments of Idolatry; but in our times, academicians, poets, orators, philosophers, members of the National Institute, have crossed the Alps to strip that country of its talents, to force from it the labours of its children, the most sacred illustrations of a people, a property which the laws of war had rendered inviolable among civilized nations, until the present epoch, wherein a gang of savage sophists have replunged Italy into a darkness, worse than that which overspread the middle ages of modern Europe.

" Those who are ignorant of the methods by which a thief has realized an immense fortune, may be forgiven for their admiration of his wealth and treasures; but the man who is acquainted with all the villanous and bloody machinations which have been employed in their accumulation, is inexcusable when he lavishes praises on objects, of which he knows the thief to be an unjust and wrongful possessor. How then, with the impression of this consciousness upon my mind, can I coolly fix my eyes on these paintings, and repeat the ecstasies of vulgar adulation bestowed on France, when I know that they do not belong to France, that they are all stolen goods, acquired by fraud, injustice, and murder? There is not a picture in the gallery, brought from foreign parts, which does not present an inscription of theft, and whose frame is not inlaid with human blood."

This, we contend, is the honest language of truth, and, therefore, the most proper to be employed on such occasions. It were baseness in itself, it were insult to the parties plundered, it were injustice to posterity, to talk otherwise of these scenes of rapine, violence, and fraud.—The whole of this Letter is written with uncommon vigour, and is replete with the most just remarks.—The next is devoted to *the Gallery of Antiquities at the Central Museum of Arts.* These, as well as the pictures, were the fruits of plunder, and rich fruits they are, for among them are some of the choicest productions of times past. The view of these extorted from Mr. Yorke the following reflections:

" The Laocoon, the Belvidere Apollo, and the greater part of these incomparable

comparable statues I had before seen in Italy; and when I reflect on the pious zeal with which they were originally dug from the ruins of ancient magnificence; the sacred care with which they were preserved, amidst the fury of religious animosities, and the rage of contending armies; when I reflect, that these mute representatives of the illustrious days of antiquity were left untouched during the ravages and destructive incursions of barbarous nations, and have been always respected by victorious princes and generals, amidst all the opportunities and temptations of conquest; I know not whom most to deplore, the harmless guardians from whom they have been wrested, or the merciless ruffians who have appropriated them as their booty. These are not spoils belonging to successful victors; for they were never gained by force: they were obtained by the bloodless conquests of genius over barbarism, of human industry over human indifference; of the spirit of preservation over the spirit of destruction. For the sake of the consecrated ground in which they had laid undisturbed for ages, for the honour of human nature, and from a sense of gratitude to the country which had given birth to those by whom they were brought to a resurrection of glory, and whence science and letters illuminated a benighted world—for all these causes, and for others which I might enumerate, Buonaparte and the National Institute might have spared the sanctuary of genius, without tarnishing the lustre of those laurels with which they have crowned each other. They might have equally robbed, filched, and swindled the inhabitants of their gold and silver, their cattle, and all the fruits of their productive industry; they might have stripped them of their silver spoons and forks, their jewels, their trinkets, and even their earrings, and have returned to France, gorged with plunder, without despoiling them of the last consolation of the ruined, the retention of the only vestiges which remained of the genius of their forefathers. But nothing has escaped the ravenous maw of the Republican freebooter and his philosophical associates. With the spirit of Buccaneers, they have made a prey of every thing; and they have answered the groans, tears, lamentations, and remonstrances of the wretched people on whom they trampled, with insulting mockery and contemptuous peals of laughter. Had it been possible to have removed Rome itself, they would have transported it to their guilty capital. Wretches like these, lost to all sense of moral reprobation, and heedless of the opinion of the living, cannot entertain any fears respecting the judgment of posterity. But they must be arraigned before its severe tribunal; and when the names of Cosmo and Lorenzo de Medici, of Leo X. and Julius II. shall be mentioned with pride and gratitude, theirs shall descend accurst and hated to eternal ages."

The description which follows is very ample, and, we doubt not, very correct; and it is moreover, interspersed with many judicious critical remarks.—On that noble monument of royal gratitude, the Hospital for Invalids, our author dwells with particular pleasure; but he speaks with becoming indignation, of an abominable picture, with which some of the regicides thought proper to decorate, or rather to *disfigure*, it.

"There are also four beautiful paintings, one in each wing, representing the four quarters of the globe, and a very large one executed by David, but not hung up in the temple, delineating the triumph of man over religion

ligion and loyalty. The infernal conception of the devil could not have produced a picture more worthy of himself than this work of the National Painter, member of the National Institute. Man displayed as a gigantic figure, stark naked, trampling on kings, priests, crowns, broken sceptres, crosses and rosaries; in one hand he holds a flaming brand, in the other a sabre. The tutelary genius of the republic, the goddess of reason, is arrayed in majesty, and smiles over the triumphs of her votaries; but it is the majesty of a tyrant, frowning over ruins and desolation. A multitude of other characters fill up the hellish group, and complete a picture which conveys a greater scene of horror and iniquity, than has ever been excited in the mind of a maniac, by the fever of madness, in its worst and most raging periods of delirium.

"By what fatality, or by what perversion of human nature, this temple, consecrated to valour, patriotism, and merit, should have been selected as the depositary of such an astonishing production of a vicious imagination, I am wholly at a loss to explain, nor have I been able to procure any information respecting it. But I declare I never felt so petrified with horror, as at the sight of this painting of the triumph of reason. One would have supposed, that the rulers of France might have spared this asylum from the shame of beholding their apostacy, and inward hatred of the religion which they have lately found it convenient to profess. In this edifice, the last stage of human existence ought to be allowed to pass away in the calm serenity of retirement, and not to be tormented by passions, which in shaking the confidence of men in a superintending Providence, renders their days disconsolate and unhappy. How much more philosophical as well as charitable would it have been, to have left these veterans to tread along the precipice of the grave in heavenly, pensive, and undisturbed meditation—to have permitted the indulgence of their prejudices, if such they be, and to have kept far from their sight, an object, whose constant and untimely obtrusion, cannot fail to damp the wishes of the soul, and to inflict the thorn of despair in those breasts, which ought now to burn only with the ardour of hope."

There is, perhaps, scarcely a duty imposed on a public writer, more imperious than that of unmasking characters (we mean of departed men), to which fashion, prejudice, party, or some one of those numerous causes, in short, which so powerfully operate to the perversion of judgment, has assigned a wrong place in the Temple of Fame. The monument of the celebrated Turenne, which has been removed from St. Denis to the Temple of Mars, in the Hospital for Invalids, affords Mr. Yorke an opportunity for discharging this duty. After having translated a speech of Carnot, on the removal of this monument, in which that regicide eulogized that general, not only for his military skill and courage, but for the *political* independence of his mind, Mr. Y. observes:—

"Such was, verbatim, the discourse delivered by Carnot; not *quite equal* to the funeral oration of Pericles, but *là là* for a philosopher of the the National Institute. I may, perhaps, be accused of a fastidiousness in respect to the fame of great men; but, with the exception of the great *military genius* which every one must admit that Viscount Turenne possessed in a transcendent degree, I cannot avoid agreeing with Carnot, that if he

had lived in our times, he would have proved as great a rascal as the ex-director. For my own part, I have no other standard of judging of what men *would be*, but by considering what they *have been* under circumstances which bear some correspondence with those that are made the grounds of comparison. In this sense, therefore, Marshal Turenne must be condemned by every dispassionate inquirer, as a bad man, a worse citizen, a rebel, and an incendiary. He began his career as a Marshal of France, with the commission of an act of base ingratitude, perfidy, and treason, owards his Sovereign and the laws of his country. No sooner had he been raised to the exalted rank of Marshal, than he suffered himself to be prevailed upon by an intriguing woman, to persuade the army of his King, which he commanded, to revolt. Being unsuccessful in this attempt, he quitted, like a fugitive and a Buonaparte, the army of which he was general, to please this woman, who made a jest of his passion. From general to the King of France, he degraded himself by becoming the lieutenant of Don Estevan de Gamara, the enemy of his King and country, with whom he was defeated at Retel by the troops of France.

"With respect to his policy, it was as merciless as that of those robbers and scourges of nations, who have since commanded the revolutionary armies of France. His glorious campaign in Germany (as it is unjustly called by his panegyrists), was achieved by inflicting unheard of calamities upon the defenceless inhabitants. After the battle of Sintzheim, he laid waste, with fire and sword, the Palatinate, a level and fertile country, full of rich cities and villages. From his castle at Manheim, the Elector Palatine beheld two cities and twenty-five villages, burnt before his eyes. This unhappy Prince, in the first emotion of resentment, wrote a letter to Turenne, filled with the bitterest reproaches, and defying him to single combat. Turenne made no other return to the reproaches and defiance of the Elector, than an empty compliment which signified nothing. This was agreeable to his general behaviour and style, for he always expressed himself in a cool and ambiguous manner.

"In the same cold blood, he destroyed the ovens, and burnt all the corn-fields of Alsace. He afterwards permitted his cavalry to ravage Lorraine, where they committed such disorders, that the Intendant, who, on his side, laid waste that province with his pen, wrote to desire him to put a stop to the excesses of the soldiery: he coolly replied, 'I shall take notice of it in the general orders!'

"Such flagrant atrocity, the criminality of which is enhanced by the consideration, that Turenne acted throughout this whole campaign, contrary to the orders of his Government, has been glossed over by his eulogist, with the usual sanguinary levity of a Frenchman: 'Turenne, says he, was better pleased to be esteemed the father of the men who were entrusted to his care, than of the people, who, according to the rules of war, are always the victims. All the evil he did seemed necessary; his reputation covered every thing.' This casuistical attempt to reconcile the breach of the most sacred rights of humanity, with the wanton desolation of one the finest provinces of Europe, is worthy of the servile meanness of Voltaire, whose detestable practice of lavishing the most fulsome adulation on the most enormous crimes, provided they were committed by men of rank and power, must draw down upon his memory, as well as that of the illustrious scoundrels whom he has flattered, the execration of every honest man. *Nihil honestum esse potest, quod justitiâ vocat.*"

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From this noble hospital, one of the few remaining monuments which reflect honour on the country, our author proceeds to other charitable institutions of more humble pretensions. And here he notices a plan for the delivery of soup to the poor, similar in principle to that which was carried into effect in London about the same time. The Agricultural Society of Paris and the vicinity set it on foot, but could, at first, procure only *one hundred subscribers*, in the capital of the *Great Nation*.

" The committee solicited the public functionaries, ' not only because they are wealthy, and live *in abundance*, but because the greater part of them were known for their philanthropy, and their example would give weight to any other applications.' How much would you suppose the committee gained from these rich philanthropists, who fatten on the blood and sweat of the people? The Conservative Senate granted a subsidy of 1800 livres to fit up a furnace in the division of the Luxembourg; the Council of State took forty-six subscriptions; the Bank of France sixty; the Mont de Piété twenty; the Administration of the Domains eleven; and the officers of the Consular Guard eighty-four, making a sum total of 252*l.* 15*s.* 9*d.*; which, for the credit of the government, I think the committee should have concealed from the public.

" Besides the above, I find that the First Consul put down his name, that is, entered into an engagement to pay eighteen thousand livres, or 787*l.* 10*s.* sterling. But who shall make the Grand Sultan keep his word? Who shall enforce a bond against a chieftain with his sword drawn? There is no security for his payment, except his inclination. But mark how his servile vassals boast of his munificence, by which, at the same time, they court his approbation, and work their way into his good graces. No people are more dextrous than the French at these kind of side-wind compliments, without forgetting themselves. In the report made by citizens Everat and Petit, Commissioners of the Central Committee for the distribution of soup, they break forth into the following apostrophe: ' Our eyes are turned with *complacency* on the one thousand subscriptions of the First Consul. Thus, the Conqueror at Marengo has made *humanity* the companion of his glory; this *astonishing man*, who with his triumphant hand has repaired the edifice of social happiness; this hero, who seems to have attained the *summit of perfection and grandeur*, has proved that a good action may make him *still mount*, and lift him *above sublimity itself*!'

" Now it happens most unluckily both for this *astonishing man*, and for his no less astonishing trumpeters, that notwithstanding their ecstatic peroration, outsubliming sublimity itself, that this hero who has made humanity the associate of his glory, never has paid, nor to this hour has he paid, one liard of the one thousand subscriptions to which he signed his name, and entered into a solemn engagement."

Buonaparte's *charity*, like his *piety*, his *mercy*, his *good faith*, and his other *good* qualities are to be found only in his *professions*, or in his *proclamations*; while the *diabolical* qualities of his mind and heart are visible in every act of his life. But, notwithstanding the little encouragement which the Society experienced, they continued their benevolent exertions, and set an example to the other principal towns of France, which was productive of very beneficial effects, in affording

most seasonable relief to thousands of miserable objects, in danger of being famished.—Here we meet with some appropriate reflections on the *wise* system of economy which prevails at Paris.

"This account of a very useful institution will enable you to form some estimate of the internal administration of this capital, in relation to paupers; for there are neither parochial rates, nor workhouses in the sense we attach to them in England. For idle, disorderly, or viciously disposed persons, there is no midway between the high road and the prison; and no kind of provision exists which affords employment to persons who, from sickness, misfortune, or any other cause, have been thrown out of work. Hence the poverty of a French pauper is the consummation of wretchedness; rags, filth, and disease waste his constitution and deform his body, while despair for ever settles in his soul. If he have strength enough to carry a musket, he is instantly transformed into a soldier; and if this means of subsistence should fail, he has no other alternative, but to steal, or to assume the office of a beast of burden, and to perform that labour which, in other countries, is executed by horses and asses. If it be possible to convey an idea of misery more deplorable than this, the lot of the female beggar exceeds it an hundred fold. Objects of loathsome corruption and horrible aspect, they seem planted in the streets of this capital, only to laugh to scorn the revolution, and to rebuke the gaudy and sumptuous magnificence of the upstart great. As you traverse the streets, particularly if they suspect you are a stranger, they follow you with frightful howls, conjuring you in the name of God, and with entreaties that are enough to petrify a heart of flint, to give them some charity. The police takes very little interest in these affronts to human nature; in these plain confessions of the degradation of the French character. Its object is chiefly to guard the approaches to usurpation, to shield from sudden assault the fabric of despotic rule, to spring on the political free-thinker, to crush the rebellion of honest minds, and to maintain in the centre of Asiatic pomp, the monotonous silence of Asiatic slavery. Hence, the charitable are deprived of the power of discrimination; they must attend to the cries of beggary, or submit (as I have done twice since I have been here) to be pursued for half a mile by the same forlorn wretch, imploring heaven and you for mercy. This is, indeed, a wretched state of society; yet we are told the revolution was the work of philosophy, for the benefit of the people, to dispel the darkness of their prejudices, and to remove all the moral and physical evils under which they groaned.

We have a lamentable account of the state of the hospitals in Paris, which gives the lie direct to the base and impious flatterers of the Corsican Ruffian, who do not blush to insult the people over whom he tyrannizes with relentless cruelty, by the most false representations of the flourishing state of the interior of France, where we know, at this moment, the greatest misery prevails, exhibiting a perfect contrast with the external successes of his military hordes.—The very infants in the lying-in hospitals were deprived of their necessary food and clothing, by the Corsican himself, who stole the funds destined for their use.

"All these evils did not originate in any misconduct of the governors, but

but in that want of economy, in that love of dissipation, costly shows, Consular pantomimes and parade, in that prodigal waste of the public treasure, diverted from its proper objects to gorge the insatiate rapacity of hungry favourites and parasites, for which the government of this infatuated people is, beyond all others, distinguished *.

Among other natural curiosities, Mr. Yorke visited the Savage of Aveyron, whom he describes as a perfect ideot, though he has afforded ample materials to the Parisian sages, for the composition of libels on the human race.

" A great deal has been published respecting this ' Child of Nature,' as he has been foolishly nicknamed by the Parisian wits; and the wretched condition in which he appears, has furnished several philosophists with arguments, with which they have attempted to reason away the understanding and virtue of mankind. Thus, one or two solitary facts occurring in the history of man, are deemed sufficient foundations on which to build a theory, whereby the faith and moral principles of civilized nations are to be prostrated before the shrine of Atheism. But this is not a just mode of reasoning; and what Dr. Paley has said, respecting Peter the Wild Boy of Germany, in his Elements of Moral Philosophy, may be applied with equal force to this wild boy of France, and conveys at the same time an unanswerable refutation of such fallacious doctrines.

" The conversations into which I have been led, in consequence of my visit to this young savage, have been very interesting, because they were chiefly with avowed Atheists, members of the National Institute. It is really astonishing to what extremities they push their subtle sophisms; and while they affect to discard every thing that is not *material* and appurtenant to this globe, they are continually soaring *extra flammantia mœnia mundi.* Of the justice of this remark you will be perfectly satisfied, when I inform you, that in a solemn discussion which I had the other day with a man for whom I entertain the highest regard, on account of his private virtues, and who is justly considered as one of the first natural philosophers in the world; he told me, with a grave and serious countenance, that Lagrange, Lacroix, and several others of the Institute, whom he mentioned, had sent to a German †, now exploring the interior of Africa, to request he would

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" * I dare affirm, and I am in possession of unanswerable vouchers to prove it, that to this circumstance alone, the shameful and dilapidated condition of almost all the hospitals is to be attributed. So forcible are the representations of some of the Prefects upon this subject, that they go so far as to assert boldly and roundly, that the duties assessed, and grants made for the support of the hospitals, have been scandalously diverted from their original destination, and lavished without account, on less necessary purposes. This is strong language for Pro-Consuls, and might give offence if published. But these remonstrances are not permitted to be inspected by vulgar eyes. I refer to my political work for a fuller investigation into this subject, as well as of the employment of the National Revenues."

" † Surely this is not Horneman! If it be, let that excellent institution which sent him, look to their responsibility, to heaven, and earth, if they suffer such an abomination of nature to be attempted by their agent.

make the experiment of a connexion between a male ourang-outang and an African woman; and that he looked with the most eager expectation for the most favourable results from it!!!

"Such a project is worthy of the philosophers of the National Institute; and I will venture to affirm, that it never could have been conceived by any other being, except the devil and themselves. It is a sublime stroke of modern philosophy; it is essentially, unequivocally, and exclusively, French. But one step more remains, to eternize the glory of the Institute, which is, when this new monster of their impious creation shall have been generated, to elect him immediately a member of the class of Natural History, belonging to that learned, profound, and virtuous confraternity of philosophers."

This is an instance of *philosophistical profligacy*, that almost exceeds belief!

Mr Yorke enters at length on the present state of agriculture in France, and on the prospect of its improvement; and he observes, that it would be a good thing, both in France and in England, to devote a column or two, in every country paper, to agricultural intelligence; "and I have often thought, that if the clergymen of our parishes were to record in a parish register to be kept for the purpose, a plain narrative of all the facts relative to husbandry which occur within their parishes; if they were to subjoin a meteorological account of the weather, &c. compared with the progress of vegetation and the crops, we also should be a little wiser than we are at present in the practice of this most useful, most honourable, and most delightful occupation." Certainly this would be of more use, than those prejudiced and mischievous reports of some of the itinerant professors of our Board of Agriculture, which formerly extorted our severest reprobation.

The *Eleventh* Letter contains much very curious matter respecting the wretched state of the roads and commerce of France, as well as the general poverty of the people. It is therefore particularly worthy of attention, at this time, when the Imperial Orators display their poetical talents in depicting that country as a second Paradise.

"Amidst the most sumptuous festivities, and the oriental style of living of a number of the Consular satraps, there is throughout the mass of the Parisians a chilling penury that would excite compassion, if we could forget that they had been the voluntary authors of their own wretchedness. The extensive operations carried on, and the numerous armies maintained by the Republic in different quarters of the Continent, have rendered it extremely difficult for persons to know the destination and circumstances of their relatives. Hence, a new species of egotism has been introduced into society, which bereaves those who are possessed of it, of all the kindred virtues that formerly infused the balm of consolation into the souls even of the Parisians in other days. The social chain is dissolved, and every one lives on conjecture, and thinks for himself alone. In a moral sense, Paris is the image of a great city thrown down by a tremendous convulsion of nature, whose miserable inhabitants traverse the ruins to glean materials wherewith to begin the world again. The charms and joys of friendship cannot subsist in such a state.

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" In addition to these considerations, it must be observed, that trade is at a stand; not on account of its being ill-understood, or for want of opportunities, but wholly for want of *means*. Property has not yet made its appearance from out of the holes in which the spirit of fear, fraud, or rapine had deposited it. Concealment of spoil is the universal adage; for with all the fulsome panegyrics on the central government, which originate with its subaltern agents, and are dispatched by the Prefects of the departments, doubt and anxiety are pictured on every countenance, except the military, and the immediate counsellors of the consular authority. If a merchant be disposed to make a venture, the next moment his fears deter him. He hesitates who to trust, and least of all, is inclined to trust his government."

Lord Holland in the Upper, and Mr. Windham in the Lower House, some time ago, made many judicious reflections on what may be called *legislative trifling*; and, if they had perused the luminous pages of the Imperial, then the *Consular*, Gazette, they would have found some admirable illustrations of their own arguments. Speaking on this subject, and after shewing, that in France, nothing is done without the interposition of the Government, our author says:

" I refer you to one of the *Monitcurs* lately published, wherein you will find the following *magnificent* act of the legislature, passed after *grave* and *sober* discussion:

" The Legislative Body, having heard the report of the citizens ——, members of the Tribunate, on the petition of the municipality of ——, for permission to purchase the out-houses near the Market-place of the said town, now occupied by, and belonging to citizen ——, for a valuable consideration, in order that the same be converted into *public necessaries*, for the accommodation of persons residing in, or resorting to the town; decree that there is *urgency*." Urgency having been decreed, this assembly of wise men proceeded to the *appel nominal*, when every member respectively quitted his seat, and threw a ball of approbation into the urn. The President then, with becoming dignity, pronounced from his fauteuil, that the Legislative Body, having decreed the *urgency* of the petition of the municipality of ——, had unanimously voted its adoption into a *law of the Republic*, and referred to the *executive power to* SEE *it duly executed**!"

Of the *Tribunate* we have a very full and a very amusing account; which is followed by a description of the *Legislative Council.*

" Having described the nature and object of this body, I shall now carry you to the most extraordinary assembly that ever existed since the creation of the world, the Areopagus of France, the perfection of human ingenuity, whose constitution is a model of civil wisdom and liberty—whose contrivance is eminently calculated to create sages, but which, I am afraid, will be severely condemned by every female, not only of the present, but of the remotest generations.

" * The above will be found *verbatim* in the *Moniteur*, which is the official paper of the French, as the London Gazette is of the English Government."

"I mean that assembly of MUTES, which goes by the name of THE LEGISLATIVE COUNCIL OF FRANCE; in which three hundred choice spirits are collected together to be dumb by law for four months in every year. According to the code of *Minos* Buonaparte, article 34, we find the following sublime effusion:—'The Legislative Body enacts the law by *secret* scrutiny, and *without the least discussion on the part of its members*, upon the plans of the law debated before it, by the orators of the Tribunate and the Government.' This is exquisite. The legislators of antiquity travelled far and near to explore the genius of different nations, to investigate the manners of men, and to collect from their diversified customs and institutions, such laws as might prove conducive to the happiness and prosperity of their fellow-citizens. A man was never esteemed, as a legislator, unless he could be qualified as one who,

Mores hominum multorum vidit & urbes.

"It is not a little remarkable, that all these great men considered *Egypt* as the point of attraction, in which all human knowledge was concentrated. Hence, throwing their cloaks of sackcloth over their shoulders, and taking up their staffs, they journeyed singly thither in quest of wisdom. Solon, Pythagoras, Lycurgus, Charondas, and a number of other founders or reformers of states, did not search in vain, but carried back with them to their native land, among many fooleries, some useful instruction. But none of them ever dreamt of such a grand refinement in human policy, as a Council of Dumb Legislators. Pythagoras indeed did enjoin his disciples, by way of growing wise, and being decent, to be dumb for seven years, and to abstain from eating beans. But these important and sublime precepts were calculated only to qualify them to be philosophers of an higher order, not to legislate for their fellow-creatures. Besides, he did not transport these ideas from Egypt, but from India, to which country he is said to have travelled. It was reserved *by destiny* for the greatest genius that ever lived, or ever will live, to travel into Egypt and sojourn there for the benefit of the *greatest nation* upon the face of the earth. Aware of the disadvantages which attended the peregrinations of former *wise men* to that country, he carried with him forty thousand of his disciples, that they also might learn wisdom. In the course of many learned and profound conferences which this illustrious legislator entertained with the *philosophers* of Egypt, sometimes amidst the mouldering monuments of a mystic age; sometimes in the dark chambers of the ancient pyramids; and at others, in the great mosque of Cairo, that city, over which the star of wisdom shines with unbroken light, he discovered that a close tongue maketh a wise head. Inspired with this sudden flood of wisdom, which rushed upon his philosophical mind; and struck with the majestic appearance of those bearded and venerable mufti whom he had called around him, and whose mournful silence he interpreted as the test of wisdom, he resolved, on his *flight* out of Egypt, to establish, in the centre of a nation too much given to *talking*, a sedate council, upon the model of an Egyptian Divan, whose *unspeakable* gravity should form the theme of univeral admiration, and confer upon him the palm of the First of Legislators.

"Accordingly, after having escaped the British fleet (Allah! be praised!) he landed in France, with the Cheik Mohge, and other *poor* followers of his fortune, and proceeded without ceremony; to execute the lofty project, but not until he was 'called by the will of the French nation to the office

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of Executive Magistrate.' However, recollecting the shrewd observation of his precursor Solon, that he had not given the Athenians the best laws, but such only as they were fitted to bear; and knowing that his subjects were intolerable talkers, he determined to constrain his new council only during four months of each year, and to compensate them for this uncommon trial of their nature, and for the introduction of a rigid law; the idea of which he derived from a country, which the old traveller Homer had characterized as πικρος, bitter, he graciously allows each *mute* the sum of 430l. sterling per annum, with permission to talk the other eight months of the year.

"Such is the best account I can give you of this marvellous assembly. Other legislators, you find, have travelled to make their fellow-citizens *happy*, but this philosophical member of the National Institute has travelled to make them *dumb*. I assure you it is worth the while to come to Paris, if it be for no other purpose than to cast one look on this political prodigy, especially as it is not probable they will be of long endurance. They have so astonishingly improved in wisdom, that they can tell by the first glance at the face of an orator of the government, what is right or what is wrong, that is, whether they should take up a black ball or take up a white one. They look so grave and knowing, that I may say of them with the *greatest of poets*,

> "To seem exceeding wise, we know
> Is half as good as being so.
> A noodle, with a well-tim'd shrug,
> May any time the world humbug.
> HOMER TRAVESTIE, Book IX.

"This subject is so *interesting*, that I cannot yet take leave of it, for it is really a pleasure to dwell on a theme of such an exalted nature. As I before observed, this *mute* Divan is called a Legislative *Council*, but with much impropriety. In the French as well as the English language, this word is derived from the Latin *concilium*, which signifies a body of men met together for the purpose of *consultation*. Now, I never have heard of an instance of a number of men assembled only to *think*, not even at a Quaker meeting; nor is it common sense to affirm, that a consultation of any kind, can take place without some conversation. The very etymology of the word *Council*, implies the *delivery* of an opinion, and as this does not take place among the three hundred *mutes*, either by hand, telegraphs, or by the fingers, it is obvious that the term (unless the members of the National Institute have invented some new mode of communication to supply the power of speech, but which it may not be proper to explain to any but the *enlightened* French) is by no means applicable. We know that this illuminated nation have already made the tour of the vocabulary in search of names; they have had their Councils of Elders and Youngsters; why not call this body, the Assembly of *the Inexpressibles?* It is a pity the First Consul does not send an order to the Institute, to devise a new name. In less than twenty-four hours, they would return such a magnificent appellation, that the *learned* world would receive with raptures and acknowledgment, particularly a certain class of the German *literati*, who would comment upon it, certainly in not less than twenty-four sheets in folio. I only suggest this as an humble hint to the members of the Institute, of whose *private* and *public* characters, I entertain the most *awful* and *conscientious* opinion."

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The next Letters exhibit many interesting particulars respecting the press, and the public writers of France. Here we have a variety of curious anecdotes, and an account of the parts allotted to each person who is employed to write in the Moniteur. We have, however, already extracted so largely from this work, that we must not make farther quotations from this part of it.—We shall therefore refer our readers to the work itself, quoting only the concluding remarks of Mr. Yorke on the writers in the Moniteur:

"With the exception of *M. de Rosenthiel*, these are the principal workmen who furnish the leading articles of that vehicle of lies, blustering, and imposture. Their names are enough to stamp the publication with infamy, if its contents did not sufficiently render it execrable in the eyes of every liberal reader*."

We shall conclude our long account of these volumes, with two or three anecdotes of persons generally known in this country.

"Now that I am occupied in writing republican anecdotes, I must treat my reader with two very extraordinary circumstances respecting the younger Mr. Sheares, whom I have already described as a very elegant young man, and the admirer of Mademoiselle Therouane. On the trial of the King, he sat very near me, and was so extremely affected that he shed tears, observing at the same time, that the French nation would dishonour their name, and the cause of freedom, if they did not restore him his liberty, and leave the question of monarchy or republic to the fair decision of the people. Some days after, we went, together with several other gentlemen now in England, to spend a day at Versailles. As we were contemplating with delight the beautiful scenery of the English garden at Petit Trianon, which had been laid out according to the directions of the late Queen, he went to the top of the Lookout, fell on one knee, and exclaimed, 'By Heaven, I'll thrust this (drawing a dirk from his bosom) into the heart of the man who shall dare to propose the least injury to Marie Antoinette!' His brother, who was of a more cool and less en-

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"* These volumes will certainly reach Paris, and had they been published during the peace, they would have been translated and published there; by whom? by a poor author? No! by a legislator, member of the National Institute! His Highness will pardon me, I hope, but before the club give directions to Barrere to criticize the work, I request their attention to the following questions, on which the credit of the Moniteur is at stake.

"1. Who offered an Englishman, besides an establishment in Paris, the sum of 750*l.* sterling a year, if he would remain in that *virtuous* capital, and write for the government and the Moniteur; which offer was scouted with indignation?

"2. Who, last year, after he had quitted France several months, authorized the insertion of not less than *six columns*, at different times, in the Moniteur, of fulsome compliments on him?"

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thusiastic temper, immediately observed, 'You had better set off post to Paris, and take her out of the Temple.' It may appear incredible to those who have been unconnected with any of the agents in those convulsions which have disturbed the peace of the world for the last twelve years, that men who had been previously distinguished for the sensibility of their nature, and who were so humane that they *would not kill a fly*, have always proved, when immersed in the revolutionary whirlpool, the most cruel and inexorable devils incarnate. There never was a milder, or more tender creature upon the earth, than Carrier, before he was a revolutionist; but every one knows, that from the period of his immersion, a greater monster never existed. The same may be said of Robespierre, Barrere, Fouquiet-Tainville, and most of those exterminating furies who have thinned the best part of the population of France. Notwithstanding the more phlegmatic temper of the English nation, I am sorry to add, that I have remarked a similar tendency in the greater part of those who, under the name of Reformers, have agitated questions on political government, with a constancy and ability that would have levelled long since any other constitution than the good old system of this land. While pleading the cause of *justice*, as they affirmed, the wild spirit of *revenge* raged within their breasts; and the acquisition of other men's property was, I am more and more convinced, their predominating motive. I allude here to that class of reformers *only* who adopted jacobin principles; but can the others who were actuated by the purest motives, undertake to say, after the experience we have had of so many excellent men in France converted into butchers, what *they* would have become, had events constrained them to encourage the projects of the former? It is the fatal quality of this political pestilence, to hurry those who have been contaminated by it, into a vortex of excesses; and as the cause of liberty naturally invites the zeal of generous minds, atrocities are committed from which, as spectators, their minds would revolt with horror. But as agents, they conceive that *any thing* may be done for freedom; they gradually become callous to every feeling beyond their own sphere of action, till at length, the moral sense being extinguished in their breasts, they are open to every crime. The impetuosity of the torrent on which they are borne, is so great, that there is no retrocession, no time even for reflection; but forward they rush, spreading desolation in their progress, unmoved by pity or compunction, and encouraging each other with the contemplation of their numbers, and the apparent grandeur of their cause. If any among them should, by any fortuitous occurrence, be snatched from their columns, and reach once more the bank of safety, he becomes confounded with the immensity of his dangers. Looking fore and aft, he trembles at what he has passed, and is petrified with the idea of what he had to go through. Eternal sorrow and repentance cloud the remainder of his days, and the untamed barbarian becomes an object of envy in his eyes. During my intercourse with persons of this description, both in France and in England, I have never yet had reason to doubt any of these truths. The only distinguishing characteristic of the two people is, in their religious determinations. In France, they vaulted at once from dogmatic Catholicism, into the darkness and vanity of Atheism; and they persecuted and proscribed even the believing jacobin. In England, political heresy was combined with religious toleration; the Christian faith still maintained its predominance. The

Tabernacle

Tabernacle and the Established Church sent forth their respective soldiers of liberty; the saint and the deist were marshalled beside each other in one common cause; and while the former sang hallelujahs in this procession to universal perfectability, the latter laughed in his sleeve, and said Amen. These days of alarm and dissention are happily gone by, and England is itself again. May the superintending Governor of the Universe prevent their afflicting recurrenee, and continue to inspire the people with sobriety, judgment, and good sense! But this disease of the human understanding, this rapid transit from humanity to fierceness, merits the most serious investigation, and, if executed with care, will render permanent good to the subjects of this realm. Metaphysicians may write whole volumes in attempting to account for it, but unless they had been actors in some of the scenes, they cannot develope them with fidelity. It is an understanding that belongs exclusively to experience; and I am happy to add, that such a work will soon appear from the pen of an agent."

We believe this presumed work has not yet made its appearance, but, notwithstanding the delay, we trust that so curious a document will not be lost to the public. Mr. Yorke paid a visit to Thomas Paine at Paris, whom he found in a state of gloomy disappointment, mortification, and disgust. He had several interviews with him, and his account of him is, in many respects, highly interesting. The means by which this *reformer* forfeited the good opinion of the *Corsican*, are thus detailed:

"When the *Hero of Italy* had returned to Paris, in order to take the command of that *Army of England*, with whose left wing he afterwards set off to conquer the department of the Thames, on the burning sands of Egypt, he called on Mr. Paine, and invited him to dinner. In the course of his rapturous ecstacies, he declared that a statue of gold ought to be erected to him in *every city in the universe*; he also assured him, that he always slept with his book (the Rights of Man) under his pillow, and conjured him to honour him with his correspondence and advice. When the Military Council at Paris, who directed all the movements of Buonaparte (though *he* has the merit of them), came to a serious consultation about the invasion of England, Mr. Paine was invited to assist at the sitting. After they had ransacked and examined all the plans, charts, and projects of the old government, Buonaparte submitted to them, the propriety of hearing what Citizen Paine had to say upon the subject. But I should have stated, that without one dissentient voice, they were all of opinion the measure was impracticable, dangerous even in idea, and still more so in the attempt. General D'Arçon, a celebrated engineer, was one of this council, and present on the occasion. He laughed at the project, and said, that all those plans and schemes had better be made cartridge paper of, for there was no Prince Charles (meaning the Pretender) now-a-days; and that they might as well attempt to invade the moon as England, with its superior fleet at sea. 'Oh!' exclaimed Buonaparte, 'but there will be a fog.'—'Ah!' replied D'Arçon, 'and there will be an English fleet in that fog.'—'Cannot we pass them?' said Buonaparte.—'Doubtless,' answered the other, 'by diving twenty fathom under water;' then looking stedfastly at the hero, 'General,' said he, 'the earth is our own, but not the sea.

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We must recruit our fleets, before we can hope to make any impression on England, and even then, the enterprize would be fraught with perdition, unless we could raise a diversion among the people.' Then Buonaparte: 'that is the very point I mean; here is Citizen Paine, who will tell you, that the whole English nation, except the royal family, and *the Hanoverians who have been created peers of the realm, and absorb the greatest part of the landed property,* are ardently burning *for fraternization.*' Paine being called upon, said, 'It is now several years since I have been in England, and therefore I can only judge of it by what I knew when I was there. I think the people are very disaffected, but I am sorry to add, that if the expedition should escape the fleet, I think the army would be cut to pieces. The only way to kill England, is to annihilate her commerce.' This opinion was backed by all the council; and Buonaparte, turning to Paine, asked how long he thought it would take to annihilate the English commerce? Paine answered, that every thing depended on a peace. From that hour Buonaparte never spoke to him, and when he had finished his adventures in Egypt, and had stolen back to France, he passed by him at the grand dinner that was given to the generals of the Republic, a short time before his usurpation, staring him in the face, and saying to General Lasnes, in the hearing of Paine, 'the English are all alike in every country; they are all rascals.'

"Mr. Paine thinks the Egyptian expedition was determined on in consequence of the rejection of this project of Buonaparte by the council; as it never was either in their contemplation, or that of the government, to invade England, but only to keep us upon the *qui vive,* and to divert our attention from other objects. Besides which, the popularity and inflammatory mind of Buonaparte were so excessive, that they were glad to get rid of him at any rate. Paine entertains the most despicable opinion of Buonaparte's conduct, military as well as civil, and thinks him the completest charlatan that ever existed *."

Our traveller had an interview also with another of the reforming tribe, Mr. Joel Barlow, whose opinions respecting *this* country appear to have undergone a very material change since the dawn of the *Reformation* in France.

"He confessed his utter astonishment at the surprising exertions we had made during the war, and avowed that he had mistaken the public spirit and financial resources of Great Britain. 'I have been calculating,' said he, 'year after year, the downfal of the government, and could not conceive it possible that you could stand another year. Whenever I took up the papers, and saw the Committee of Ways and Means, and read of your subsidies, I looked for a national bankruptcy in the course of the en-

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"* It may be thought strange, that a man like Paine, educated in the passive principles of the Quakers, and himself very timid, at least, in appearance, should be competent to give an opinion on military operations. But I can assure the reader, there are many eminent French generals, who have attached the highest credit to his advice, although he had never seen the countries in which that advice was beneficial."

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suing twelve months. But when Mr. Pitt came forward with the income tax, all the wise heads of this metropolis gave you over as lost, and I pronounced you saved. When I saw the nation cheerfully submit to it, I was then convinced you might carry on the war for fifty years.' He spoke of Mr. Pitt in terms which surprised me, and declared he believed in his conscience, that if he had dared to execute to the full extent of what he thought, he would have succeeded in changing the face of Europe. 'At all events,' said he, 'it cannot be denied, that he has the merit of having saved the old fabric (meaning the constitution), if it be worth saving; and on that account, as you all seem disposed to hug your prejudices, I think every man of you should subscribe to his statue, for he has certainly saved your constitution.' On my asking him what he thought of the peace, and our present situation, he answered, that he saw nothing censurable in it; it was what was to be expected from the state of the continent; we had lost nothing, and had cut out plenty of work for the French, which, he was sure, they would never finish. 'If they should, woe betide you.' I requested an explanation, and he replied, 'If the French government are intent on peace, they will set themselves seriously to work on their colonies; and such is the activity of the French, that they will soon repair their losses, create a vast commerce, which their local possessions and influence will facilitate, and they will end with a powerful navy.' On my noticing, that they had alreaded excluded our commerce, he answered, 'that will just give you an idea what a set of fools they are. This false step at the first start, is a convincing proof, that they don't know how to go to work. The prohibition of your manufactures has increased the avidity for them. They should have opened a free trade with you, and gradually cozened away your industry and mechanics: in the course of some years they might have tripped up your heels; but the government is in such a confounded hurry, that they will have every thing done as soon as it comes into their heads, so that instead of sticking to any given point, they are attempting five hundred different projects, and never succeed in one, except enslaving the people.' With respect to our present situation, he observed, 'You have now a character, and it depends on yourselves to maintain it. On the rest of the Continent you are losing ground, but in France it is higher now than ever it was before. There is an universal impression here, without excepting the government themselves, of the power, resources, and public spirit of the English, but you are more feared than liked.' He thought the peace would be permanent, if any change should take place in the government; but with Buonaparte at its head, he was of opinion, it was impossible it could be of long duration, from the nature of his power; for he was the creature of the army, and was constantly surrounded by hungry generals and soldiers, who were incessantly importuning him, and that notwithstanding his dictatorial manner, he could not *budge* without their leave. Unless he could find them employment, or disband them, they would employ him. Upon my asking whether he thought Buonaparte secure? He answered, 'more so than any of his predecessors; they are satisfied with him because he does not guillotine them; but we have not yet got through the third act of the Revolution.' I asked how he thought it would wind up? 'It is impossible to tell; for one cannot reason about it. But I guess it will end, either with the complete subjugation of Europe,

rope, or in a bloody civil war in France, between rival generals, republicans, jacobins, and royalists, and bring back out of its confusion a royal establisment.'—'What advice then,' said I, 'will you now give to the privileged orders?'—'To be upon their guard, and remain quiet."

The last revolutionary personages who attracted the author's notice were our illustrious countrywoman, Miss Helen Maria Williams, and Monsieur and Madame Tallien, to whom his last letter is devoted.

"Miss Helen, or Madam Helen Maria Williams, for I know not by which of these titles to qualify her, lives at the hotel of Alexander Berthier, the minister of war; and in despight of all my inquiries, I cannot discover on what account the she-saint has contrived to establish herself there. It cannot be for her having alternately admired and *noted* every Punch and Joan of the revolutionary show; because Madame Genlis, who detests the Republic, and whose husband was beheaded, is allowed free apartments in the National Library. However, Helen is a personage, and at the ministry of war she holds her court. The notorious Mr. Stone, a *married* man, who has driven away, and cruelly used his wife, lives with Helen in virtuous, philosophical, platonic friendship. It is not a little singular, that this spiritual damsel should harbour and entertain such a friend, of whom no one, even in Paris, speaks a good word. I am at a loss in what manner to describe his services; his functions being so variously compounded of the German squire, the Italian Cecisbeo, the English master of the ceremonies, and the French *perroquet*. He acts also as her secretary, her *garde des archives*, and her *chambellan*.—In short, he is *a man of all work*.

"These things give no offence in this easy capital, in which it is common for a man to sit down at table with his wife and children and his mistress, and so *vice versa*. I have been present more than once at these happy meetings, or as they are here called, *mélanges morales*. A Parisian man of fashion told me one day in the presence of his wife, a very handsome woman, that after the first child, he thought both parties were at liberty to do as they pleased. This would have been a good plea before an *English* jury in mitigation of damages. In Paris, they are more enlightened, and what is an unanswerable *proof* of the exalted *felicity* to which the connubial state has attained in it, is, that you never hear of a single action for *crim. con.* from the beginning of the year to its end. When will the blue-eyed matrons of the island imitate the innocent *chastity* of the Parisian fair, and their husbands the virtuous *ease* and *nonchalance* of the Parisian men? We are, alas! two centuries behind them in morality—they are making rapid strides towards the perfectability of *natural philosophy!*"

Here follows an anecdote of Tallien and his wife, who had been long parted, but who met at a dinner at the house of a merchant, with whom the lady then lived. There Tallien sat next his wife, and paid her particular attention; which affords our author an opportunity for expatiation on the *patriarchal simplicity* of modern French manners, and on the inveterate *prejudices* of his native country. His *compassion* for the much injured Tallien extorts from him the following *exculpatory* observations:

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" Great injustice has been done to the humane character of Tallien by the voice of calumny. It is not true that he has murdered so many people as is alleged against him. In the *sacred Septemberization* of 1792, he knocked out the brains of only one old priest eighty years old, minister in the diocese of Luçon, and bludgeoned six other individuals. At Bordeaux, he assassinated only *eighteen* persons, and five of them on the recommendation of *Desfieux*, the banker. And, when it is considered that he brought away with him from Bordeaux, only seventeen hundred thousand livres in hard cash, for having generously restored to liberty 'good citizens unjustly detained;' I think the world should shake off those unfavourable prejudices, which a set of emigrant French nobles and priests, to serve their own wicked purposes, have circulated in England, respecting this enlightened and disinterested advocate of liberty, equality, humanity, and virtue."

Mr. Yorke should be told, that these unfavourable prejudices have actually been shaken off by " the enlightened few" of this country, who, on Tallien's visit to England, treated him with that respect and attention which were alike due to his virtues and his misfortunes. Having dismissed Tallien, he returns to " Saint Helen."

" This priestess of the Revolution has a nightly synod at her apartments, to which the political dramatists and the literati of the capital resort. Here she is in her glory. Perched, like the bird of wisdom, on her shrine, she snuffs the murky incense of adulation offered up by homicides and public robbers. With a starched grimace, and stiff as buckram, she listens to the general din. At the instant of inspiration, she becomes convulsed, like her Delphic predecessor, but the appearance of the fit is ridiculous, and its duration longer. By an ingenious device, when about to deliver the oracle, she contracts her lips into the form of a pipe, and literally whistles out her words in *staccato*, and sinks away in *perdendosi*. The keeper of the archives is at hand to record what passes *. If you wish to become acquainted with a devil in the shape of a philosopher, a general, a legislator, a quiz, or a thief, and you will reconcile yourself to flattery and milk and water beverage, you will find any of these characters at Helen's *coterie*, and you will always be well received by the dear girl."

Mr. Yorke had two hours conversation with the Polish patriot, Kosciusko, whom he represents as a man of *common* parts, and of *ordinary* understanding. " According to my way of thinking," he says, " the negro general Toussaint is a divinity compared with him."

" * For the benefit of the booksellers. The instant each ruling party is overthrown, out come two or four little duodecimos, which this fanatical female calls 'Anecdotes of the Founders of the French Revolution, &c. &c.' in which she records all their *sayings*, and abuses in their turn those whom she before received with smiles in her conventicle."

We

We have thus given our readers a fair analysis of these Letters, with such ample specimens as will enable them to form a very adequate judgment of the entertainment which they afford. Allowing for the colloquial familiarity, if we may so say, of epistolary intercourse, and the negligence allowable in such compositions, their style supplies no ground for censure or complaint. They are written in easy, perspicuous, and flowing language, and, though occasional instances of carelessness and inattention occur, they are generally correct, frequently nervous, animated, and impressive; and, sometimes, even sublime. Whether amusement or information be the object of the reader, they may be perused with advantage, for they contain a copious fund of both.

The History of the Orkney Islands: in which is comprehended an Account of their Present, as well as their Ancient, State: together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. Illustrated with an accurate and extensive Map of the whole Islands, and with Plates of some of the most interesting Objects they contain. By the Rev. George Barry, D. D. Minister of Shapinshay. Pp. 430. 4to. 1l. 11s. 6d. Longman and Co.

IT has been observed by Cicero, that "the proper object of history is something great, and worthy to be recorded." In the choice of his subject, Dr. Barry is not so injudicious or unfortunate as some perhaps, at first sight, may be apt to imagine; for though the Orkney Isles be of no great extent, nor situated in a happier climate than between the 59th and 60th degree of north latitude, their position between the British Isles and Scandinavia, from whence so many hordes have issued for the purposes of colonization or conquest, has assigned them a place in the history of modern Europe, much higher, and more important, than in proportion to their magnitude, or geographical situation. The intestine discords between rival chiefs have all the amusement of barbarian contest, while their roving and predatory excursions under the banners of Norway and Denmark, connect them with the history of Scotland, England, and even of Italy and France. The mineral strata, the vegetable productions, the animals of those sequestered and bleak countries, are as interesting to the naturalist as those of Italy or Greece. Nor can the state of society, or human nature, in any state, be to a human spectator a matter of indifference. If the produce of the land be poor and scanty, that of the circumjacent ocean is exceedingly various and abundant. To a vast variety of fishes and fowls, the islands of Orkney and Shetland appear a more desirable resort than those in the South Seas, or the Grecian Archipelago; nay, in the very solitude and sterility of the cold and sequestered regions where vegetable Nature begins to languish, and maintains its existence not without a struggle—where scarcely any thing appears

besides rocks and seas, and the sun either creeping along the edge of the horizon for a few hours, and then retiring into the darkness of almost constant night, or for a few hours scarcely hiding his head, and the reflection of his rays still visible in the atmosphere—in such northern regions there is something not only melancholy, but sublime; something that awakens contemplation, and disposes the spectator of such a scene to consider himself, not as fixed to one spot, but as a native of the earth, and the earth itself as a part of the solar system.

There is nothing, indeed, however insulated and minute, in either the natural or moral world, that may not be introduced into history, natural or civil, if connected, by strong and natural association of ideas, with the general and main design of the historian. The smallest things may thus be dignified and ennobled, by an union with the greatest, and contribute their part to the general effect; provided the author of the design knows when to introduce it, and to give it no more than its just place or proportion. Materials are infinite: the genius, the spirit of the historian is seen in his selections and arrangements, and the views with which these are made. The objects, therefore, may have been often surveyed; they may assume different and new aspects, according to the light, and the point of comparison from which they are surveyed. It is the mind of the historian, still more than the subject, that gives grace, interest, and elevation, to history.

Many accounts having already been given of the Orkney Islands, we confess, however, that we did not expect much amusement or information from a new work on that subject; but we had not read many pages, when we recognised the mind and the manner of a worthy and excellent historian. The work is dedicated, with great propriety, to Lord Dundas, without the least adulation, or even compliment, in a concise, modest, and elegant manner. It is divided into three books: in the first, containing a view of the islands considered as a whole, combined with a geographical description of each, Dr. Barry shews an acquaintance with geology, particularly what may be called physical geography; and a taste and powers for describing the beauty, magnificence, and grandeur of Nature.

"Compared with the sterile wilds in some of the sister islands to the north, or even with the lofty hills, and bleak marshy plains, to the south of them, they (the Orkney Isles) gain so much, that their appearance is pleasantly inviting and favourable. To the eye, their surface presents much variety.

"Great Britain itself is, in a great measure, level towards the east coast, through its whole extent, from the North Foreland Head, in Kent, to Duncansby, in Caithness; and rises gradually as it advances toward the west, till it swells at last into a ridge of hills, or mountains, which Providence, in its kindness, seems to have erected as a bulwark against the fury of the Atlantic waves.

"The same conformation, though comparatively on a very small scale indeed, is observable in the Orkney Islands. Many, to their sad experience, too well know how low their eastern coasts, especially toward the

the north, are; for this circumstance, more than any other, has caused many fatal shipwrecks.

"Toward the west coast, on the other hand, from the one extremity of the islands to the other, the land is so elevated as, with a few interruptions, to form itself into a range of hills, not high indeed, but much more so than what are generally met with in the interior of the country. These hills, the highest of which does not exceed twelve hundred feet, do not always run in the longest direction of the islands, but frequently stretch across them; and while their sides that face the Western Ocean are bold, and steep in the extreme, their opposite ones, for the most part, shelve away into plains of considerable extent, with a gentle declivity.

"The shores in this quarter are, in many places, bounded by rocks awfully majestic. In some places they remain entire; in others, they have yielded to the force of the billows, and the ravages of time, and are consequently shattered into a thousand different shapes, altogether forming a scene highly interesting. To the philosopher, such a scene presents an opportunity of contemplating the different strata, and even, sometimes, of discovering some of those valuable minerals which have been for ages hidden in the bosom of the earth, and would have been so for ever, had not the ocean brought them to light. If his soul be alive to the awful impressions of the sublime, he will be lost in astonishment in contemplating the tremendous power of the billows, that, on one hand of him, have formed pillars of an immense size, and thrown arches of a magnitude so vast, as to mock the boldest and most successful attempts of human art; and on the other, dug in the solid rock, caverns so dark and unfathomable, as cannot fail to strike the most undaunted heart with terror."

Dr. Barry takes notice of a peculiarity in the climate of the Orkneys, with respect to the season of snow and of hail.

"Some part of the month of June, which, in Britain, is well known to be of a pleasant and genial warmth, is here, often, not only colder than in the preceding months, but almost as much so as any winter month. For about two weeks, and even sometimes more, about the middle of that month, the wind blows from the north, strong and piercing, accompanied with snow and hail showers, which drive domestic animals to seek shelter, clothe the fields with a dreary aspect by checking the progress of the young plants, and blasting their buds and their blossoms, and, to a stranger, would seem to threaten the islands with famine. As soon as that period is past, the wind veers round, warm showers succeed, which revive the tender herbage, that now recovers its former bloom and verdure; the whole tribe of animals again rejoice, and the heart of the husbandman is gladdened with the prospect of future plenty."

Our author very sensibly ascribes this extreme, and seemingly unnatural, cold, to the dissolution of the immense fields of ice in the Northern Ocean, which happens at that season, and the consequent evaporation. About fifty years ago, a very striking, as well as new, phenomenon astonished the inhabitants of the Orkneys, and struck them with terror; this phenomenon is both described by Dr. Barry, and accounted for.

"The north wind wafted over the ocean, what is still recollected by the old people, by the name of the black snow, which, at the time, struck the inhabitants with terror and astonishment. Ever inclined to dread an uncommon appearance, which they have neither the capacity nor inclination to account for or explain, as portending some calamity, the people were in the most painful perplexity in regard to the threatened disaster, when their fears were happily dispelled by an account of an eruption of Mount Hecla, from which, in all probability, this black snow proceeded. If the distance between Iceland and Orkney staggers the faith of any with respect to this matter, they should recollect what has been stated as a fact, that in some of the eruptions of Ætna, or Vesuvius, the ashes have been carried by the winds to the plains of Egypt*."

The subject of the time when the Orkneys were first discovered, is introduced by Dr. Barry, by a very clear and concise account of the rise and progress of navigation.

"The art of navigation, though both complicated and dangerous, appears not only to have been invented, but to have made some progress, at a very early age of the world. Curiosity prompted some, ambition induced others, and the love of gain, with a force equal, if not superior, to either, led many to trust themselves in a frail bark to a boisterous element, in pursuit of their respective enjoyments. The people that lived on the borders of the Mediterranean, and on the banks of the Red Sea, were the first that understood the nature, and courted the advantages, of commerce. Their situation invited them to this species of industry. Among these, history informs us, that the Egyptians, soon after the establishment of their government, set the example, by opening a beneficial trade between India and the Arabian Gulf, whence the commodities were carried by land to the Nile, conveyed down that river to the Mediterranean, and thence transported to the European kingdoms.

"But the soil of that country was so fertile, and its climate so mild, as to produce in plenty, not only the necessaries, but the luxuries of life. The manners of the people, and the genius of their religion, their institutions, and their laws, were of such a peculiar nature, as to render their commercial intercourse with strangers only of short duration. The Phœnicians were different from them in many respects. Their territory was far from being either extensive or fertile; they had no peculiarity in either their manners or institutions; their superstition was neither of a gloomy nor unsocial nature; so that without scruple or reluctance, they could cordially engage in business with the nations around them. Trade was consequently the source of their opulence, and of their power; and they carried it on with more wisdom, and more enterprise, than any state in ancient times. Instead of confining their views, as the Egyptians had done, to India, Africa, and the Mediterranean, their spirit led them to take a wider range, and boldly sailing through the Straits of Hercules, they visited the western coasts of Africa and Spain; and having planted

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"* Buffon, Hist. Naturelle."

colonies

colonies in some of the places to which they resorted, introduced among them some acquaintance with their improvements and their arts.

"Carthage, a shoot from that venerable stock, applied herself to navigation and commerce, with such a degree of spirit, ingenuity, and success, as to shew that she had profited by the example, and was in no ways inferior to the parent state. But while Tyre and Sidon directed their attention chiefly towards the east and the south, from which such immense treasures have been constantly brought, Carthage, averse to interfere with the mother country, extended her navigation toward the west and the north, and following the course which the parent state had taken, passed the Straits, and pushing their discoveries farther than any that had gone before them, visited, not only the coasts of Spain and Africa, but those of Gaul and of Britain. In both the one and the other of these celebrated nations, commerce produced its ordinary effects. It expanded the minds of those by whom it was conducted, it extinguished their prejudices, it excited their curiosity, and inflamed their desires for undertaking new enterprises of a bold and hazardous kind. Hence voyages were undertaken, however long and perilous, the object of which was to discover new countries, and to explore unknown seas; no less with a view to add to the stock of human knowledge, than to collect materials for increasing their commercial stores.

"In some of these voyages of discovery, undertaken either by the spirited Greek colony at Marseilles*, or the enterprising republic of Carthage, were the islands that encircle the coasts of Britain, it is probable, first made known."

This conjecture is almost reduced to a certainty by the account which Pliny has given of a Voyage of Discovery in the North by Pythias, to which Dr. Barry merely refers in a note, without stating any thing at all of what was reported by Pythias. We cannot help thinking, that it would have been very much to Dr. Barry's purpose, to have given some account both of the report or narrative of Pythias, and the scepticism with which it was received by the Athenians, his countrymen; which would have impressed on the minds of his readers a very strong belief of its authenticity, and consequently, of the soundness of Dr. Barry's reasoning, and the extreme probability of his conjectures on the point in question.

In a small state, ardent in all its passions and powers, and where there was an incessant action and re-action between intelligence and curiosity, there was a constant and quick interchange of sentiments. The whole republic was closely linked together as one family; and when any traveller had any novelty or discovery to communicate, it was customary to recite his narrative, whether in numbers or prose, before the freemen of the city; and sometimes at the Olympic Games, before deputies from all Greece, as in the instance of Herodotus reading his histories. This was the readiest mode of diffusing knowledge,

"* Pythias's Voyage of Discovery in the North, in Pliny."

and acquiring literary fame, before the invention of printing. Such readings, or recitations, in circles more or less extensive, were also customary in ancient Rome, as appears (not unnecessarily to multiply proofs and examples) from the very first verses of Juvenal:

"Semper ego auditor tantum, numquamque reponam,
Vexatus toties rauci theseide Codri?"

Pythias, passing the Pillars of Hercules, penetrated into what were then called the Hyperborean Regions, and even near as far north as the Arctic Circle, as appears from his reports of the length of the days, or rather one day, in summer, or the middle of summer; and the length of the nights, or rather one night, in the winter, or middle of winter; and other particulars that quadrate only with a very high latitude. And what places the authenticity of his voyage beyond all doubt, the Greeks did not credit it; and it is recorded as suspicious, even by Pliny.

A very remarkable instance occurs, in the second chapter of book iii. of the great inaccuracy or mis-information of authors, on the subject of population. In a general muster of the people, by order of P. Stewart, Earl of Orkney, the number is said to have been such, that ten thousand men capable of bearing arms could have been raised on an emergency, and as many left as were sufficient for agriculture and the fisheries. If, Dr. Barry observes, we suppose the proportion of the former to the latter to have been as one to ten, which is certainly no unreasonable supposition, the inhabitants would have been five hundred thousand; but from subsequent enumerations, and particularly three several enumerations made within these seventeen years, under the eye, and by the direction, of the clergy, in their respective parishes, corresponding exactly with one another, as well as with that immediately preceding, the population cannot exceed more than twenty-four thousand.

"If, then, the former accounts, in regard to this particular, were just, as the latter cannot reasonably be doubted, the decrease would be astonishing; and to have produced such an effect, extraordinary causes must have contributed. Neither the increase of the weights, nor the failure of the crops in bad seasons, nor the heavy burthen of the feu-duties, nor even the illicit trade, which, in former times, was so extensively pernicious, nor even all of these causes united, though they have sometimes been assigned, will account for it in a satisfactory manner.

"From any thing that can now be discovered, there is no great reason to conclude, that ever this country was very populous. Even in the earliest times, the splendid military exploits which they performed, were, in all probability, achieved rather by the intrepid spirit of the people, than by the influence of their numbers. The result of the general muster, as well as the number represented to have served at once in the intestine wars, seem evidently to have been the most extravagant exaggeration."

To such an excessive difference in different computations, there is scarcely

scarcely to be found a parallel in Mr. Hume's celebrated Essay on the populousness of Antient Nations.

The important article relating to manners and customs, chap. ii. book iii. sect. 2, is highly entertaining, and, in several instances, awakens the speculating mind to reflection; for example:

"The inhabitants of towns, but more especially those of royal burghs, from the many occasions that they have of assembling together, are in the most imminent danger of corrupting one another; and when this happens, the vices that are prevalent among them are, idleness, gaming, drunkenness, combined, sometimes of late, with such a contempt of authority as borders on sedition. From these vices, the incorporated trades here cannot be supposed to be altogether exempted, especially as they were some years ago accidentally brought into very peculiar circumstances. Three several times, during one parliament, Kirkwall happened to be not only the returning, but the deciding, burgh, and the election in a great measure depended on the suffrages of the deacons; and as there were several rich and ambitious candidates, the consequences may easily be conjectured. The incorporated trades, vain with the attention and flattery which they had met with, and assuming consequence on account of the money that they had lately received, began to form schemes, and adopt measures, which materially injured the poor's funds, and which, if allowed, might have ruined them.

"The kirk-session, who are well known to be the legal administrators of these funds, alarmed at this, warmly remonstrated, as they were bound in duty, and made many fair offers of accommodation for the sake of peace, but to no effect; and every attempt to settle matters amicably proving unsuccessful, through their obstinacy, an appeal was made to the law as the last resource, when the supreme court, after a very full discussion of the points in question, found the incorporation liable in the whole expences incurred, and ordained them to give up the subject in dispute, as detrimental to the poor of the place. Enraged at the kirk-session for entering into this process, to which the insolence of the incorporations, as well as their own duty, compelled them, they abandoned the Established Church, on pretence of not finding seats to their mind, and formed themselves into a separate religious society—a new phenomenon in this country."

A religious sect, united by wrathful and vindictive passions, and these excited by an opposition to their own villainy, is indeed a great moral curiosity; and a striking proof and example of the propensity of sectarianism to separate the spirit of what the sectaries call their religion, from virtue.

It appears, that in the Orkneys, the labouring peasants, or cottagers, are yet in a condition little better than that of prædial slaves.

"Mean as this condition of farmers may appear, in the eyes of those that have been accustomed to behold a substantial and independent tenantry, that class of people denominated *cottars* are in a still much worse condition. To understand this, it must be observed, that, connected with almost every large farm, there are some cottages, every one of which has

a garden, with as much grass and corn land as will pasture a cow or two in summer, and furnish for them provender in winter. Poor families reside in these cottages, who are understood to hold them of the person who occupies the principal farm, to whom they are entirely subject; who may remove them at his pleasure; and, as a rent for their little farm, may call them to labour for him at any time of the year, and at any sort of employment. Moreover, their children, as soon as they become fit for labour, must work for him in the capacity of servants, for what he reckons reasonable wages; and if, at any time, they refuse, the parents, at the very next term, are liable to be expelled from their habitations."

The cottars, or scallags, of the Hebrides, as appears from the Travels of the Rev. John Lane Macgregor Buchanan, published in 1792, are, if possible, in a condition still more miserable and abject.

On the whole, the character of the Orcadians in general has not changed greatly, except in point of sobriety, from what it was about fifty years ago, when their character was drawn, Dr. Barry informs us, by an intelligent native thus:

"Most of the gentry, or better sort, finishing their education at Edinburgh, affect the manners and customs of that place. A character given of them by historians many years ago, that they were great drinkers, but not drunkards, is in some measure true still, though the practice of excessive drinking has been much laid aside within these few years. They are generally kind without caressing, civil without ceremony, and respectful without compliment; their resentments of obligations and injuries are more quick than perceptible; they are obliging and hospitable to strangers, and, where no party differences intervene, social and friendly among themselves. But artful endeavours to undermine the measures and interests of each other, from slight causes, have, for several years bygone, destroyed the harmony and mutual intercourse of beneficence, which would have otherwise taken place; diverted their attention from improving the ground by better methods of husbandry, and obstructed the introduction of some useful arts, and branches of commerce, which might be advantageously carried on from thence. It is remarkable, however, that their animosities seldom or never break out into personal insults, or abusive language, either openly or in private. On public occasions, or when business requires it, they meet together freely, join in conversation, and always behave civilly to each other.

"The commonalty are healthy, hardy, well-shaped, subject to few diseases, and capable of an abstemious and laborious life at the same time; but, for want of profitable employment, slow at work, and many of them inclined to idleness. In sagacity and natural understanding, they are inferior to few of the commons in Britain; sparing of their words, reserved in their sentiments, especially of what seems to have a connexion with their interest, apt to magnify or aggravate their losses, and studious to conceal or diminish their gains; tenacious of old customs, though never so inconvenient; averse to new, till recommended by some successful examples among their own rank and acquaintance, and then universally keen to imitate; honest in their dealings with one another, but not so scrupulous with respect to the master of the ground, often running deeply in arrears to him, while they punctually clear credit with every one else. These, and some

other

other singularities, may be ascribed to the absurd and impolitic custom of short leases, racked-rents, and high entries, which prevail in other parts as well as here. Theft, and other crimes, are concealed, even by those who have sustained the injury, from an opinion, that it is a degree of guilt in a private person to become the voluntary instrument of another's sufferings; and that the imprecations of the afflicted, though suffering by the hand of justice, are followed with visible judgments. They are dexterous at the oar and management of boats; and when they betake themselves to the sea, make sober, honest, and expert sailors. Though in the neighbourhood of the Highlands of Scotland, yet they have none of those manners and customs for which the Highlanders are remarkable; but such as resemble those of the southern, rather than of the northern part of the kingdom. Their religion is Presbyterianism, without bigotry, enthusiasm, or zeal; and without dissenters, excepting a very few of the Episcopal persuasion. The mirth, diversions, and mutual entertainments, of the Christmas and other holidays, are still continued, though the devotion of them be quite forgot."

We should have thanked Dr. Barry, if he had told us to whom we are indebted for this excellent paper.

What follows, shews the advantage of a form of religion that has something in it to strike the senses, over the nakedness of Presbyterianism, Congregationalism, and other modes of religion where nothing is regarded but what is abstract and spiritual.

"From the long residence of the bishops among them, both before and since the Reformation, no less than from the splendid external show in the Episcopal worship, such a deep impression has been made by Episcopacy on the minds of the people, that more than a century has not been able to efface it. To many of the old places of worship, therefore, especially such as have been dedicated to particular favourite saints, they still pay much veneration, visiting them frequently when they are serious, melancholy, or in a devout mood, repeating within their ruinous walls prayers, paternosters, and forms of words, of which they have very little knowledge. When they consider themselves in any imminent danger, they invoke the aid of these saints, and vow to perform services, or present oblations to them, on condition that they interpose successfully in their behalf; and they are generally very punctual in performing these vows."

Dr. Barry informs us, that "such plentiful and excellent crops of both turnip and sown grass have been produced in different places, and by different persons, that some have imagined that the islands should, instead of being cultivated for grain, as they have been from time immemorial, be converted into pasture, and henceforth applied to the breeding, rearing, and fattening of black cattle." But Dr. Barry himself does not seem to approve this system, for he immediately adds, "Lands, however, that will produce luxuriant crops of such articles as will serve for provender for these animals, will, it is presumed, under a proper mode of management, yield some sorts of grain at least." On this subject, we entirely agree in opinion with the

the favourers of turnips and grass, and differ from the Doctor. Some kinds of grain may grow, and even exhibit in their growth great luxuriancy, as in the Hebrides, and the western shores of Ross-shire; but will they ripen? and can what little may ripen in October or November, be preserved from rotting rains, without the utmost difficulty? The Orkneys are so happily situated for commerce, that the Orcadian economist should raise what his land is best fitted to produce, and exchange this for grain from Murrayshire, or other parts. That there may be a constant supply, and that the lives of the people may not depend on the caprice of winds and waves, let there be granaries established at Kirkwall, Stromness, and perhaps some other places, as at Amsterdam, and other towns in Holland.

In the Appendix to this volume, there are some papers, very curious, and which, by the style, and allusions to existing modes of thinking and acting, let us into the very spirit and soul of the times to which they refer, in a more effectual manner than any narrative or description of a recent date, of the present day, however eloquent. Among these we shall specify "A Diploma, or Deduction concerning the Genealogies of the Ancient Counts of Orkney, from their first creation to the Fifteenth Century: drawn up, from the most authentic Records, by Thomas, Bishop of Orkney, with the assistance of his Clergy, and others, in consequence of an Order from Eric, King of Denmark, to investigate the right of William Sinclair to the Earldom." This piece, written in Latin not altogether barbarous, is translated into English by Dean Gules, as appears by the following subscription: "Translatit out of Latin into Scotts, by me Deine Thomas Gwle, munk of Newbothill, at the request of ane honorable man, Wilzem Sanclair, Barroun of Roslin, Pechtland, and Harberschire. An. Dom. 1554." (P. 414, Appendices i. ii.)

In the Appendix, we have an Account of the Husbandry used by the Orcadians; and a short relation of the most considerable things in Orkney, by Mr. Matthew Mackaile, Apothecary at Aberdeen.

The Acts of Bailiary for executing of Justice through the County of Orkney, are also inserted in the Appendix. The very titles of these Acts, which are 48 in number, give no obscure idea of the state of society to which they refer: their dates are from 1615 to 1636. The second Act relates to what was then a consideration paramount above all others, "The putting of the Acts of the Kirk in Execution." The third is "Anent Provision for Armour," ordaining, that all men, according to their degree, shall provide themselves with armour. Act 4, "Anent the careful directing of the Corss" [cross]. Act 11, "Anent Riding of other Men's Horses." Act 14, "Anent Sluggish and Idle Persons." Act 15, Anent the Transportation of Vagabonds to Zetland." Act 17, "Anent the Entertaining of Beggars." The object of this Act is, to confine beggars within their own parishes. Act 18, "Anent the Concealling of Theft, and Sin of Witchcraft and Waith." Act 23, "Anent shutting [shooting] on other Men's Links or Holmes." Act 25, "Anent selling of Butter,

Butter, and others, by way of Regrating." Act 28, "Anent Sheep-Dogs." Act 29, "Anent going to the Hill." Act 30, "Anent rowing [pulling the wool] of Sheep," fixing the time when this shall be lawful. Act 31, "Anent slaying the Earn" [eagle]. Astonishingly high rewards held out for this. Act 34, "Anent Fugative Servants, and Young Men, going to Zetland." Act 40, "Anent Gripping of Lands." Act 41, "Anent Demolishing of Houses;" enacting, that "none take timber doors or windows furth thereof, although bigged by themselves." In the Western Scottish Isles, even at this day, it is common for the cottagers, when they are suffered to go from one laird, or socksman's ground, to another, not only to carry forth their timber doors (for timber windows they have none), but even the small branches of trees (called kabers) which they use in covering their huts. Act 44, "Anent Ferrie Fraughts." Where there are so many ferries, this is a very important article. The perusal of these, and of some others, of the Acts, affords a great deal of amusement.

The matter contained in this work, is various in no ordinary degree, and judiciously selected on the whole; though most readers, we presume, would have excused our author, if he had been less copious in his details of internal dissentions and contests, among the Orkney chiefs. For the number and minuteness of his descriptions of ruins, he cannot be condemned by the candid and intelligent reader; how much more magnificent those ruins are than what we should have expected in the Orkneys, and consequently, how naturally and properly they enter into a history of those islands. The great end of history, to mingle instruction with entertainment, he keeps in view throughout. The gentlemen and the tradesmen of the Orkneys, and other parts in the North of Scotland, are very much indebted to him for many useful observations. His style is natural, perspicuous, and proper; rising into elevation, or becoming more familiar, with his subject. It is simple and easy without vulgarity, and without turgidity on any occasion: sometimes, when inspired by the subject, pathetic and sublime. He appears to be a man of candour, a lover of truth, and as true as warm a friend to his country. He has been careful throughout to mark his authorities.

Though the plates be but coarse, the ideas which they convey of their subjects are sufficiently clear.

The Asiatic Annual Register; or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year 1803. 8vo. Pp. 806. Cadell and Davies. 1804.

THE preceding volumes of this very useful and interesting work were reviewed by us at the time of their appearance; and that for the year 1802 was noticed in our XIVth Volume. The volume now before us, however, had wholly escaped our observation, till within

within these few days. Our readers will recollect, that it formed a part of the intelligent author's original plan, to give a portion of the Ancient History of India each year, until it should be brought down to the present time, by which means the public would be presented with one connected series of historical events, from the first establishment of the Europeans in the East to this day. In the last volume, this history concluded with the foundation of the city of Batavia, by the Dutch, in 1619; and the author has been prevented from continuing it in the present volume, by a circumstance which he thus states in his preface:

"In presenting our last volume to the public, we had occasion to remark, that when the political occurrences and official documents of the year were very numerous, we were unavoidably obliged to contract the literary departments of the work. But the events of 1803 are of so much real importance and dignity, and must be so interesting to our readers at large, that we thought it right to relate them in an historical form, and even to omit the annual portion of our general history of India in order to give them place."

Here, we think, the author has acted judiciously, for, much as we value his Ancient History of India, and necessary as we think it for the completion of his design, yet surely it will not be denied, that the interest which it is calculated to excite, will not be at all diminished by delay; nor that the passing occurrences of the year, when particularly interesting and important, should be preferred to them. For this reason, the author deserves commendation for making this history give way to the very important account of the Mahratta war, which occupies its place. This account is written with knowledge and perspicuity: it is connected, consistent, and impartial; equally remote from the extremes of unnecessary prolixity, and of unsatisfactory conciseness. The military operations are detailed with the ability of a writer who understands his subject, and who knows how to display it to the greatest advantage. The events which it records cannot but prove most gratifying to the bosom of every honest member of the united kingdom; they reflect honour on the councils in which the plans were conceived; and on the generals and officers who were intrusted with the execution of them. We here see the insidious and dishonest policy of the Mahratta chiefs unfolded to our view, and admire the noble contrast exhibited in the conduct of the British government. Never, indeed, was more wisdom in the cabinet, nor more skill and courage in the field, displayed, than in the Mahratta war: it suffices, of itself, to stamp the character of the Marquis Wellesley as a statesman; and as a statesman too, whose mind, ever fertile in resources, and determined in its resolves, is admirably calculated to regulate the affairs of a great nation, in times of difficulty and danger. The account of this war opens, very properly, with a description of the actual geographical, military, and political state of the Mahratta empire, previous to the war; and, as the Mahrattas are certainly the most formidable enemies which the British power has to encounter in

in the East, the public are much indebted to the author for the brief but able view which he has given of their power and resources.

" The empire of the Mahrattas comprehends all the western provinces of the Deccan, which lie between the rivers Narbudda and Krisna; the province of Berar in the interior, that of Cuttack on the eastern coast of the peninsula, and the whole of western Hindustan, excepting Moultan, the Punjab and Sirhind. These extensive territories are bounded on the north by the mountains of Sewalic, which separate them from Serinagar and Cashmir; on the north-east by Rohilcund and Oude; on the east by the British provinces of Benares, Behar, Bengal, part of Orissa, the Bay of Bengal, and the northern Sircars; on the south by the dominions of the Subahdar of the Deccan, the rivers Krisna and Tumbudra; on the west by that part of the Indian ocean which divides India from Africa; and on the north-west by the sandy deserts of Moultan, the river Sursoo-tee, and the province of Sirhind. The greatest length of the Mahratta dominions, from Delhi in the northern, to the river Tumbudra, in the southern extremity, is 970 British miles; and the extreme breadth from east to west, where they stretch across the peninsula from the bay of Bengal to the gulph of Cambey, is 900 British miles. This immense tract of country contains the provinces of Delhi, Agra, Ajmere, Malwa, Gujerat, Candeis, Baglana, Visiapur, the Konkan, Berar, Cuttack, and part of Dowlatabad. Of these provinces Delhi, Agra, part of Malwa, Gujerat, Candeis, Baglana, and Visiapur, are highly fertile and populous, yielding abundance of the finest grain, thronged with towns and villages, and enriched by a busy internal commerce. The other provinces of the empire, are not only less productive, but much less disposed by nature for cultivation and improvement. Lofty ridges of mountains, and vast sterile vales, sometimes covered with wood, form the most prominent features of their local scenery. They are consequently thinly inhabited; but the inhabitants, partaking of the nature of the soil, are hardy, robust, and intrepid. The whole population of the Mahratta empire may be computed at about forty millions. This population is composed of different nations, and of various tribes, of whom nine-tenths are Hindus, and the rest Mussulmans. The nation from which the empire derived its origin, and takes its name, occupies the province of Baglana, the northern part of Visiapur, and the mountainous districts of Dowlatabad and Berar. These parts of the country formed one of the grand divisions of ancient Hindustan, described by the Hindu geographers, and called in Purmas, *Maharastra*, by which name its inhabitants are always designated. The ancient Maharastras were a pastoral people; who, like the Tartar hordes, united the business of war and plunder to the occupation of shepherds; and the modern Mahrattas, though in some respects more civilized, still inherit the warlike and predatory spirit of their ancestors. This spirit, directed by the talents of some distinguished chieftains, has, in the course of one hundred and sixty years, raised them from the obscurity of freebooters, to be one of the most powerful nations in Asia.

" Fortunately, however, for the independence of neighbouring states, the power of this great empire is divided amongst five princes, who, though united together in one general confederacy, under an acknowledged superior, have, nevertheless, not only separate but rival interests, and are in

in the constant practice of supporting, against each other, by force of arms, their private and individual views. The supremacy of the constituted head of the empire is in reality merely nominal; for, as he is the weakest of the five princes, his authority in all state questions of importance, is not only disregarded but opposed, unless his decision be suitable to the particular interests of each of the others. Even union against foreign aggression, which was the original, and is now the only remaining, principle of this singular confederation, has been gradually so much weakened, that it is extremely doubtful whether it could be now revived by any thing short of a general invasion of the whole empire. Except in such an event, the principal states, so powerful in themselves, and so independent of each other, could have no common interest to unite them. That sentiment of attachment arising from the same religious and civil institutions, the same language and habits, and the same love of conquest and depredation, must now be almost extinguished. Had that sentiment existed in its original force, a prince endowed with so much sagacity, and possessed with so much power as Holkar, would not have suffered his general rivalship, much less his recent enmity with Scindeah, to subdue all his native feelings, and to induce him to remain an inactive spectator of the march of a British army into the heart of the empire, and the hereditary dominions of his countrymen. The cautious and strict neutrality which he observed on this occasion, clearly demonstrates that he felt as little sympathy for the cause of the confederates, as for that of the sovereign head of the empire, which the English has espoused; and that he was influenced by no public sentiments whatever, but those which a dread of the English arms, a prudent regard for his own security, and a view of his personal interests inspired.

"Were it not for this disunion amongst these princes, their collective military strength and resources would be extremely formidable.

"The efficient force of their combined armies amounts to 210,000 cavalry, and 96,000 infantry; of this force the whole of the infantry, and about three-fourths of the cavalry, are kept in a constant state of readiness to march against an enemy. The infantry is chiefly officered by European adventurers; and in the service of Scindeah, the battalians are accoutred, formed and brigaded nearly in the same manner as the native regiments in the British Indian army. To the different bodies of infantry there is *(are)* attached very large trains of artillery, well appointed and served; and at the commencement of the late war, the pieces of ordnance attached to Scindeah's brigades amounted to 464."

This is a most formidable force indeed; their cavalry, however, are nothing better than an undisciplined rabble, little able to oppose a regular force. The pecuniary resources too of these states are fully adequate to the maintenance and support, not only of this, but of a still greater, force. But these resources, fortunately for the neighbouring powers, are rendered ineffectual to all purposes of hostility, by the unaccountable rage for the accumulation of treasure, which infects the Mahratta chiefs, who deposit their enormous collections of specie and jewels in some inaccessible fort, where they are suffered to lie, unproductive and useless. On the other hand, the Mahratta forces

forces were, in the year 1798, chiefly officered by Europeans, most of whom were Frenchmen. These Frenchmen had acquired vast influence in the respective states, were intrusted with important commands, and had formed a plan, in concert with Tippoo Sultaun, for the expulsion of the English from Hindustan, at the time when Marquis Wellesley was placed at the head of affairs in the British territories of the East. The line of conduct adopted by the Marquis, for the preservative purpose of destroying this influence, and of counteracting this plan, was the best which human wisdom could devise or pursue. He concluded a treaty with the weakest of the Mahratta states, by which the integrity of its dominions was secured against the attempts of the strongest; and after the Peishwah's capital of Poonah had been taken by Holkar. He next endeavoured to form an alliance with Scindeah, another Mahratta chief, who had espoused the cause of the Peishwah, but who now evinced a disposition to join Holkar, in opposition to him. Scindeah, however, evaded the propositions submitted to him by the British plenipotentiary, by various subterfuges, and, wishing to gain time, sought to conceal his hostile preparations beneath professions of amity. In fact this treacherous chief had entered into a confederacy with Holkar and the Rajah of Berar, for destroying the alliance formed between the British government and the Peishwah, and for subverting the authority of the English in the Deccan.

"With a thorough conviction, that these were the views entertained by Scindeah and the Rajah of Berar, and the positive evidence which their conduct had afforded, of a spirit of determined hostility to the British government, no statesman who understood the real interests of our Indian empire, and who knew how essential it was to its security to preserve, untarnished, the fame of our superiority over the native powers, could have avoided the calamities of war. But at this most important and critical conjuncture, there were other circumstances which, though they formed not any part of the actual grounds of the war, yet greatly contributed to strengthen them.

"We have already mentioned the nature and degree of that power and influence which was possessed by M. De Boigne, in northern Hindustan, as well as the circumstance of General Perron, a native and subject of France, having succeeded to that high and extensive authority. Between the period of De Boigne's resignation and the commencement of the year 1803, Perron had augmented his army to the number of 43,000 effective men, and his artillery to the number of 464 guns of various calibres. Into this army it was the main object of Perron's policy gradually to introduce French subjects, in the capacity of officers and artillerymen, and not only to exclude British adventurers, but to take every opportunity of removing those who, in the early formation of the army, had obtained appointments from De Boigne.

"The predilection which Perron thus shewed for his countrymen was not merely an idle prejudice. He well knew the important advantages that his native country would in due time derive from fixing a military establishment in the heart of Hindustan, commanded and officered by Frenchmen

men of talents and experience, like him devoted to the cause of their country. He knew that from the present commanding superiority of the British power in the East, it was alone by the means of such an establishment that France could regain a footing on the Indian continent. The settlement of Pondicherry, on the coast of Coromandel, was in itself of no value, but would be materially useful in facilitating his project, of gradually strengthening and completing his armies, by receiving annually from France small parties of subaltern officers, gunners, and bombardiers. During the height of the south-west monsoon, which lasts four months in every year, the native coasting vessels of Coromandel could convey these recruits for Perron's army from Pondicherry to the coast of Cuttack, in four days, without exciting the suspicion of the English cruizers. The province of Cuttack then belonged to the Rajah of Berar, the confederate of Scindeah; so that any Frenchmen who landed on this territory might proceed through a friendly country, with the utmost ease as well as secrecy, to Perron's head-quarters in the Du-aab.

"These views and circumstances Perron failed not to communicate to the government of France, and to press them on the attention of Buonaparte, in whose mind they were well calculated to excite an interest. Perron's last communications reached Paris during the national rejoicings for the peace of Amiens. It could not have arrived at a more auspicious period; for that event opened every desirable facility for the execution of his scheme.

"Not only Pondicherry, but every other settlement belonging to France, and her allies the Dutch, on the continent of India, were by the treaty of Amiens unconditionally restored, without even a reference to, much less a recognition of, those stipulations which respected India, in former treaties between France and England, and by which the former was bound not to send more than a specified number of troops to her settlements in that part of the world. But by this generous renunciation and oblivion on the part of England, of all preceding compacts between the two countries, France now possessed the right to send troops to her settlements in India, without any limitation whatever.

"Under these advantageous circumstances, the scheme of Perron was adopted, extended, and matured; and, in the beginning of 1803, a plan was actually formed for obtaining an assignment to the government of France of all the districts within the limits of Perron's command: which assignment was to be made by Scindeah, but confirmed and ratified by a grant from the Emperor Shah Allum. Our readers will bear in mind that this unfortunate monarch had, for several years, been a prisoner in his own palace, and was, at the period of which we are writing, in the actual possession of Perron; so that this grant, though it would have been issued with the authority of the Emperor's name, could notwithstanding be considered only, on his part, as an act of compulsion and necessity. The plan, however, was transmitted to India without delay, and an armament was at the same time fitted out, consisting of six ships of war, and 1400 of the best troops of France, destined to Pondicherry, for the ostensible purpose of supplying that settlement with a military force. But there was *(were)* likewise embarked in this expedition, two hundred young gentlemen, who had been regularly educated in all the branches of military science, together with a numerous *etat-major*; and these were designed to join

join Perron's army, by small parties, according to the manner already described, as soon after they reached Pondicherry as fit opportunities for their secret conveyance should occur. This armament, under the command of Admiral Linois, arrived at Pondicherry during the critical period of the negotiation between the British government and Scindeah. It was, however, very distant from the well-concerted and artful policy of Buonaparte, to precipitate a rupture with England, or even to take any measures whatever in India, that could justify hostile operations on our part. It was his design to conciliate the favour of the British government by every possible means, so as to lull it into an imaginary security, whilst Perron's army was gradually advancing to that state of improvement which would have enabled it, in concert with his Mahratta allies, and another armament from France, to invade the British provinces, with a certainty of gaining some advantage, and with a probability of making a considerable and permanent conquest.

"But of this his design, as well as of his whole plan for converting the district under Perron's command into a French province, and of placing his army in the actual pay of France, the Marquis Wellesley had, by his searching sagacity and unwearied vigilance, obtained *full* and *positive* information previous to the arrival of Linois. The treaty of Amiens, and the character of Buonaparte, had indeed kept the noble Marquis on the watch, and had pointed out to him the necessity of immediately providing against those imminent dangers of which he saw they must naturally and inevitably be productive. Accordingly, on Linois' arrival at Pondicherry, he found that place so strictly watched, both by sea and land, by the English, that it was quite impracticable for the recruits for Perron's army to proceed to their destination, without meeting with English ships of war, or parties of English troops, who had orders to intercept them. A strong remonstrance was sent to the British government, complaining of the hostile manner in which the settlement of Pondicherry was watched, in time of peace; but before the Governor-general could return an answer to that remonstrance, intelligence arrived of the renewal of the war between France and England, and the whole of the troops landed by Linois were consequently made prisoners of war."

To the wisdom, promptitude, and vigour, displayed by Marquis Wellesley at this critical conjuncture, are we indebted for the preservation of our commerce and power in India. In a very short time, four armies were prepared to take the field, one under Lieutenant-General Wellesley, in the Deccan, destined to oppose the combined forces of the enemy, under the personal command of Scindeah; a second, under Colonel Murray, was assembled in the province of Gujerat; a third, under Lieutenant-Colonel Campbell, on the eastern side of Hindustan; and a fourth, under General Lake, in northern Hindustan.

"The grand objects to which the attention of General Lake was directed, were *first*, the destruction of the French establishment under Perron; *secondly*, the extension of the British frontier to Agra and Delhi, with the possession of these cities, and the establishment of a chain of posts on the right bank of the Jumna, for the protection of the naviga-

tion of that river; *thirdly*, the release of the aged Emperor Shah Allum; *fourthly*, the formation of a system of alliance with the petty states along the right bank of the Jumna, from Jeynagur to Bundilcund; *fifthly*, the annexation of the whole of the province of Bundilcund to the British dominions, for the purpose of giving additional security to the valuable province of Benares, on the side of the Mahruttas.

"Such was the masterly manner in which the Marquis Wellesley had prepared and distributed the military force and resources of the British empire in India, at this momentous crisis, and such was the skilful and comprehensive plan which he formed, for securing those important rights on which he had insisted in the negotiation with the confederates, for maintaining the indisputable justice of his cause, and, finally, for fixing on an extensive and solid basis, the paramount power and authority of the British government in the East. Never before in Hindustan, and seldom even in the most renowned military nations of Europe, have so many separate armies been supplied and equipped for actual service, within the short period of four months, and with such admirable arrangement set in motion at the same time, from points so distant, embracing so wide a field of operations, and directed against the same enemy. It appears from the details we have given, that the total number of British troops prepared, in the beginning of August 1803, to act against Scindeah and the Rajah of Berar, amounted to 54,918 men, including 3,071 in garrisons, in Gujerat, and at Surat; 1,997 stationed at Hydrabad, to ensure the tranquillity of that city, as well as the regular succession to the throne, in the expected event of the Nizam's death*; and 1,598 at Poonah, for the protection of the capital and the person of the Peishwah."

All these armies experienced success adequate to the exertions of skill and bravery by which their operations were eminently distinguished;—and in some instances, indeed, their efforts almost surpassed belief. For instance, at the battle of Assye, fought on the 23d of September, 1803, General Wellesley, with only 4,500 men, of which but 1,800 were Europeans, gained a complete victory over the enemy's army of 30,000 men, "who fought with an impetuous and even frantic bravery, of whom 10,000 were infantry, formed, disciplined, and, in part officered by Frenchmen, and who were supported by the powerful discharge of nearly one hundred pieces of cannon, served with all the exactness, and much of the skill of the French artillery."

On the 11th of September General Lake had, in another quarter, in the neighbourhood of Delhi, obtained a victory, almost as extraordinary, and equally complete. On this occasion the British force consisted of 4,500 men, and the enemy's of 19,000 men, commanded by a French officer, and supported by a large train of artillery.—

"* That event took place on the 6th of August 1803, and Mirza Secunder Jah, the eldest son of the deceased Nizam, quietly succeeded to the throne."

After

After the battle, General Lake proceeded to Delhi, the ancient capital of the Mussulman Empire in Hindustan, and paid his respects to the aged Monarch, whom he released from captivity. The account of the interview is highly interesting.

"General Lake having encamped his army on the banks of the Jumna, opposite to the city of Delhi, lost not a moment in signifying his solicitude to wait on the Emperor; who accordingly sent his eldest son the Mirza Akbar Shah, to conduct him to his presence. The entry of the English General into this celebrated place, was welcomed by an immense concourse of people, who had assembled with anxious pleasure to behold the deliverance of their lawful Sovereign from his long and ignominious confinement. When General Lake reached the palace, and was ushered into the court of audience, he beheld one of the most piteous and touching pictures of degraded royalty and fallen magnificence that was ever presented to the commiseration of mankind.

"The venerable descendant of a long line of illustrious and powerful Monarchs, was seated under a small tattered canopy, the remnant of his former state, his person emaciated by indigence and infirmities, and his countenance disfigured with the loss of his eyes, and marked with extreme old age, and a settled melancholy; whilst every thing around him attested the misery and wretchedness of his condition. Yet his multiplied and cruel sufferings, though they had reduced his mind to a state of listlessness and torpor, had not entirely hardened it against impressions of kindness, or rendered it unsusceptible of those emotions of gratitude and pleasure which the first intimation of his deliverance was so powerfully calculated to excite. He at once testified his thankfulness to his gallant deliverer, and his joy on the occasion, by bestowing on him those high titles *, which, according to the custom of his ancestors, and in the splendid days of his own power, were alone conferred on such warriors as had done the state some very important and signal service. 'It is impossible,' says the Marquis Wellesley, 'to describe the impression which General Lake's conduct on this interesting occasion, has made on the minds of the inhabitants of Delhi, and of all the Mussulmans who have had an opportunity of being made acquainted with the occurrence of the 6th of September. The native news-writers, who described this extraordinary scene, declare, in the metaphorical language of Asia, that Shah Allum recovered his sight from excess of joy.' This hyperbole, absurd as it must appear to every English reader, nevertheless serves to shew, in a striking manner, the sentiments of gratification entertained by the people of Delhi, at the change which had taken place."

Operations conducted with such vigour could not fail to be productive of the desired success. Accordingly, after a series of splendid achievements, which must have raised the British name and character very high indeed, in the estimation of the natives, peace was concluded, early in the year 1804, with the different Chiefs, upon terms the

"* The titles conferred on General Lake, signify in English, *The Sword of the State—The Hero of the Land—The Lord of the Age, and The Victorious in War.*"

most honourable and advantageous to the British Government, which acquired not only an important increase of territory, but additional security for what it previously possessed.

The other divisions of this work contain an account of every thing relating to our Indian Empire; its army; trade; government; the proceedings of its different courts; marriages, births, deaths, and promotions.—That division which is devoted to the exhibition of "Characters," includes many curious articles. One of these only we have room to insert; and we select it, because we have heard it advanced, even by sensible and well-informed men, that the Hindus are so meek, mild, benevolent, and inoffensive a people, that it was almost impious to convert them to Christianity!

"*PECULIAR CUSTOMS OF THE HINDUS.*

"TO THE EDITOR OF THE ASIATIC ANNUAL REGISTER.

"SIR,

"In communicating the following facts and circumstances, as being illustrative of the peculiar temper and manner of the Hindus, it occurs to me that an English reader will scarcely be disposed to believe, that customs as barbarous and savage as any obtaining in the remote Islands of the South Seas, should have continued to exist so long in a country, the greatest part of which has been under the controul of the British Government for near forty years, and where the natives have been accustomed to an intercourse with Europeans, in a more or less degree, for a greater length of time; it may, therefore, not be improper to premise, that the scene of these transactions, for the most part, laid at a distance of more than eight hundred miles from the seat of government, and that the Europeans residing under British protection in India, bear a very small proportion to twenty-four millions of native subjects, within the provinces of Bengal, Behar, Orissa, and Benares; and that the residence of such Europeans is generally confined to cities and large towns most convenient for commercial views; their intercourse with the inhabitants of the villages and internal parts of the provinces must therefore have been very limited.

"In the report made to the Government of Bengal by Mr. Duncan, while resident at Benares, of the state of that province in the year 1787, he describes the people inhabiting the western frontier, of so turbulent and ungovernable a disposition, that if a cow broke into an inclosure, it was a circumstance sufficient to arm one half of the village against the other, and to produce great effusion of blood.

"The demand of rent from the farmers, if accompanied by threats from the officer of government, was frequently answered by setting fire to the whole village, and retreating within the dominions of the Nabob Vizier. Among these ungovernable tribes, that of the Raje Koomar is described as the most numerous, and of the most enterprising and desperate resolution, and famous, according to their own ideas, for an undeviating sense of honour. These people boast of their descent from one of the most ancient Hindu Kings; and so high is their idea of personal independence, and their dread of its suffering the smallest diminution so extravagant, that they consider the marriage of a daughter as abridging the funds of the family, and

and conveying to a stranger the custody of their happiness; the atrocious custom of starving their female infants is therefore not only sanctioned amongst them, but they even compel their women to be the perpetrators of this savage and unnatural crime*.

"Not less extravagant and barbarous were the customs arising from the singular tenets and irrational privileges of the Bramins. Exempted as is this tribe by national prejudice from capital punishment, it is not unnatural to expect that assassins for pay may be easily procured from among them; but so completely have the other Hindu tribes surrendered their judgments and their feelings, that the Bramin can extort what confessions he pleases, by threats of mischief to himself, or of violence to old women or infants; nay, so complete has this surrender been, that in many instances, the notion of the inviolability of the person of a Bramin has become the means of setting the laws at defiance; as no Hindu, from an apprehension of becoming the cause of the death of a Bramin, dared to execute any legal process against them; and whenever any coercion or arrest was attempted on the person of one of this tribe, by a public officer of government, in order to intimidate and avert the officer from his purpose, he would immediately prepare to rip open his own belly, or threaten to swallow, and sometimes actually swallow, poison, or some powder pretended to be such, or to dash an infant on the stones.

"On the slightest provocation, the Bramins would wound themselves with razors they carry about them for the purpose; or inclosing an old woman in a circular inclosure, called a khoor, in which, raising a pile of wood, or other combustibles; and then within its area, betake themselves to fasting, either real or pretended; and on any molestation being offered, or on the approach of any person to enforce a legal process, would actually set fire to the pile, and consume their victim in the flames.

"An instance of this occurred in the year 1787, when Mr. Duncan was resident at Benares. Some coercion or arrest being threatened to a Bramin, who had refused to pay his dues to government the resident was informed that the Bramins had assembled, and constructed a khoor, within which they had inclosed an old woman, had seated themselves by her, and were prepared, on the expected approach of the officers of the revenue, to set fire to the building, and, together with their victim, to perish in the flames; a message from the resident requiring them to state their grievance, brought the men to his presence; but the old woman positively refused to come, declaring, that if compelled by force, she would throw herself into the first well she saw in her way. The Bramins, on their arrival before the resident, complained that justice was not done them by the Rajah, for that he had refused to hear the complaints of the ryots against the extortions of his officers, by ordering them to be driven from his presence and beaten; that being helpless, they had prepared the pile, and were ready to part with their lives.

"The inordinate pride of this tribe manifests itself in no less extravagant a degree in the mode of avenging a private insult. A Mussulman having a pecuniary claim upon a Bramin, after repeated refusals, began to

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"* These people mostly inhabit the opposite line of the boundary of Benares, in the Vizier's dominions; but rent lands in Benares are about the annual value of 20 lacks of rupees."

despair of payment; he, therefore, resolved to obtain his due by force, and accordingly prepared to enter the house of his debtor in the night, while the Bramin was employed in watching the corn he had cut down in the course of the preceding day; the creditor, with his attendants, having surrounded the house, he himself entered it with a torch, proceeded to the bed of the Bramin's wife, and lifting her head from the pillow, from thence seized the purse with which she was entrusted: her cries having alarmed the females of the family, among whom was the mother of the Bramin, they immediately flew to the apartment: their loud lamentations for her dishonour soon brought the neighbours together, and during the confusion the Bramin and his brother arrived:—'Son,' exclaimed the old woman, 'we are dishonoured; no Bramin will in future drink under our roof; we must be revenged; go down with me to the river.' To the Ganges they immediately went, accompanied by the Bramin's wife, her sister, and his brother; the insulted Bramin, after calling aloud upon the aggressor to make him restitution for the theft and his violated honour; the aged mother, stretching out her head, and baring her neck, called upon her son to do his duty, that she might blast these enemies of her house. As she spoke these words, her son, with a stroke from his scimetar, severed her head from her body; immediately on which the rest of the relations assembling in a tumultuous and disorderly manner, determined to deny the funeral obsequies both to the head and body, and that the spirit might be withheld from the sleep of death, to beat a drum for forty days, at the end of which it was supposed the desire for repose would be past, and the ghost become the incessant and eternal torment of all the branches of that family by which their own had been injured.

"The Bramin who had committed the parricide being apprehended, only expressed his surprize that so common an act should be imputed to him as a crime; and that one of the witnesses against him should be a man whose own brother had revenged an insult in a similar way.

"The man in reply observed, that although the insult was so avenged, the person in question was not his brother, though nearly related; and seemed to think that his guilt in murdering had not been sufficiently expiated by the loss of cash which ensued *.

"Another device practised by these Bramins is, when with a view to realize any pecuniary claim, or for the extortion of money, they proceed, either with some offensive weapon, or with poison, to the door of another inhabitant of the same town or village, and take post there in a manner called *dhurna*; and it is understood, according to the received opinions on this subject, that they are to remain fasting in that place until their object be obtained; and that it is equally incumbent on the party, who is the occasion of the Bramin thus sitting, to abstain from nourishment. Until this is effected, ingress and egress to and from the house, are also more or less prevented, as, according to the common received opinions, neither the one nor the other can be attempted, but at the risk of the Bramin's wounding himself with the weapon, or swallowing some powder or poison, with which he may have come provided.

"* In the time of Raja Cheits Sing, it was no uncommon thing for a man to cut off the heads of three or four women, and send them to the Raja, on any insult, real or imaginary, from one of his peers or officers."

"It

"It was not until the year 1795, that the Government of Bengal thought proper to interfere its legislative authority, to put a stop to the practice of sitting dhurna, as well as the more savage custom of the Raje Koomar's starving their female children; nor is the person of a Bramin, under the new administration of justice within the Company's provinces, exempted from capital punishments, several instances having occurred where it has been inflicted.

"It may be supposed that the preceding facts constitute the *ne plus ultra* of Hindu superstition; but not so; the dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature, in the custom of offering human sacrifice to the Ganges, where they are devoured by the sharks.

"These sacrifices are of two descriptions: first, of aged persons of both sexes, which are voluntary; and of children, which of course are involuntary. The fixed periods for the performance of those rites, are at the full moons, in November and January.

"The custom of sacrificing children arises from superstitious vows made by the parents; who, when apprehensive of not having issue, promise in the event of their having five children, to devote the fifth to the Ganges.

"The island of *Sagor*, where these inhuman rites are administered, is held to be peculiarly sacred, from its being considered the termination of the Ganges, and the junction of that river with the sea is denominated *the place of sacrifice.*

"So lately as November 1801, some European seamen belonging to the pilot service of Bengal, being on shore in the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was on oath, to the following effect:

"That on going on shore, they saw the entrails of a human body floating on the water, and at the same time a great number of the natives assembled on the beach, as near as they could guess, about three thousand. That on asking a Fakeer why so many of the natives were put into the water, he answered that the head Fakeer had ordered them to go into the water to be devoured by sharks, for the prosperity of their respective families; and that they saw eleven men, women, and boys thus destroyed; and it farther appeared by other incontestible evidence, that the victims destroyed in November amounted to thirty-nine; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gosayne endeavoured to extend his protection to him; but singular and unnatural as it may appear, he was again seized, and committed to destruction by his own parents.

"To prevent this practice, a law was enacted in March, 1802, declaring any person who should aid or assist in forcing any individual to be a victim to this superstition, guilty of murder. But with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the Hindus, under some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted, whether any rule could be adopted to prevent a practice not only rooted in the remotest antiquity, but sanctioned by express tenets in their most sacred books; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit; but on the contrary, it is among the Hindus accounted a pious and meritorious act to

rescue a child from destruction, and afterwards adopt and maintain it: nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law."

"*London, June* 2, 1803."

There are several articles of *Poetry*, and many of the *Miscellaneous Tracts*, inserted in this volume, highly deserving of notice; but for these we must refer our readers to the book itself, our limits not admitting of any farther extension of this article.—The volume for 1804 has appeared, and shall be noticed in our next Number.

Les Champignons du Diable; or, Imperial Mushrooms: a Mock-heroic Poem, in five Cantos: including a Conference between the Pope and the Devil, on His Holinses's Visit to Paris; illustrated with Notes. By the Editor of "Salmagundi" and "The Wiccamical Chaplet," &c. &c. Small 8vo. Pp. 204. Crosby and Co. 1805.

IN his "Advertisement" the poetical gardener, who has *forced* these Imperial Mushrooms in the hot-bed of his wit, thus explains the motive and nature of his labours:

"To serve the cause of order, and the cause of legitimate government, by a ludicrous exposure of the civil and religious policy of a Continental Despot, countenanced and abetted by the degrading servility of the Sovereign Pontiff, is the object of this poem.

"And it is presumed that the levities in which the muse has occasionally indulged, on such a subject, will not offend the candid and liberal reader."

Certainly the object is not only a justifiable, but a laudable object; and though we are not disposed to afford encouragement to those bards whose licentious muse takes delight *ludere cum sacris*; we cannot hesitate to declare our opinion, that when a Sovereign Pontiff degrades alike his office and himself, from abject fear, or some more unworthy motive, and prostitutes the sacred rites of religion to confer honour on a rebel, a regicide, and an assassin, thus affording a countenance and a sanction to the most atrocious crimes, he becomes a fair and a proper subject for public attack, whether by the heavy artillery of argument, or by the lighter weapons of sarcasm and ridicule. We have, indeed, heard the preposterous assertion, that the Pope, in becoming the valet of the Corsican Usurper, in servilely obeying his Imperial mandate, and hastening to his capital, in order to consecrate the vile assassin as his *beloved Son in Jesus Christ* (most horrible blasphemy!), and to make him one of the *Lord's anointed*, performed nothing more than a religious duty; his refusal to perform which would have manifested an interference in *temporal affairs*, highly unbecoming his office! Seriously to confute so outrageous an absurdity, and gravely to resent so ridiculous an insult to the common sense of mankind, would

would be a sure means of exposing ourselves to the contempt of our readers. But we have mentioned the fact, merely to shew to what unacountable lengths religious bigotry will carry even the best disposed persons; leading them to sacrifice their understanding to their prejudices; and even hypocritically to veil or varnish over the most vicious and profligate acts, sooner than admit the fallibility of a *papist*. To be sure, to give to the tyrant one of the sanctions of legitimate authority, and an influence over the people which he could not otherwise obtain, and at the same time to place him (as far as depended on the Pope) on a level with the lawful Sovereign against whom he had rebelled, and whom he had conspired to murder, was a very *religious* act, and had nothing at all to do with *temporals!!!* But the holy Bishops of Rome were, at all times, famous for keeping within the strict bounds of their religious duty, and for most scrupulously abstaining from all interference with the temporal concerns of monarchs and of men. Their repeated excommunications of Sovereign Princes, their multiplied incitements to rebellion, and their well-known *condescension*, in absolving subjects from their oaths of allegiance, were all measures *purely spiritual* in their nature, and had not the least reference to *temporal* matters! To be serious, if we be not very much mistaken, the mean and servile conduct of the present Pope, has done more to injure the cause of the papists throughout the Christian world, than all the tyranny and ambition of his predecessors.

In the first Canto the Infernal Senate are introduced, discussing the transcendant merits of Napoleon Buonaparte, whom Satan represents as having been very inadequately rewarded by his elevation to the Consulate; and he accordingly commands them to devise means for effecting his advancement to the empire of France. The infernal spirits, in obedience to his mandate, repair to the Conservative Senate, whose conduct and speeches on the occasion are minutely described; with their unanimity in exhorting the "great man to complete his glory."

> "Promulg'd the pleasure of hell's king,
> His sable senators took wing:
> Of the grim corps a grand division
> Their *brother*-senators Parisian
> Sought out; (for birds, with feathers dight
> Of the same cut, in flocks unite:)
> These were a set of precious sages
> As e'er for dirty work took wages,
> To that fam'd senate cater-cousins,
> Which Romulus of rogues by dozens
> Composed, whose successors their votes
> Gave a Grand Consul that ate oats,
> And found his sway less inauspicious
> Than two-legg'd Consuls, twice as vicious."

Previous to his account of the Senate's address to the Consul, the bard presents us with an "*invocation*."

> "Apollo!

" Apollo! and ye muses nine,
If to your lyre, and your guittars
This composition superfine
Was set, I'm sure 'twould charm the stars:
And, if they should not quit their spheres
To *list'* Conservative Messieurs,
Zounds! 'tis because stars have no ears!!"

The second Canto opens to us the door of the First Consul's privy Council, and his message to his Senate; and closes with the Senate's most obsequious reply, in which the Conservative Senators expatiate most eloquently on the mighty advantages of raising their Consul to the Imperial throne.

" Thus rais'd, EQUALITY shall bless
Our land, obedient to *his* call;
And grateful multitudes confess
Frenchmen enslav'd are *equals* all.
Let him but domineer his fill,
And overtop us like a steeple,
Gods! how he'll *truckle* to the will
And pleasure of the sov'reign people!
For thus the rope-dancer, who tries
T'enchant a set of barren blockheads,
Grins widest when *aloft* he flies
T'extract the halfpence from their pockets.
'Twas of supremacy so fine
France wish'd to make herself a present *,
In sev'nteen hundred eighty-nine,
Those days *incomparably pleasant!*
Hence their mild monarch they disdain'd,
Dethron'd, and murdered by their votes:
And thus the privilege obtain'd
Of cutting one another's throats.
Though that BLEST ÆRA, ever dear
To gallic lambkins and their friends,
Is fled, *your* government (no fear!)
Will, for its absence, make amends.
The government we now describe,
Of one grand despot paramount,
All our sage philosophic tribe
The best of governments account;

" * It is this government which the French nation wished to give itself in *the happy days of the year* 1789; the recollection of which will be for ever dear to the friends of the country . . . . . and in which the experience of ages, the reason of statesmen, the genius of philosophy, and the love of humanity, inspired the representatives whom the nation had chosen."

With

With such a bridle for French mules
You'll find no other of a piece;
'Tis sanction'd by no lesser fools
Than those of Rome and those of Greece *."

In the third Canto, we find the Devil hard at work in instigating other public bodies in France to re-echo the *patriotic* sentiments of the Conservative Senate. Here, too, we have the invitation to his Holiness the Pope to crown the French Emperor, which he declines, pleading the want of the *ampulla* and consecrated chrism, which the early revolutionists had either destroyed or stolen from Rheims. The Pope's refusal occasions another council to be called in the infernal regions, at which, after a long discussion, and the introduction of much apposite and much extraneous matter, a *melange* often exhibited in *other* assemblies, Satan closes the debate, and, rejecting all violent measures, out of pure regard for the Holy See, determines to visit his Holiness in person, and to induce him to compliance by the mild arts of persuasion.

Before Satan opens the business to his council, he expresses his gratitude to his agents, for their zeal and success in the execution of their commission.

"Well to effectuate my ends
You've wrought, exclaims the King of Fiends:
Well worthy, for your prompt obedience
Among my *honourable legions*
The foremost rank: you've spared no pain
Hell's reputation to sustain
'Mongst its black sheep of th' earthly fold,
Who, bloody, resolute, and bold,
Inflexible in ill shall be,
While, to encourage 'em, they see,
Exalted to th' Imperial throne,
Him who has made *our* cause HIS OWN."

The most eloquent of Satan's orators is Belial, who, in the course of his speech, introduces, by way of digression, or rather of episode, a dissertation on women, and on the different treatment which they experience from Popish and from Protestant prelates. He says, that from the style in which the men of *this* country speak of the fair sex, it might naturally be inferred, that they had leagues with *his* horned fraternity.

"Heard you the endearing compliment
To th' sex that *British* gallants vent,

"* It is this government, *limited by the law*, which the greatest genius of Greece, the most celebrated orator of Rome, and the greatest statesman of the eighteenth century, declared to be the best of all."

And

And lavish on the fair in phrases
Inspir'd and modell'd by the graces:
'She's *dev'lish* handsome, *dev'lish* old,
The very *devil* of a scold,
A *damn'd* fine figure, *dev'lish* nice,
Damnation ugly, *damn'd* precise,
Damn'd good complexion, teeth, and eye,
The baggage holds her head *damn'd* high;
She's *dev'lish* dirty, *dev'lish* clean,
Damn'd fat, *damn'd* gawky, *cursed* lean.'"

It must be confessed that this is *diabolical* language, and that the *fashionable* boobies who employ it are much better calculated to shine at the court of Lucifer than in any Christian circle. For much of our improvement in this modish science of cursing and swearing, we are indeed, indebted to our modern *play-wrights*, who, we suppose, find oaths very convenient substitutes for wit or sense, and to whom, therefore, may be assigned the honourable post of masters of the ceremonies at the said court.

The bard tells us, that the fashion of seeking to obtain favour with a great man through the medium of his valet or his groom, is adopted from the Romanists:

"So (sanction'd by the church of Rome)
When they should of the king of Heaven
Beg to be prosper'd or forgiven,
Instead on't, they address their prayer
To groom or page in waiting there;
A multitude of such as are
Term'd *saints* in Roman Kalendar,
Who, till th' were canoniz'd and hallow'd
By the church, profane vocations follow'd;
Bailiffs, comedians, advocates;
For saints, as Furetierre relates,
(Excepting that of the attornies *)
All callings have been found to furnish,
And some, rather than saint they'd lack,
Have made one of the *almanack* †."

Then

"* There are some saints who have been advocates, bailiffs, nay, even comedians; in fine, there is no profession, how mean soever it be, but there have been saints of it; but there never was any saint that was an *attorney*." FURETERIANA, p. 44. Holl. edit.

"† Some ignorant monk of the seventh or eighth century, seeing at the beginning of the kalendar, S. Almanachum, written by way of abbreviation, according to the custom of those times, *S. Almachum*, took that word, then but seldom used, for the name of a saint, gave it a termination in *us*, and placed it on the first day of the year. Ignorance and chance had no sooner brought this new saint into the world, but he found *martyrologist*,

Then follows a list of the saints who have taken the different nations under their special protection, with some humorous remarks on Saint Januarius, the patron of Naples, for leaving his flock in the lurch, when the French first invaded their territory.

One of the Infernal Council, Ashtaroth, contends that, to confer honour on Buonaparte, by causing the Pope to crown him, would be to reward him for his apostacy, in deserting the standard of Mahomet, and professing a regard for the Cross; and thus to encourage a similar apostacy among the most devoted followers of Satan; and even to promote the downfall of Islamism. This argument, however, is ably confuted by Dagon, who maintains that the cause of Christianity could not fail to be materially injured by the degradation of the Sovereign Pontiff.

> " For when the *head*'s compell'd to stoop
> Must not obsequious *body* droop?"

Dagon then proves that the Pope is head of the true Roman church:

> " Not that reform'd one (with a pox!)
> O'the *Protestants*, which would Heaven's wicket
> Open without St. Peter's ticket,
> A jade who lays claim to *more* grace,
> Yet of her *mother* flies i'the face,
> Heretical and termagant,
> Bade to resserve her wine, ' I shan't;'
> Who cries, and circulates the chalice,
> As if she thought the church an ale-house,
> Unlike Rome's godly Rechabite,
> Who like a true, discreet, and right
> *Oinologist* scorns to go snacks
> In's draughts with lay symposiacs:
> But, from unhallow'd thirst lock'd up,
> Wisely *reserves* the sacred cup."

The feats of this *head* of the Roman church, in former times, are next detailed, and his past glory contrasted with his present fallen state, when he is become the servant of an usurper's slaves. The arguments of Dagon being deemed unanswerable, Satan resolves to visit his Holiness, in *propriâ personâ*; and the fifth and last Canto consists of the dialogue between them. This conference opens thus: the scene, the *Vatican*.—

" SATAN. He, who's dispos'd for easy jaunt,
'Twixt hell and church *cucullitant*,

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martyrologist, who said he had been killed in the amphitheatre of Rome, in the prefecture of Alypius, by the gladiators, whom he would have hindered from fighting." No ancient author makes mention of that holy courage. See BAYLE, Note C. Article " Alypius."

Should

Should travel; highway better beaten
I've never trod. So, now for greeting
Pontifical!—Cronies, of Rome,
Is OLD INFALLIBLE at home?

" PORTER. Who makes this thund'ring at the gate?
Sure 'tis *the Devil's Advocate.*

" SATAN. No! HE's, in *person*, hither come.

" PORTER. Is he? He shan't want elbow-room!
[PORTER *runs off, crying,* The Devil, the Devil!!!

" *Enter the* POPE.

" SATAN. Your blessing! venerable Dad!

" POPE. Bless *you!*

" SATAN. You may bless ONE AS BAD
Ere long.

" POPE. Why, how now! whither gone is
My master of the ceremonies?
That I'm by an ill-favour'd stranger
Intruded on? I doubt some danger
Threatens my state or safety near!!

" SATAN. Your Holiness has nought to fear.
I'm the Pope's honest friend; in proof,
Order a boot-jack, and my hoof
I'll shew you in a crack: here 'tis!

" POPE. What, Nick!! I for French bishop's phiz,
Of their *new hierarchy*, mistook your's.

" SATAN. That's a fine compliment, gad zookers!
I see you're not dispos'd to flatter.

" POPE. But from your fire-side what's the matter
That brings you here, I can't divine.

" SATAN. Why, there's a *protegé* of mine,
A jack of all trades, who his coat has
As often chang'd as pagan Proteus:
His Sov'reign's bounty rear'd the brat,
First Loyalist, then Democrat,
Zealot of Jacobinic band,
Tergiverse Leader, Consul Grand,
Votary of Mahomet, and Christ,
As either to his mill brings grist,
Of France exotic Emp'ror:
Yet with all these, one title more
He wants, and by your help must gain't;
So make him, if you please, a SAINT;
'Tis but a small desideratum;
I'll beg you'll go and consecrate him!
If *you'll* officiate, *I'll* cry, '*Amen.*'

* * * * * *

* * * * * *

Now, though my Emp'ror half a million
Of names has got, like old Castilian;
'Tis true as strange, in the whole set
There is not found a *good name* yet;

Bap-

"But, if the ointment you'll dispense,
Good name he'll get of consequence."

The Pope resists most manfully; declaring it would be a sin and a shame (and so it was) to crown an apostate, a spoiler of the church; a "monopolist in guilt;" and that he would as soon anoint a horse, a tyger, or hyena. But Satan stops him short, by reminding him of the *Concordat*, by means of which "Napoleon's *now* a *babe of grace*." This thrust is well parried by his Holiness, but, after a long contest, the Devil beats the Pope; and the latter submits to repair to Paris, and to anoint the Corsican, upon which Satan exclaims:

"He's gone! and, if he's true to his text
I'll make him consecrate ME next."

Sic finis coronat opus.—After so many quotations, it is almost superfluous to observe, that this poem is truly *Hudibrastic* in *humour* as well as in *metre*; and that it has much of the wit and whimsicality which so strongly distinguish all the productions of the same pen.

An Examination of Mr. Dugald Stewart's Pamphlet relative to the late Election of a Mathematical Professor in the University of Edinburgh. By One of the Ministers of Edinburgh. Second Edition, with an Appendix. 8vo. Pp. 152. Longman and Co. 1806.

IN every country, the latent influence of a Professor in a University, must always be considerable; and whatever affects the dignity or purity of his character and office, must also immediately affect that branch of juvenile society over which he presides. This is a necessary consequence of the very nature of instruction, and of the constitution of the human mind. The sentiments of a professor, whether free, or bound down to every word and letter, as in some Catholic countries, must always have an effect on every one of his pupils, although it may not be precisely that which is wished or designed. To this there is no exception. In some instances, repeated moral lessons will induce scepticism; in others, the appearance of libertinism but endears virtue: some by instruction become indocile, others increase in capacity in proportion to the greater number of new objects presented to their minds—in all, self-evident effects are produced. In general, however, the beneficial effects are great, in proportion to the talents and just principles of the teacher; and it is the bounden duty of all parents and guardians, before delegating the education of youth to masters or professors, to well ascertain the religious and moral rectitude, and the talents of such men. The latter qualification merits the most serious consideration, as it is doubtful whether incapacity and feeble judgment are not more injurious, especially in a university, than talents united with false principles. Weakness affects the feelings, false judgment the reason; of the former we are the passive slaves, of the

the latter only sometimes the dupes. We therefore leave it to the judgment of our readers, and those concerned, to determine, whether the manifest weakness and metaphysical imbecility of this Professor of Moral Philosophy, be less pernicious than the well-known haughty scepticism of the newly-elected Mathematical Professor.

It appears, that the Ministers of Edinburgh originally intended (a resolution we cannot approve) to suffer Mr. Stewart quietly to enjoy his factitious ovation, till "the appearance of a *third* edition of his pamphlet, revised and enlarged by himself, after the question relative to Mr. Leslie had been put to rest by the General Assembly," aroused them to a sense of their duty, not only to themselves, but to the public. They have now performed this task, in a manner and spirit that leave us with impressions of the probity and talents of the ten ministers who compose the Presbytery of Edinburgh, very different from what the partial flimsy declamations of Mr. Stewart have endeavoured to excite. Indeed, this Professor now stands convicted, not only of "gross misrepresentations of fact," but of malignity, silliness, and absolute incapacity of metaphysical disquisition. The Examination is divided into six sections, consisting of, Remarks upon a Paper of the *Senatus Academicus*; Reply to the Argument against the appointment of Ministers to Professorial Chairs; Examination of Mr. Stewart's Historical Facts; Review of Mr. Stewart's Defence of Mr. Leslie's Doctrine of Causation; Answer to the Charge of Atheistical Doctrines, brought against the Ministers of Edinburgh who opposed Mr. Leslie's appointment, on account of their use of the words *necessary connexion*; and Miscellaneous Observations, in reply to Mr. Stewart's concluding remarks.

The remarks on the cynical paper of the *Senatus Academicus*, discover much shrewdness, candour, and moderation, truly becoming in the clerical character. On the vacancy of one of the Chairs in the University, the Presbytery of Edinburgh, conscious of the alarming increase of infidelity which threatens to annihilate all sound philosophy in that city, in virtue of the law, modestly intimated to the Reverend Principal, the necessity of adhering, at the present crisis, to the religious constitution of the country, as it related to the subscription of the Confession of Faith before that reverend body. To this very moderate and very just (because authorized by Act of Parliament as well as ancient usage) intimation, the *Senatus Academicus* replied in terms of affected submission, indeed, but mixed with sarcasms, indignant invective, and expressions of wounded pride and ill-nature, that would do little honour to an obscure illiterate individual, still less to the expression of a solemn act of a university. The only argument used by this *Senatus* for not signing the *formula* as the law directs, was, that it had not been done these fifty years! Such futilities, and other inconsistencies, are very calmly and ably refuted by the Rev. Dr. Inglis, the reputed author of this Examination. The Presbytery of Edinburgh very laudably fulfilled the duty of their office, one of the most sacred trusts ever exercised by men, according to the law of Scotland, in requiring the Professors in the University to subscribe to the Confession

sion of Faith in their presence; and the Professors retorted the ill-natured accusation of "motives too bad to be avowed!". But, says Dr. Inglis, the true reason why the Presbytery only suggested the propriety of the subscription instead of commanding it, was "a desire, however much it has been mistaken, to treat the members of the University like *gentlemen*." What misplaced complaisance!

The arguments in reply to the objections against the appointment of (officiating) ministers to Chairs in the University, are treated with very considerable address. Without any low personal abuse, they are conceived with perspicuity, and expressed in a tone of dry humour, which rather excites the risible than the indignant feelings, and which places the talents and the writings of the two learned Professors, Stewart and Playfair, in a point of view not very honourable to them, nor interesting to the University in which they are teachers. Strong indications are given of Mr. Stewart's anti-ecclesiastical bias, in his laborious concealment of the names and correspondence of all the late Dr. Robertson's clerical friends, as well as his unjustifiable opposition to the election of Mr. Macknight, whose great abilities he reluctantly acknowledges in the double capacity of Deputy-Professor to *two* classes, Greek and Natural Philosophy. A hint, taken from Robison's Proofs of a Conspiracy, on the exclusion of clergymen from University Chairs, is given to Mr. Stewart. This would be a very exceptionable mode of proceeding, were it not notorious that scepticism has more votaries in Edinburgh than in all the other universities in the united kingdom; and unless Mr. Stewart will suppose this effect without a cause, either the principles or talents (for ignorance is the generator of infidelity) of the Morality Professor must be directly implicated. This is a fact which neither Professor Stewart nor Playfair can deny, and Professor Leslie is proud of it. It is with great justice, therefore, that the Presbytery observes, that "there is at present more than enough [infidelity] in the general state of the literature of our own country [Scotland], to make every friend of religion bethink himself." By exposing and developing the progress of infidelity, and the plans of infidels, the Ministers of Edinburgh will have effected a most important service, not only to their own University and to their country, but to the whole civilized world. The question of expediency relative to clergymen occupying academical stations, is ably discussed; the angry charge of combination satisfactorily refuted, and the subject placed nearly in its true point of view, namely, that the functions of a minister should not disqualify him, provided his knowledge and talents were otherwise sufficient, for filling a university chair.

Our author's "Examination of Mr. Stewart's Historical Facts relative to Mr. Leslie's Election," is managed with a candour and address which must unquestionably injure that Professor's hitherto fair reputation of veracity and talents, for both are here rendered very equivocal. It is solemnly declared, that the Ministers of Edinburgh did *not* "unite their endeavours to promote the views of Mr. Macknight, nor did they give him their united counsel against resigning his eccle-

tistical charge," as falsely stated by Mr. Stewart. This declaration is supported by an appeal to facts, by their not attempting to influence the votes of the members of the Town-Council, and by their refusing a formal recommendation of Mr. Macknight. Many of Mr. Stewart's *supposed facts* are denominated, with much truth, "propositions which carry their falsehood *in gremio*." A bolder defiance is given to the ignoble allegation of "obscure insinuations to the disadvantage of Mr. Leslie's character and principles, being secretly circulated." There is perhaps no instance, even in the turbulent times of the Reformation, or of Puritanism, of a university professor writing a pamphlet, the leading facts of which are all so deliberately and distinctly refuted, as in this of Professor Stewart.

The "Review of Mr. Stewart's Defence of Mr. Leslie's Doctrine of Causation," although evidently much inferior to that of Price on Morals, is yet sufficiently correct and perspicuous to prove, that this inconsistent puerile ebullition of passion could never fall from the pen of a real metaphysician; and that Professor Stewart is unequivocally either ignorant or incapable of comprehending the first principles of his profession. The praises of originality, bestowed by Professors Leslie and Stewart on Mr. Hume's Views of Causation, are demonstrated to be mere effusions of the imagination, by some person who had never read the *Essay on Necessary Connexion*, in which that writer, in his usual manner, seems to sneer at those who resolve all causes into volitions of the Divine Will. "But though Mr. Hume," says Dr. Inglis, "was not, by any means, the *first* who denied efficiency in what is merely physical, Dr. Reid very justly observes, that he was the *first* who called in question *that whatever begins to exist, must have a cause*; and Mr. Leslie, we find, pronounces him to be the *first* 'who has treated of causation in a truly philosophic manner." Thus, according to Hume, and his disciple Leslie, things either came by *chance*, or are *eternal!* Mr. Stewart, in his Postscript, has unluckily quoted another atheistical dogma of his friend Leslie. "The various hypotheses which have amused the philosophic world, derive their origin from the early and inveterate prejudice, that all *motion* is caused by *impulse*." The weakest reasoner, not even Mr. Stewart himself, will here attempt to quibble, or suppose a distinction between mental and physical impulse; and if it be only an "early and inveterate prejudice," it follows, that matter and motion must have been, as "we never have any idea of the connexion between cause and effect," either *accidental* or *eternal!* Such is the profound philosophy of our learned Professor the mathematical Humite*. Mr. Hume contended, that "*power* seems a word

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*. It ought to be remembered, perhaps, as honourable to the disinterestedness of his disciple's admiration, that Mr. Hume opposed mathematical discussions, and endeavoured to throw contempt on the validity of their results; but Mr. Leslie can readily forgive that, for the merit of having ridiculed what he calls "religious prejudices," that is, a belief in the principles of Christianity!—Rev.

absolutely

absolutely without any meaning;" and his disciple attempts to prove, that the word *cause*, and the various synonymous words, are also without any meaning, *of a kind analogous to power*. The following reflections will not only exculpate the Ministers of Edinburgh, but convince every rational and unprejudiced friend to religion and sound philosophy, that this mathematician is either too ignorant of the real import of words, or holds principles which should have debarred him a Professor's Chair in any Christian University.

" No contrast with Dr. Reid, or any other author, can be necessary for illustrating the *tendency* of Mr. Leslie's etymological argument, that *cause* denotes in all languages only '*first in the order of succession.*' If neither *cause*, nor any synonymous word, shall hereafter be understood to have any meaning but that of *antecedence*—if we are to be no longer left in possession of a word in any language to denote an efficient principle—shall we, indeed, be told, that this revolution in language can have no effect beyond the department of the *physical* inquirer! Though deprived of every word that would express power or efficiency, we might possibly continue, for a time, to *think* of the Divine Being as the creator of all things; but it is too obvious that we could no longer *speak* of him in that character. And to put an end to all *communication* to this effect, between one man and another, would be the most effectual method that has *ever* been devised for effacing all idea or impression of the Deity from the mind of his rational offspring.

" Much has been done to perplex this subject, by confounding two propositions, which in themselves are separate and distinct: the *first*, that we are incapable of comprehending *the manner in which power operates*, so as to perceive and understand the *vinculum* which connects cause and effect; the *second*, that we have no idea of power or connexion—(in the language of Mr. Hume) that '*power* seems a word absolutely without any meaning'—(and in that of Mr. Leslie) 'that there is nothing more at bottom in the relation of cause and effect, than a constant and invariable sequence.' To the *first* proposition, every reflecting mind must assent; but the *second* is contradictory to common sense—to an immediate and irresistible dictate of the understanding—to every principle upon which we reason and act in the most common affairs of life. That we are incapable of comprehending the manner in which power operates, is no more a reason for denying its existence, than our incapacity to comprehend the most ordinary process of Nature, or to explain how we perceive any external object, is a reason for denying the reality of what our eyes behold. And were we no longer to acknowledge power or efficiency in any cause, it is too obvious to require illustration, that what we have been accustomed to call the *works of God*, could no longer afford evidence of either his Being or Attributes; we could no longer feel our relation to him as creatures, or look to him as our great Creator.

" But even with reference to *physical* causes, the doctrine of Mr. Leslie is untenable. The invisible bonds which connect events, are not the proper object of physical inquiry. But the laws of human thought do not permit the natural philosopher to regard the objects around him as altogether loose and unconnected. 'What the nature of the connexion is—what the power by which the change is effected—or *where that power resides*'—

are subjects of which he is ignorant*. But he certainly requires more than 'sequence' to constitute the relation of cause and effect. He does not consider day as the cause of night, nor the flux of the tide as the cause of its reflux, nor the appearance of swallows as the cause of the budding of the trees, though there has been in these, and a thousand similar cases, a 'constant and invariable sequence,' from the beginning of the world to the present day."

These just observations are succeeded by others, confined merely to some of Mr. Stewart's opinions relating to those of Mr. Hume; and although the Ministers have treated him with great mildness, perhaps from a wish not to injure the reputation of their University, we should not be surprised if, in future, many of his pupils would laugh in his face, and that he would eventually be obliged to resign his Chair for absolute imbecility. Mr. Stewart asserts, "that the fallacy of this part (Essay on Necessary Connexion) of Mr. Hume's system, does not lie in his premises, but in the conclusion which he draws from them." To prove this he says, that Mr. Locke's theory (the exclusive perception of ideas by sensation and consciousness) is the "*link*" which connects Mr. Hume's premises with his conclusion! Truly, Mr. Professor, if you can only forge Mr Locke's philosophy into *links*, to connect Mr. Hume's *conceits* together, it were much better for you to devote your stupendous talents to the construction of ropes of sand, to hang *your* atheistical Ministers of Edinburgh! It would be insulting the good sense of our readers to make any observations on such babblings.

It is well known that Hume, after being disciplined among the superficial French sophists, determined to write something new, without regard to its truth or falsehood. He accordingly published his first volume of Essays, and notwithstanding their absurdities, he acknowledges that they fell still born from the press. He, however, persevered in the resolution to assert or defend any thing that was contrary to the generally received opinions; and every man of learning now knows that he has been surpassed by few writers in the shrewdness and apparent justness of his conclusions; while, contrary to the strange assertion of Mr. Stewart, he seemed willing that his data or 'premises' should rather be false than true! It was his little Gallicized vanity that impelled him to display his powers in defending false propositions, in order to impress a higher idea of his mental fa-

* No person ever attempted to define the precise nature of the relation between cause and effect, yet no real philosopher ever supposed that there was no connexion. Mr. Leslie has therefore affected to announce this ignorance as a discovery (what all men have ever acknowledged), and to assert the existence either of *chance* or *fate* in his 'invariable sequence.' Perhaps, were some of this philosopher's other discoveries divested of the mystical jargon in which they are enveloped, they would be found to rest upon no better basis.—Rev.

culties.

culties. But it is rather more extraordinary, that Dr. Reid and the Edinburgh Ministers should have so tamely acknowledged their inability to affix or define the idea which is designated by the term *power*. It is equally easy to deny that we have any idea of the will, or any other faculty, of which we cannot determine the length, breadth, and sides, as that of power. There is, perhaps, no word better understood and less improperly used than this; and in every case it is equally familiar to the mind, whether we say mechanical power, which can be reduced to arithmetical notation, or mental power, which no material symbols can do more than represent its effects. We cannot define by what process the impressions made on our organs of sense become ideas, yet that these are the vehicles of all our ideas of external objects, Hume and most others have allowed. The necessary connexion, in this case, will hardly be denied, although we have no symbol by which we can measure the nature and extent of such connexion. In like manner the rapid succession of events from their causes prevents us from being able to mark by any discriminating circumstance the intermediate gradations of connexion or power. This rapidity of succession must ever render our knowledge of the connexion between cause and effect less familiar, but not less certain, than that of any other knowledge in the arts and sciences. Knowledge is power, said Bacon, with great propriety; by a similar metaphor it may be said, that ideas are powers, in both expressions the means being put for the cause. In consequence of the transitory idea of power, and the rapid succession of its effects, in relation to time and space, it is not improper to say, that this idea, so far from having no existence, is *connate* with *all* our other ideas; and that, although our perceptive faculties are no more capable of estimating its duration, than our eyes are of seeing the motions of air, its existence is no less evident to the mind than that of any other idea of reflection. To deny, therefore, the existence of an intervening influence* between cause and effect, merely because its instantaneity and the tardy efforts of our perceptive powers, make us unable to adequately define its relation to time and space, is no more philosophical than the bigotted notion of the Priests, who refused to believe that the earth revolved on its own axis, only because they never felt it move under their feet, nor observed their houses changed from their original position.

It must, indeed, be regretted, that the Ministers of Edinburgh,

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* This is not to be misinterpreted *fatalism*. The Reverend Examinator has prudently guarded against all abuse of the Ministers' expression—*necessary connexion*, as implying something even independent of the Divine Will, by shewing its restricted sense, and its mutability. To argue like the Professor of Morality, it were easy to deny the attribute of Omnipotence, because God can do no wrong; but that would not be reasoning.—Rev.

in their laudable effort to resist the silly imputation of Spinozism, have not sufficiently exposed the artful scheme of Hume and his follower Leslie, to disseminate the Atheistical doctrine of *chance*, which poor Stewart has adopted, without knowing its tendency. They have nobly asserted, that 'Mr. Leslie denied all such necessary connexion between cause and effect as implies an efficient principle in the cause;' but they have suffered Professors Stewart and Leslie to quibble on a supposed distinction between *physical* and *metaphysical* causes, as if both were not recognized by a similar exertion of the thinking powers. It may also be observed, that however Mr. Leslie has not asserted that the words cause and effect have no meaning, as Hume has done respecting power, it is evident that if there be no connexion, there can be no such thing in nature as cause or effect. This observation receives additional confirmation from another of Mr. Leslie's dogmas, that motion has not originated from *impulse*, and that consequently it must have been eternal. We have already observed, that *impulse* in this case cannot be understood mechanically, and that physical and metaphysical causes (if the Professor will allow us the word), are not really different when applied to the universe; that is, of the supposed physical power which moves millions of worlds, we have no more an adequate idea than of the mental power which accompanies Omniscience. On the perspicuity of the Professor's reasoning the following remarks occur;

"Mr. Stewart, in a note, palliates somewhat his reflections, by observing—'That it is not of the connexion between physical causes and effects that the authors of this sentence are speaking,' is manifest from this, that it is among such causes and effects alone, that any thing like *sequence* or succession can be observed.'—But alas! the learned gentleman has only become somewhat more unintelligible. Does he really mean to say that there is nothing like sequence or succession in the production of *efficient* causes? If he only means that with respect to them the sequence cannot be *observed*, the position still is too obviously false to require an answer. Besides he had no title, in this argument, to found upon what can or cannot be *observed*, if the sequence be only admitted to *exist*. The principle upon which he here interprets the language of the Ministers of Edinburgh is, that they must be understood to speak of the same causes and effects of which Mr. Leslie had spoken in the passage of his book to which they had objected. But Mr. Leslie had not restricted his doctrine to causes and effects, among which sequence can be *observed*; he had spoken of causes and effects among which, in his opinion, nothing but sequence *exists*."

To several other irrelevant arguments adduced by the Professor of Morality, the Ministers reply, that he "may be expected next to compare an hour and a mile together, for the purpose of ascertaining which is *longest*, because the term *length* is applicable to both." Some severe but merited personal observations occur on Mr. S.'s misapplication of a passage in Xenophon, in which he calls the ministers *fools*: it is hinted that the passage was introduced merely for the

the purpose of speaking uncivilly in *Greek*. But we must pass over much of the Professor's grave verbiage, ycleped, *Philosophy of the Human Mind*, in order to cite a note to this examination, that places the principles and the character of Mr. Leslie in a point of view in which we apprehend that few Christians would wish to be seen. It appears that Mr. Leslie, ever zealous to propagate the opinions of his great master, communicated a note to the translator of *Euler's Letters to a German Princess*, which was of course inserted in that work, eulogizing this same "Essay on Necessary Connexion," by Hume. Mr. Stewart, our modern knight-errant of "persecuted science," eagerly seized the occasion of publishing that note as coming from a Rev. Doctor, in confirmation of his friend's opinion. Unluckily, however, Mr. Leslie, with that characteristic spirit of friendship and good faith which prevail among infidels, betrayed his champion's cause, and ingenuously avowed himself the *writer* of the note in question! Our poor stater of *facts*, alias *fallacies*, thus "*left in the lurch*" (as his country proverb expresses it) by the loss of this glittering helmet, was reduced to the dire necessity of retracting his error in a *Postscript!* On that man's principle who could in this manner suffer his zealous friend and supporter to betray himself before the public; or, if unknowingly committed, could thus voluntarily expose the deception first to his opponents, we shall make no remarks. The Ministers of Edinburgh conclude their examination with some miscellaneous observations, which demonstrate that Mr. Stewart is equally defective, whether as an historian, or as a moral philosopher.

From several well-guarded hints in this excellent Examination, it is unquestionable that the ministers have been very conscious of the alarming progress of disbelief in religion among the students, and perhaps members, of the University of Edinburgh. Opinions are more difficult to substantiate by legal evidence than actions; and Mr. Leslie, from what he will perhaps call prejudices of education, might be somewhat shocked at the declaration of Atheism, while he did not hesitate to mock as fools all the real philosophers in London, who were old-fashioned enough to believe and reverence the principles of Christianity. We hope, therefore, that this very laudable effort (we allude to the discussion of the metaphysical question *only*) of the Edinburgh Ministers, will have the very desirable effect of bringing to notice, and exposing to contempt, the vain, superficial effusions of sceptics, either by their own writings, or those of more able metaphysicians. Although they sometimes evince more honesty than profundity, yet they uniformly display much greater powers of logical reasoning, much more comprehensive views of the law of nature, and much more genuine liberality and accuracy of expression, than can be found in the malignant invectives, and haughty, incoherent declamations of Professors Stewart, Playfair, and Leslie, or perhaps even in the poetizing metaphysical Dr. B.

Postscript to Mr. Stewart's Short Statement of Facts relative to the Election of Professor Leslie. With an Appendix, consisting chiefly of Extracts from the Records of the University, and from those of the City of Edinburgh. Pp. 48. 8vo. 1s. Cadell. 1806.

MR. STEWART is very angry, nay furious, that the Ministers of Edinburgh, who are not "known in the *Republic* of Letters," should presume to refute his false arguments, and expose his mis-statement of facts; or, indeed, that they would dare to withhold implicit faith from the professorial dictates of a pedagogue. Such is the style in which he has thought proper to reply to the very candid and philosophical Examination of his Statement. After calling the reverend Principal, Dr. Baird (one of those testy Ministers, who "hold themselves ready to answer for the facts and doctrine of their Examination,") a silly, useless body, "the tool of an ecclesiastical junto," he menaces him for disturbing "those liberal and tranquil pursuits" of a Professor, and boldly asserts, that he "has a right to expect and to *demand*, that he (the Principal!) will no longer interfere!" All these frantic, abusive menaces are uttered, merely because the worthy Principal acknowledged his belief in the facts and doctrine of the Examination. Yet our polite Professor, who "possesses the liberality of a scholar, and the feelings of a gentleman," expects that readers "at a distance from the scene of the dispute," will take "*his* decided conviction" against the Ministers' "bare assertion!" Modest enough, Mr. Stewart! *(turpia quid referam vanæ mendacia linguæ).* No notice is taken of the metaphysical question, nor of the real principles of Professor Leslie; nor has Mr. S. offered us any thing but a few literary bravoes. It is principles only that interest those *at a distance*, and not long academical records, which may tend to extenuate, but most assuredly not to exculpate his misrepresentations. The Professor somewhat reluctantly acknowledges his being duped by the note to the Translation of *Euler's Letters*; but at page 33, a confession occurs, respecting his base suspicions of Dr. Grieve, which, joined to the unwarrantable abuse of Dr. Baird, sanctions the general conclusion of the public, that "Mr. Dugald Stewart's Postscript does no honour either to his head or heart."

Letter to the Author of the Examination of Professor Stewart's Short Statement of Facts. With an Appendix. By John Playfair, A.M. Professor of Natural Philosophy in the University of Edinburgh. Pp. 117. 8vo. Cadell. 1806.

MR. PLAYFAIR directs his attack in this Letter solely to the *conduct* of the Ministers; and it must be acknowledged that his vituperative rhetoric is much more shrewd, more personal, and also much more dogmatical, than that of his two coadjutors in this "grand cause." It is a singular effort to affix to every

every word and letter, every thought and action, the most base, the most atrocious, and satanical designs that can be conceived by man; and displays such a spirit as all men must ever deprecate, and every good mind deplore. In abusive egotistical dogmatism, delivered in a tone of contempt and shameless effrontery, with all the confidence of a mathematical demonstration, this Professor confessedly stands unrivalled. We shall give a few specimens of the style and spirit of this Letter:

"If your Examination of Professor Stewart's Statement of Facts had come forth without any other support than its intrinsic merit, it is probable that none of those against whom its argument or its abuse is directed, would have thought that it deserved a reply. A coarse and illiberal invective, supported by weak argument, or incorrect assertion, and filled with injurious, but unfounded insinuations, might have been left to perish by natural decay, and would have quietly dropped into oblivion, without dishonouring its author, or hurting his opponents. But, as an apology for the time I am to employ in repelling an unhandsome attack, which, had it come from any other quarter, I should have felt myself, not merely left at liberty, but bound in duty, to despise."

The Professor, after acknowledging that he had "*forgotten*" many of those who are well versed in mathematical science among the Scots Clergy, observes:

"I have thrown into a note some remarks on this subject, that are not, perhaps, unworthy of the public attention; and I shall give you no farther trouble concerning it, except to offer you an *advice*, which you *ought* not to despise, though it come from one whom you have taken much pains to make your enemy:—When you and the nine Reverend Gentlemen, your brethren, are disposed to give a lecture on the history of the mathematics, do not chuse a Professor of that science for your pupil: you may find others who will listen to you with more gravity and submission! (P. 22). Indeed, I must say, that you have not been at all fortunate in your attempts at philosophical speculation in the course of this controversy. First, you would be metaphysicians, and you narrowly escaped the imputation of Atheism: you would now give us a specimen of your skill in the method of experiment and induction, and you immediately fall in with the maxims of revolutionary politics. If this be a preparation for the exercise of your superintending and censorial power over the University, it must be acknowledged that your *coup d'essai* has been singularly inauspicious. What a striking lesson of humility! how strongly does your conduct enforce the precept—*Judge not, that ye be not judged.*"

This is the retort courteous. Speaking of the suppression of Mr. Leslie's Letter to Dr. Hunter, it is alleged, that their conduct

"Is such as might be expected from *artful* and *designing men*, who, under the pretext of religion, were seeking only to gratify their private resentments*, and might have been sufficient to induce them to suppress

* Why *resentments?* To suppose that men are actuated by resentment before that they have received any offence, is rather an *Hibernian* argument. This is one of the many instances of the want of that "charity which thinketh no evil."—Rev.

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the letter in question, from mere principles of hostility to the author. (P. 47). Indeed, did I possess those powers of eloquent declamation, so foreign to my habits and profession; could I direct against you and your colleagues all the artillery of Greek or Roman oratory; deeply as I feel your injustice, and indignantly as I could spurn from me both the accusation and its authors, I would abstain from such vengeance, and would consider the occasion as too serious for the employment of any other part than a simple narration of facts *. I wish for no other sentence than that which, after an impartial examination, the voice of the public shall pronounce." (P. 62). "On the subject of your metaphysical argument, as managed either in the General Assembly, or in your Examination, I have no desire whatever to enter. The opinions entertained by men *unin-structed in physics*, concerning the laws of nature, and the connecting principles of the universe, can have no great value in the eyes of those who have studied these subjects in the schools of arithmetic and geometry. There is little reason to think that you have due preparation for a branch of metaphysics, which ought, more than any other, to be preceded by a useful study of natural philosophy.—You have promulgated a doctrine of your own; a doctrine hard to be understood, and to which different interpretations have been given. Of these the most favourable seems to be, that it is something neither good nor bad, but an identical proposition which *nobody ever denied* †. Into this selfish, vain, and discordant system you have suffered yourself to be drawn, because you, and a few more of your brethren, who have no pretensions to know any thing of Algebra or geometry, have not been suffered to dictate to the legal patrons of the University, in the choice of a Mathematical Professor."

Our learned algebraist and geometrician, after complimenting the Ministers with the epithets bigotry, ignorance, prejudice, selfishness, factious, &c. and gravely replying to their arguments, by simply calling them "inapplicable," modestly observes: "I cannot say, that I have gone through all your cavils: I have found the task sufficiently irksome to consider the most material; but of these I affirm, that *this* Letter, taken in conjunction with the documents published in Mr. Stewart's Postscript, *contains a full refutation!!*"

From the preceding extracts and remarks, our readers may judge of the present state of this controversy, which involves both religion and philosophy. On such a subject it is painful to observe the general ascendancy of the malignant passions, and such feeble efforts of reason or sound philosophy. If the Ministers of Edinburgh, as seems most probable, had the most "decided conviction," that Mr. Leslie did

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* Has the letter-writer really abstained from vengeance, and given a simple narration of facts? Let the reader judge from these extracts.—Rev.

† Is it possible that the learned Professor perfectly understands the import of his own words, or those of his friend Leslie? If this be a specimen of the mathematician's metaphysics, may not the Ministers retort in his own words—"God confound you, for your Algebra."—Rev.

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not believe in the doctrines of Christianity, but of which they could not easily procure legal evidence, then all Mr. Playfair's accusations are null; but if they supposed Mr. Leslie to have Christian faith, in this case their conduct has been illiberal and factious. As to Mr. Leslie, no person can doubt of his mathematical abilities to execute the office of Professor *mechanically* (these high-minded geometricians must pardon this appellation, until that they show themselves less the slaves of their passions); but had he less vanity, and more knowledge and sound philosophy, to fix a conviction in his mind, of the great truths of religion, it cannot be doubted but that he would fulfil the important duty of Professor much more *rationally*. Professor Playfair declaims much on the zeal which he has evinced never to *say any thing against religion*; but in the true spirit which animates his Letter, it may be inferred that he does *not himself believe* any thing of revelation! It is, at least, singular, that he should not declare his belief, when he appears to smart under the accusation of irreligion. Should this causation-controversy, as we have before remarked, tend to expose the weak, perverse, and superficial minds of Infidels and Deists, the Ecclesiastical Decemvirate of Edinburgh will be immortalized in the grateful bosom of posterity.

Letters from Paraguay; describing the Settlements of Monte-Video and Buenos Ayres, the Presidencies of Rioja Minor, Nombre de Dios, St. Mary and St. John, &c. &c.; with the Manners, Customs, Religious Ceremonies, &c. of the Inhabitants. Written during a Residence of Seventeen Months in that Country. By John Constance Davie, Esq. 8vo. Pp. 300. 5s. Robinson. 1805.

THE Editor of this volume informs us, that the author is a gentleman of liberal education, and of considerable property, who, being disappointed in his hopes of connubial happiness, left his native country, in order to relieve the distress of his mind; and, after his arrival at New York, began a correspondence with a near relation, a gentleman of Somersetshire. When he had been a short time in North America, he formed a sudden resolution of undertaking a trading voyage to Botany Bay. Overtaken by a violent storm, the captain was under the necessity of seeking refuge in the river Plata. They reached Monte-Video in safety; and from thence proceeded to Buenos Ayres, where Mr. Davie was seized with a violent disorder, with which Europeans are generally attacked on their first arrival in South America. It affected his brain, and reduced him to such a state that his life was despaired of; he was then placed in the convent of St. Dominic; and the ship sailed without him. By the kindness and attention of the monks, he was at length restored to his senses, and to health. His attendance at mass led the fathers of the convent to believe that he was a good Catholic; and, wishing to know more of the country, he assumed the dress of a noviciate; when he was allowed

lowed to visit in the town; and, after some time, to accompany one of the fathers to a distant presidency. He staid there till the death of his companion, when he returned to Buenos Ayres, in May 1798. At this period his correspondence closes. But the Editor assures us that he went to Conception, in Chili, where he was in 1803: he is at a loss, however, to know whether he has lost his life in an insurrection of the natives, or has been imprisoned by the Spanish government, in consequence of the detection of his correspondence; most probably the last has been his fate; for we trembled for him, as we perused his Letters. In fact, what imprudence could exceed that of a man, who, being in a country where he was viewed with an eye of suspicion, and, indeed, considered even as a prisoner of war, indulged himself in the severest (and certainly the most just) reflections on the tyranny, oppression, and folly of the government, and intrusted the Letters, containing such reflections, to the care of a Spaniard, who was to transmit them to Europe? This surely must be deemed the height of imprudence, particularly when we recollect that there is not a government on earth so jealous as that of Spain, with the solitary exception, perhaps, of the government of St. Cloud.

The first five of these Letters are dated from New York, in November 1796; and they contain some remarks which convince us that the writer had formed a very accurate notion of the natives of that country. Alluding to the considerable trade which the Americans carry on with the East, he observes, "All this turns to a good account in the sum total, and is therefore extremely well adapted to the multiplying geniuses of the Americans, whose souls seem sensible of nothing but the pursuit of gain." Soon after he says, "You shall hear from me again before I quit the bold scenery of these northern regions, where every thing is gigantic, save the ideas of the men and women whose contracted intellects have more than once excited my indignation, if not contempt. It seems to me, as if nature, when forming this nether world, had exhausted all her treasures upon the inanimate part of the creation, and consequently had been obliged to cobble up the inhabitants out of what shreds she had remaining."—"I verily believe that in the mind of an American, the love of gain supersedes every other consideration; they estimate the loss of time by the same ratio that *(by which)* a Jew merchant counts grains and carats, when valuing the finest diamonds." He deplores, and very justly, the loss of population which Ireland sustains by the emigration of her people to America, and he gives some advice, the adoption of which he thinks might be serviceable to that unfortunate country.

"It would be much better I think for the government of Ireland to interfere, and send thither a large colony of enterprising Englishmen, under the protection of a strong armed force, and bring away in their stead a much larger number of the wild Irish, and transplant them to some of [illegible]ttlements abroad, there to make them a free people, with leave to [illegible]y please, but give them at the same time the means of acting well,

well, and improving their desperate fortunes, by the cultivation of the place they are taken to."

In the present state of Ireland, however, it would be difficult, we suspect, to find Englishmen *enterprising enough* to establish a settlement in that country; nor are we aware to what other country the *wild Irish* could be sent: we imagine that the Turks would not be very well disposed to admit them into Candia, whither the author is of opinion they ought to be *transported*. Still, if they must emigrate, it would certainly be better that they should emigrate to some of our own settlements than to any other place. Mr. Davie deplores the infatuation of the Irish in encouraging an invasion by the French, the success of which could only render their situation more wretched and forlorn.

"Rapine and plunder have hitherto been the characteristics of the French revolutionary armies, nor do their generals strive to check the disgraceful impulse; bad, indeed, must that body of men be, who know no right but that given by the sword, and acknowledge no laws but what themselves impose. If they do not speedily meet with a repulse from England, I doubt if any other nation will be competent to make head against them; and woe to the states of the world, should the balance of power ever remain with France, whose smile is like the eye of a serpent, and whose friendship is the tear of the hyena."

That a man labouring under that peculiar distress of mind which Mr. Davie suffered, should feel restless, and experience a desire to change his place of abode, is not, in the least, surprising. Change of scene affords the best relief to a mind so affected. This feeling was the origin of his wish to visit Botany Bay; he had not the least thoughts of undertaking a trading voyage, until the repeated solicitations of his thrifty American friend, to unite profit with pleasure, extorted from him a reluctant consent to turn trader. His account of this lucrative adventure is thus humorously related to his friend:

"But what, you will ask, is the nature of the merchandize by which I am to gain a fortune? Why, thus it is, my friend: When a man commences trafficker, he should first carefully consider the circumstances of those he intends to trade with. He should neither carry wine to Constantinople, nor furs to Seringapatam, nor yet should he turn goldsmith or wholesale mercer at Port Jackson. I have, therefore, wisely appreciating the wealth and respectability of those to whom I am going, provided myself with a sufficient portion of old clothes. Old clothes! you cry, with a stare of surprize and incredulity,—old clothes! at the same time spelling the words, as if to convince yourself of their identity. Yes, Sir; and no laughing matter either. From a troublesome custom, which the present generation is hardly enlightened enough to shake off, most people have an ugly prejudice, that they must cover their nakedness, though even in a new colony; and if a man will be dressed in the fashion of his country, and cannot afford new and fashionable raiment, he must be content, though even a settler of New South Wales, with the left-off finery of his betters: and

and upon this mode of reasoning I have formed my cargo. But, jesting apart, I assure you it is a fact; our merchants here, who have experienced it, say this kind of lading turns to a very good account. Most of my wares are English. B—— has received a large quantity of second-hand clothes from London, in exchange for a cargo of wheat; and in one of the bales, which was opened for inspection at my request, I was fool enough to persuade myself I recognized a coat once worn on gala-days by yourself during our tour through Ireland, and is the same the mischievous Kitty L—— mutilated so ingeniously, for the sake of seeing how an Englishman looked with his sleeves slashed *à l'Espagnole*. You see how a man with a long memory may recollect an old acquaintance, even across the Atlantic. I am to see, by this voyage, that money, expended in articles which we throw aside in England as unserviceable, makes, according to American calculation, cent. per cent."

After our traveller had become a noviciate in the convent of St. Dominic at Buenos Ayres, he found himself placed in an awkward predicament, on the approach of that day on which all good Catholics go to confession.

"This morning, as soon as the matin-bell rung, I was desired by Father Jerome to attend confession, as a preparatory step to my taking the sacrament on the day of the festival. This was a circumstance I had never attended to, or even once thought about. I paused for a moment: my friend perceived it; and thinking, I suppose, from the change in my countenance, that I had something on my conscience I was unwilling to reveal, smiled, and said I need not be particular, for Father Ximenes was not very severe. I thanked him, and said I was not afraid of any penance the holy man might impose; I was only embarrassed at the idea of confessing to a stranger. Oh! that was nothing! he said; and, without waiting for any further observation, hurried me to the confessional, where I knelt down, and answered yes and no to all the questions the father confessor put to me; for, being unacquainted with the form of auricular confession, I was necessitated to let him interrogate me without knowing what answers to make: however, I got over it pretty well; a small penance was enjoined me, of abstinence during the ensuing week, and I received his holy benediction."

So regular was our noviciate in his observance of the rites and ceremonies of the convent, that the good fathers began to entertain hopes that he would ultimately take the cowl. Upon this, our traveller exclaims, "Blessed St. Dominic, what a pious reverend father should I not make! Prythee, my dear friend, indulge thy fancy for a minute, and imagine me in the scapulary, cowl, and tonsure, enjoining penance to some lovely young Spanish female, who, with mischief in her eye, and meekness on her tongue, believes all to be gospel that comes from her father confessor. Ah! mon Dieu! what happy fellows these ghostly confidants must be!"

At length he succeeded in lulling suspicion so far asleep as to obtain the permission which he had long sought, to explore the interior of this delightful country, by accompanying Father Fernandez, who

was

was appointed to visit the presidency of Rioja Minor, on the banks of the great river Uraguay. Before his departure an incident occurred which threw the whole convent into a temporary consternation.

"During vespers last evening a tremendous storm came on, and the chapel was illuminated with double the number of candles used at prayers; but we had little reason for doing so, for in one moment the whole place seemed one sheet of liquid fire, which played with apparent wantonness round the image of the Virgin, which had been set up, with a vast deal of ceremony, about two hours before, that the fathers might supplicate her, should occasion require her services; which, as they pre-imagined, actually was the case. They, therefore, as the storm increased, fell down upon their knees at her feet, with earnest supplications to her and St. Dominic, to take their house and themselves under their protection. But, though they prayed and sung most devoutly, and with all their might, the mother of God and the canonised Dominic remained deaf to all their entreaties; and what aggravated the matter was, that a tree, which grew close to the east end of the chapel, and had been in a tottering condition for some time, fell down at the moment the father's devotion was at its height; and, woeful to relate, dashed its branches through the chapel window, and sacrilegiously threw down the blessed Virgin herself, with all her glittering paraphernalia; and even the image of St. Dominic, a venerable old figure, had part of his nose and one of his hands knocked off. At this dreadful catastrophe the whole community arose, as with one consent, and fairly took to their heels across the court-yard, leaving the holy lady prostrate before the shrine of St. Dominic. I ran with the rest; but I happened to be one of those, usually in all foot races, consigned to the devil—I mean the hindmost. The pampero blew like a Jamaica tornado, and whistled through the long vaulted galleries with a horrid hollow violence. One clap of thunder succeeded another before we had time to say God preserve us! and sounded, as it ran along the concave of heaven, as though all the artillery of the skies was opened to annihilate us; while from the celestial watering-pot the rain descended in overwhelming torrents, and quickly deluged every street and garden. The bells of all the churches in the city were set a-ringing, in order, as they said, to allay the sound of the thunder. God knows how far this had any effect; but the heavenly noises appeared to me completely to drown the terrestrial ones, and retain, as they ought, their pre-eminence. This scene taken altogether was quite *nouvelle* to me; but notwithstanding its terrors, I could not for the soul of me repress a smile, when I turned round, and saw the fathers, some upon their knees, some upon their faces, and others throwing the holy water about, with as much profusion as the ladies of New York do the white-wash; their hands trembling, their eyes staring, and their features distorted into as many grotesque forms as there were individuals. The fall of the Virgin was regarded as ominous; and in their terror they expressed their apprehension that it foreboded the downfal of their house. Possessed with this alarming idea, they supplicated every saint in the calendar, except St. Dominic, to ward off the approaching evil: he, poor soul! was thought to have but little influence in Heaven, or he would have taken care to prevent such a dreadful disaster and disgrace. I joined in their devotions as devoutly as my risible faculties would

would permit; for maugre all my endeavours, the more I strove to conceal my merriment, the more uncontrollable it appeared. I was therefore fain to hide my face on the ground, and let the effects of laughter pass for those of fear.

"Oh! thought I, as I lay in this manner, what would their reverences say, if they knew that in me, instead of a pious Catholic, they had nursed an abominable heretic. The cause of the virgin's downfal would be immediately accounted for, and I should be sent pell-mell to perdition. However, luckily for me, all my actions were ascribed to devotion, and poor St. Dominic was anathematized in my stead. I could not help pitying the unfortunate block, which will, no doubt, undergo a severe castigation; for that, I understand, is frequently his portion, when he does not attend so complacently as he ought to his supplicants. But if their prayers are granted, his venerable figure is ornamented with beads and flowers; nay, sometimes, on extraordinary occasions, they oblige him with new clothes; but this accident, under his very nose, will, I fear, keep him in disgrace and dirty garments for a long time to come."

This journey, or rather voyage, to Rioja Minor, afforded him an opportunity for describing to his friend the country through which he passed; the manners and customs of the natives; and the origin, progress, and actual state of the presidencies, established by the Spaniards.

In reading this account, we cannot but admire the deep sagacity, foresight, prudence, and knowledge of human nature, which the Jesuits possessed in a super-eminent degree; and which were here exerted for the best of purposes; the conversion of the poor ignorant Indians to Christianity; and the consequent melioration of their civil condition; the increase of their comfort and happiness; the admirable regulations established by them for the government of the different presidencies; their means of providing for the subistence and relief of the people in sickness and in health; and indeed every thing relating to the internal economy of those little states, afford the most irrefragable proofs of their wisdom and humanity. Indeed never were any description of men better endowed with these qualities which are essential to the good government of mankind. The whole of this part of the volume before us will be read with deep interest, while the utmost indignation will be excited at the mean and selfish policy of the Spanish government, whose efforts have long been directed to the subversion of all the excellent establishments of the Jesuits, and to destroy both the freedom and the happiness of the converted natives, for the gratification of their own detestable avarice.

These Letters are evidently the production of a man of sense, education, and taste; they are written in a familiar style, without study, and without polish; and, consequently, exhibit many marks of inattention, and many instances of inaccuracy. We are sorry to observe too, that in some passages, the author betrays a sceptical disposition; he occasionally indulges himself in querulous remarks on the *injustice* of the Deity, bordering on impiety; though he afterwards checks himself,

himself, and utters sentiments characteristic of a religious mind. Probably, this querulousness arose from the disappointment which he had experienced; but in whatever cause it originated, the presumption which leads a creature to question the justice of his Creator, because the decrees of infinite wisdom, and infinite power, are not reduced to a level with the finite and circumscribed faculties of man, is always most reprehensible, and ought not for a moment to be endured.

EDUCATION.

Delectus Græcarum Sententiarum, cum Notis tum Grammaticis, tum Philologicis, in usum Tironum Accommodatis. Editio Altera Auctior. 8vo. Pp. 112. Norwich printed. Baldwins, London. 1804.

THOUGH the author's name is not noticed in the title, this publication appears, from the Preface, to be the work of Mr. St. John Priest, the master of a school in Norfolk. We are always pleased to see any method that promises to smooth the way to Greek literature: numberless are the aids offered to the learner of Latin, a language, perhaps, of all others the most regular in its construction, while the Greek, as remarkable for the anomalies in its grammatical arrangement, has had very few to point out and remove its difficulties, or afford the necessary assistance to a learner. The author of the work before us has been very successful in his endeavours to give this assistance; the examples, beginning with sentences of the most easy construction, go on regularly, and by an easy gradation, to explain the difficulties that are continually occurring in the Greek writers, both in poetry and prose; and he is very happy in his observation on the defective verbs, the verbs compounded by means of the preposition, and such Greek particles as are of most frequent occurrence. We highly applaud Mr. Priest for having given no Latin interpretation by the side of the Greek, as all the information the student can want will be found in the Notes. The general practice of printing a Latin translation in all editions of Greek books, has more than any other cause been the occasion of so few persons being accurately skilled in the Greek language, for too many modern scholars, to use almost the words of the author of the Pursuits of Literature, read the writers of Greece in Latin, and quote them in Greek. If there were editions of the Greek classics printed for the use of schools (like the Delphin Latin classics), accompanied with an interpretation in easy Greek, it would greatly facilitate the acquisition of the language. We quote the following passage as a specimen of the Notes:—

"Ἀθηναιος adj. ἀθηναιος, *Atheniensis.* Its substantive is ἀνθρωπος understood. The English word *man* is also frequently omitted in the like instances; thus we say *an Athenian, The Athenians: a Roman, The Romans: a Cretan, The Cretans: an Æthiopian, The Æthiopians: a Persian, The Persians:* In which words the syllable *an*, a part of the word *man*, seems to supply the place of it, for we cannot say, *an Athenian man*, though the ear might beat *Athenian men*, &c. nor can we say *an English, a French,*

a French, an Irish, &c. but *an English man, a French man, an Irish man*, &c. It must however be observed, that we say *a Swede, a Spaniard*, as if they were substantives, and never *a Swede man, a Spaniard man.*"

We do not, however, think the *en* will bear 'Athenian men,' unless in opposition to 'Athenian women,' though it certainly will 'men of Athens;' it may be remarked also, that the Romans hardly ever add *homo* or *vir* to the name of a people, but the common address to the people of Athens was Ανδρες Αθηναιοι.

In page 29 of the Notes, we find the common observation, 'that the Greeks called all nations, except their own, Barbarians; which is generally brought as an instance of their pride, but certainly no more at first arose from pride than a Frenchman's calling a *hat chapeau* does, since, as Mr. Priest justly observes, 'in many [we believe in most] instances Βαρβαρος answers to the term by which Englishmen call all nations, except their own, i. e. *foreigners*. This, indeed, is the primitive use of the word; and though the Greeks held all other nations in sovereign contempt (in which by the way many modern nations are not much behind them) the calling a foreigner Βαρβαρος, is by no means equivalent with calling him in English a Barbarian. Notwithstanding the Romans generally adopted the word in the sense in which we use it, we find Plautus, in one of his Prologues, applying it to Latin, in contradistinction to Greek.

"*Philemon scripsit. Plautus vertit barbarè.*"

We have no hesitation in recommending this little volume to the use of every school where the Greek language is taught. We would advise the author in the next edition (for we trust the book will go through many) to devote a section to the elucidation of the Greek tenses, we mean only so far as is necessary for a learner; to investigate all the niceties of the distinction of the past tenses, is a task to which, perhaps, no Greek scholar is perfectly competent; nor can it be wondered at, since it cannot be accurately done even in the living languages of modern Europe.

We have noticed two errors of the press. In the Preface Zenophon is printed for Xenophon; and in page 77 the reader is referred to Iliad Σ, instead of Ξ.

POETRY.

The Love of Glory; a Poem. 4to. Pp. 38. Vernor and Hood. 1806.

THIS poem is written with the best intention, and is a beautiful specimen of provincial typography, being from the press of Mr. Seely of Buckingham; and this is the proudest panegyric we can bestow on it.

Gentlemen who choose blank verse, should learn, that such a mode of composition requires strong imagery and glowing language; in short, that if it is not poetry it is not verse. Rhyme verse, in skilful hands, will possess some merit, independent of the matter, but blank verse must either be good verse, or bad prose.

What

What could induce a person who possessed any thing like an ear, to suppose this line (which is distinguished by Italic) to be a verse?

"Great is Diana of the Ephesians."

One of the ill effects of the errors of great genius, is their tendency to make bad imitators. It was not easy to imitate the glorious actions of Alexander, but it was not difficult for his flatterers to copy his defects, and hold their heads on one side.

Milton has many very prosaic lines, from his adhering as much as possible, when he introduced passages from scripture (which his subject often led him to), to the words of our translation, which seems to have been held in as much veneration by the Puritans of his day, as the Latin vulgate was by the Papists.

The Poetical Register, and Repository of Fugitive Poetry for 1804. 8vo. Pp. 512. 10s. 6d. Rivingtons. 1806.

WE noticed the former volumes of this Register in the order in which they appeared. The present volume is very far from being inferior to any of them; indeed, we are inclined to assign it the palm of superiority, whether we consider the merit of the original pieces, or the judgment displayed in the selections. The first amount, in number, to *two hundred and seven*, the last to *two hundred and seventy-two*; so that the lovers of *variety*, at least, are sure to be gratified. It will not be expected of us to criticise these multifarious productions *individually*, or indeed to do any thing more than characterize them *generally*, which we have sufficiently done, by pronouncing them to be superior to the productions contained in the former volumes. We shall, however, extract one specimen from the *original* poetry, for the satisfaction of our readers.

"Verses on the Death of John Hoole, Esq. Author of Cyrus, Translator of Tasso, Ariosto, &c. By the Rev. G. L. Schoen, LL.D.

"Oh! summon'd from this vale below,
Of toil, and vanity, and woe;
Thy Christian warfare now is o'er,
Thy wearied bark hath gain'd the shore;
And full of days, in cheerful age,
Is closed thy blameless pilgrimage!
"What though thy labours to diffuse,
The splendour of the Tuscan Muse;
Dispersing, with a master's hand,
Her treasures o'er thy native land,
Shall long attest thy polish'd mind,
Thy flow of verse, and taste refin'd;
Far different objects strike the few
Thy pure, unsullied worth who knew.
Be theirs the daily task to trace,
Each modest unassuming grace;
Which in a world of pride and strife,
Adorn'd thy calm unenvied life,

And, led by Virtue's gentle flame,
On thine, their devious steps to fame.
" To me, who marked from early youth
Thy manners mild, and moral truth,
How keenly tempered is the dart,
When fond regret assails the heart!
For oft will wayward Fancy stray,
To bask in childhood's sunny day;
That early Sabbath of the breast,
From Passion's hateful strife at rest,
When, freed from discipline and care,
I ran thy social smiles to share:
My frequent haunt at eve, when school
Relaxed the rigour of its rule;
There, to each boyish effort kind,
Thy valued stores enriched my mind;
Thy precepts form'd my taste, and gave
The little skill in verse I have.
Though all the pride of wealth and power
But glitters for a transient hour,
Tho' Rhetoric's richest strains must fade,
When cold the list'ning ear is laid;
The Poet's energetic fire,
'Oh! proud distinction of the lyre!'
Aspires to never-dying fame,
And ages ratify the claim:
But human toils have still their date,'
The Muse herself must stoop to fate;
And, in the general wreck of all,
Must see her proudest trophies fall!
While modest worth, though known to few,
And shrinking from the public view,
Labouring amid the Passions' storm,
Life's arduous duties to perform;
And, prompt at every Christian call,
And rich in charity to all,
Shall still be register'd above,
In realms of endless peace and love."

Many other pieces of equal merit might be quoted; and, indeed, the volume is enriched with more productions of genius and talent than we have, for a long time, seen comprized in so small a compass.

The Alexandriad: being an humble Attempt to enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander. Large 4to. 2s. 6d. Crosby. 1806.

THE character and conduct of that wise, courageous, and enlightened potentate, who has so magnanimously come forward in defence of the liberties of Europe, are certainly beyond all praise; but in this age of vanity and adulation, it is to us a matter of wonder, that no person, except the

the unknown author of the poem before us, has exerted his talents to render a tribute of justice to a prince whose enlightened and benevolent policy does honour to human nature. The author of the tract in question, therefore, besides enjoying the credit of being the only writer who has taken up so gratifying a subject, is also entitled to that of a just discrimination, by predicting, in his eulogium, the important part which the generous Alexander has so ably filled; for the poem appears to have been composed, *currente calamo*, at the time when the news arrived of that Emperor having set off to join his legions.

In an elegant preface, the author quotes a number of authorities, ancient and modern, in justification of his *boldness*, for having undertaken a task which *he* conceives to be far above his powers. He states his object to be "to encourage this country to a liberal and animated co-operation with his Imperial Majesty in the war, by shewing that he is fully entitled to its confidence, and by offering a *faint* and *unfinished* picture of his heart, in assurance of the dignity, the purity, and the generosity of his conduct."

Were the poem below mediocrity, so modest and unassuming a preface could not fail to disarm the severity of criticism; but the author's diffidence is of that kind which is generally attendant upon real merit. The preface, after describing in language the very reverse of "*faint* and *unfinished*," the courtesy, temper, and humanity of Alexander, closes by way of contrast, with the following brief and just character of the Corsican usurper.

"Buonaparte has been viewed through the most fallacious of all mediums, that of his success: his turbulence has been mistaken for vigour; his rashness for enterprise; and as the wind is found to increase the apparent magnitude of the stars, the blustering tumult of his life has cast a false vision over the littleness of his nature. For the success of his arms he has been indebted to his gold—he purchased the Austrian legions before he dared to meet them. He could not corrupt a British force—and he fled before it. He was the same at Acre and at Marengo, though with different results.—'An army (says Mr. Burke) is so forcible, and at the same time so rude a weapon, that any hand which wields it, may, without much dexterity, perform any operation, and attain any ascendancy in human society.' Buonaparte's reign has furnished continued proof of this assertion. The same rashness that has marked his personal diplomacy, has attended his military operations: fortune, hitherto, as with Cerealis of old, seeming to take pleasure in supplying the defects of his conduct. Wherever his influence has extended, wretchedness has been its unvarying attendant—the wealthy Hollander, the happy Swiss, the high-minded Spaniard, how have they fallen!—how sadly are their conditions altered under the baneful poison of his connexion!

——— Sed quantum vertice ad auras
Ætherias tantum radice ad Tartara tendit.—Æn. lib. iv. v. 445."

The poem is admittedly an eulogy on the Emperor; and there is scarcely any hero or virtuous character of antiquity to whom the admiring author has not compared him. The following passage, which describes the consequences of the mild and generous exertions of Alexander to improve the condition of his subjects, will serve as a specimen of the versification.

" When the mute Halcyon quits Sicania's springs,
And o'er the billows spreads her azure wings,
How gentle Nature calms the wintry wave,
And awes to peace the rude Æolian cave:
While the white surge, and late impetuous tide,
With new-born zephyrs scarcely seem to glide;
So here, with more than Halcyon mildness blest,
ALEXIS rose, and sooth'd the world to rest.
Though hosts unnumber'd 'tended on his state *,
To stamp his orders with the seal of fate,
Yet emulous alone mankind to bless,
And shed around diffusive happiness,
The tented field, the clang of rushing arms,
The victor's wreath, and conquests gaudy charms,
(War's pompous pageants), with disdain he view'd;
And, Heaven directed, mercy's path pursu'd.
His generous pride was stubborn guilt to awe,
To guard the weak—to give ambition law;
To bid around him Peace resume her reign,
And show'r her varied blessings o'er the plain,
To form an Eden where a desert stood,
T' impose just limits on th' impetuous flood;
Or teach its ice-bound, drowsy stream to flow,
Or bid stern Caucasus depose its snow,
And with new surfaces of beauty glow:
To bid, 'midst Alpine wastes, fair plenty smile,
As on the teeming banks of bounteous Nile;
Or pow'r benignant! bid a city rise,
Where late a forest's gloom obscur'd the skies †.

" Such cares as these ALEXIS' councils claim'd,
When tyrant France, by boundless pride inflam'd,

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* " Russia is yet a new country, and the magnitude of her resources are (is) unknown, even to herself; but few of her natural treasures are explored, and none of them exhausted. Her peace-establishment consists of 700,000 enrolled soldiers, with 50,000 military servants to attend (on) the staff of the army; and possessing, as she does, upwards of twenty millions of taxable male peasants employed in agriculture, that army may at any moment be so augmented as to outnumber the hosts of Xerxes. The population of the empire, exclusive of Georgia and the Russian dominions about the Caspian Sea, amounted, according to the late enumeration, to forty-two millions. In 1803, the number of marriages in the Russian empire was 300,470; of births 1,270,341; and of deaths 791,973; so that the population, in a single year, increased nearly half a million. Amongst the deaths there were 1145 aged between 95 and 100; 158 between 100 and 105; 90 between 105 and 110; 34 between 110 and 115; 36 between 115 and 120; 15 between 120 and 125; 5 between 125 and 130; and one between 145 and 150."

† All these circumstances are explained by the notes.—REV.

Burst

Burst her wide limits, and insulting hurl'd
Contagious discord o'er the slumb'ring world.
Her fiend-like chief, arm'd like Chimæra dire,
Now vomits forth a pestilential fire—
Rapine and falsehood feed upon his breath;
Around him flit ambition, fraud, and death;
Alecto with her serpents strews his way,
And glares about him a malignant ray;
While curs'd Celæno perches on his car,
To add new horrors to his impious war.

"On thee, oh! CÆSAR, Europe's hopes repose,
On thee she calls to mitigate her woes;
Nor calls in vain, for ev'ry breeze that springs
Thy curling banners greet; or proudly wings
Swift transport to thy troops; who ardent glow
Again to scourge the mad aggressive foe.
Thy rattling march Gaul's rebel chiefs astound,
And all her bulwarks tremble at the sound."

We have quoted these last lines, in consequence of a prophetic presentiment which we indulge, that though they alluded to the unfortunate campaign which has just ended, they will yet be amply justified. The advice of Buonaparte to England, in his *Exposé*, "not to make any attempt to establish a fourth coalition," indicates his fears for the event; and so far are we from believing the energies of the allied continental powers to be irrecoverably depressed, that, considering under whom the Austrian army is *now* placed, we soon hope to behold a warlike phœnix arise from its scattered remains, which shall operate a dreadful retaliation for past treachery.

To conclude, we think the poem in question is highly honourable to its anonymous author. The little blemishes which it contains are unworthy of notice; while the numerous classical notes which are subjoined, and of which translations are given at the end, prove it to be the production of a writer who possesses an uncommon share of taste and learning.

MISCELLANIES.

Letter respectfully addressed to the Most Reverend, and Right Reverend, the Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Order in the Community. 8vo. Pp. 58. 1s. 6d. Stockdale. 1806.

IN our review of Mrs. Trimmer's excellent Tract upon the subject, we entered so fully into the discussion of Mr. Lancaster's Plan, that we shall have occasion to take but a brief notice of the Letter before us. We must first premise, however, that we have to congratulate the public, and ourselves, on the success of our efforts to rouse the attention of the Heads of our Church to a subject which involves some of the dearest in-

terests of society. We know that the matter has been taken up in a very serious way, by those who are the lawful guardians of the establishment, and who are, of course, most competent to devise and to adopt the best means for averting any danger which may threaten it; and we farther know, that our admonitions have had the desired effect of inducing some of the most distinguished patrons of Lancaster's mischievous project, to withdraw their countenance and protection. Much, however, yet remains to be done; the danger is still great, and no time should be lost in the application of a strong and effective remedy.

The writer of this Letter not only treats with great deference and respect the venerable personages to whom it is addressed; but displays a superabundance of *liberality* towards Mr. Joseph Lancaster himself; with a degree of *candour*, in some other respects, which tends rather to weaken than to enforce the truth. After calling upon their Lordships to recollect, that the plan which he examines is the plan of a *Quaker;* he hastens to disclaim all intention of imputing to the modern Quakers the sins of their forefathers: as well as of making "the modern Roman Catholic responsible for the bigotry and persecution of the reign of the bloody Mary; or the modern Dissenter for the unconstitutional and intolerant principles of the *solemn league and covenant.*" Certainly, no man in his senses could accuse him of rendering any description of persons responsible for the crimes of their forefathers; if he meant no more, therefore, by this passage, than to disdain all intention of so doing, it was wholly superfluous. But if he mean to insinuate (and from what follows, it would appear that he does) that the principles and opinions of those different sectaries have undergone a change, it behoved him to shew some good ground for such insinuation. But the fact is, that we are not warranted to entertain any such supposition or belief. The modern pastors, and advocates, of the Romish Church, have again and again told us, that her principles are *immutable;* that *semper eadem* is her motto. Although, then, it would be the height of injustice, and of absurdity, indeed, to make the Romanists of the present day responsible for the *acts* of their forefathers; yet unquestionably it would be an insult to them (because it would be a direct impeachment of their veracity) to doubt that they entertain the same *principles* as the men who committed those acts. The same may be said of other Dissenters; and undoubtedly we have a right to impute to modern *Quakers* the creed of the original *Quakers*, until they shall think proper publicly to renounce it. His observations, then, on *Quakerism*, we shall consider as strictly applicable to the Quakers of the present day, who must disclaim the tenets of their predecessors, or relinquish all pretensions to be classed among *Christians.*

"Your Lordships must be too well informed not to know, that the religion of the Quaker, whatever it *now* may be, was, in its original institution, the religion of Deism; that it was a religion which, under the pretence of a private spirit peculiar to its professors, contained the rankest essence of enthusiasm, to which the letter of scripture proved an ineffectual barrier. Hence it followed, that both the sacraments of the Christian Church were rejected by it: whilst those fundamental doctrines of the divinity and satisfaction of Christ, which together form the great hinge on which Christianity turns, were completely done away. In a word, my Lords, the original religion of Quakerism constituted, if we may so say, a disgusting

gating amalgama of all those Anti-Christian heresies and blasphemies which were permitted to disgrace and disturb the Church in her primitive days.

"Now, your Lordships are not to learn, that the Christian religion possesses both a body and a soul, and that when the means and pledges of divine grace (among which the sacraments of the Church have been particularly distinguished, because designed, by the divine founder of it, to guard and preserve the soul, or spiritual part of religion) shall be done away, the body, or outward part of it, will be left a dead and useless carcass. Consequently that system, be it professed by whom it may, which attempts to separate the bodily from the spiritual part of religious worship, will in the end be found to have as effectually murdered the Christian religion, as he who separates the human body from its soul or vital principle, does actually murder the man."

It will not be denied, that either the system of the modern Quakers attempts this separation; or that Mr. Joseph Lancaster is a modern Quaker; the dreadful inference, then, here drawn is applicable to him; and let our spiritual pastors and masters say whether a plan, devised by *him*, for introducing a perfectly novel system of education for the lower classes of the community, is to be endured for a moment!

This sensible writer follows Lancaster through that part of his Plan which relates to religious instruction, and shews (as, indeed, Mrs. Trimmer had sufficiently done before) its total inadequacy to instil the principles and the duties of Christianity into the infant mind.

Our Prelates are most earnestly, and impressively, exhorted to bring all the dangers of this innovating system before the constitutional head of our Church; whose attention, we know, has already been called to it. And he reminds their Lordships, "that a systematic plan has been long set on foot, and industriously acted upon, for the purpose of sapping and undermining it (the Established Church), and that funds, ample funds, are privately provided, with the view of carrying separation from the Church of England to the utmost possible extent, by multiplying meeting houses in all parts of the country. Whilst, on the other hand, your Lordships must know, that not one single public effort has been made to counteract the growing evil, by bringing forward a proposal for erecting places of worship, under the establishment, in some degree proportioned to our increased population."

This, alas! is a lamentable truth; and the evil, we are sorry to say, is daily increasing. Every effort to excite the vigilance of our Pastors to the dangers which threaten us, and to direct their attention to matters which call loudly for reform, is highly praiseworthy; and we trust that this Letter will meet with the attention which it so eminently deserves.

An Account of Two remarkable Trials for Murder, in the Counties of Gloucester and Essex, the first related by Sir Thomas Overbury, Knt. of Burton, in Gloucestershire; and the other by that very learned Antiquary, the late Joseph Strutt, F. S. A. 12mo. Pp. 36. 1s. 6d. Jeffery. 1806.

THE trial of Patch, for the murder of Blight, no doubt gave rise to the republication of the Trials here recorded. The first of these relate

to

to a case, in which a man accused himself, his brother and mother, of murdering a man, who had suddenly disappeared under very suspicious circumstances. They were all executed (most unwarrantably), and the man, who had been kidnapped and sold as a slave, returned to prove their innocence. The other is an account of a very remarkable case which occurred at Chelmsford, where Mr. Strutt, accidentally strolling into the church-yard, while a grave was digging, took up the scull of a man, who had been buried two-and-twenty years, and observed, that it had been perforated by a nail, the head of which remained in the fore-head. This led to the detection of the murderers, who were tried and executed.

The Trial of Governor T. Picton, for inflicting the Torture on Louisa Calderon, a Free Mulatto, and One of His Britannic Majesty's Subjects in the Island of Trinidad. Tried before Lord Chief Justice Ellenborough, and a Special Jury, and found Guilty. Taken in Short-hand during the Proceedings, on the 24th of February, 1806. 8vo. Pr. 126. London. Crosby.

WERE the judicial proceedings of this extraordinary case, and the personal animosity with which it has been prosecuted, at rest for ever, we should certainly devote a greater portion of our limits to the investigation, than what we now feel it our duty to do. That plenary examination must therefore be deferred until the period when our opinion may be given without trenching on the limits of decency.

The principal facts of the case, as they were developed on the trial *(most ignorantly reported, and inaccurately printed)*, are briefly these :— Louisa Calderon, a mulatto girl of the Island of Trinidad, at the age of ten or eleven years, was taken under the *protection* of a man of the name of Peter Ruiz. During the time that she cohabited with him, she was engaged in an intrigue with Carlos Gonsalez. This man robbed Ruiz of no less a sum than two thousand dollars. Suspicions being entertained against Louisa that she was accessary to the robbery, she was taken into custody, and examined by the magistrate. Before him, however, she disclaimed any knowledge whatever of the theft; but prevaricated so much in her evidence, as to leave no doubt in his mind of her being an accomplice.

It seems that the magistrates, or alcades of Trinidad under the Spanish Government, possessed only a subordinate jurisdiction; and could inflict no punishments, but transmitted copies of their proceedings, together with the criminals, to the superior court at the Caraccas. On the cession of the Colony to Great Britain, the Spanish laws were permitted to remain in force; but the appeals which were formerly made to the court at the Caraccas, were made to the British Governor, whose sanction was necessary to confirm the sentences of the alcades. In the present case, the alcade Begorrat, recommended the infliction of a slight torture, as necessary to extort a confession of the truth from Louisa Calderon; which mode of punishment Colonel Picton authorized, on the proper application being made to him, and she was accordingly put on the picquet, when she confessed that Gonsalez had stolen the property in question:

question: but the illegality of inflicting the torture, as repugnant to the principles of the British Constitution, formed the charge in the present indictment, which was most *impassionately* stated to the Jury by Mr. Garlow.

Mr. Dallas, counsel for the defendant, made a masterly and animated reply, commencing it with a just reprobation of the means which had been adopted to mislead the judgment, and excite the feelings of the jury. "I cannot but have felt," said Mr. Dallas, "that a case of this kind, stated and proved as it has been with prints and drawings, and *acting*, which I have now seen for the first time introduced in support of a criminal charge, must, even with minds determined on impartiality, have occasioned sensations unfavourable to the gentleman for whom I appear."

As it seems to have been the first, so we trust that it will be the last exhibition of the kind which will ever take place in an English court of judicature. If English law, and English reason, are to be superseded by the mimicry of Sadler's Wells, farewell to all those advantages which have resulted to us from ability and learning, and to the *unimpassioned* deliberation of an English jury.

But to resume. The plea of the defendant, as further stated by Mr. Dallas, exonerates the Colonel from the charge of malice and cruelty; inasmuch as he considered himself warranted to inflict the punishment on Louisa Calderon, which is named in the indictment, from its being in conformity to a law of Old Spain, which in analogous cases authorizes the application of torture. In support of which justification reference was made in court to the works of several eminent Spanish civilians; particularly to the Bobadilla, Elisondo and the Cura Philippica. In these authorities the torture is most unquestionably recognized. By fair construction, therefore, the learned counsel insisted, that as Trinidad was formerly a Spanish Colony, and during Colonel Picton's government was regulated by Spanish laws, the governor *was bound to concur in the application of that punishment which was prescribed by the criminal code of the mother country*, and which had actually been recommended by the alcade, the best presumptive interpreter of that law.

On the part of those who conducted the prosecution, it was contrarily contended, that the laws of Spain did not extend to the Spanish Colonies, which were governed by a distinct code, entitled "The Recopilacion de Indias;" and that a particular cedula had been issued by the Spanish government for the legislation of Trinidad.

Several witnesses were produced in court, with the view of ascertaining whether or no the Colonel had acted extra-judicially towards Louisa Calderon; but whose conflicting testimonies, in our humble opinion, and we give it with deference and respect, have not convinced us so clearly as they did the gentlemen of the jury.

And notwithstanding we may again draw down upon ourselves the thunder of incendiary ignorance*, we cannot but believe that if Colonel Picton has acted illegally, his conduct was the result of error, superinduced by the judgment of those who professed to understand the Spanish

* Vide M'Callum's Vindication, in our last Appendix.

laws,

laws, and who were the only persons whom he had an opportunity of consulting, and not from any deliberate or malicious purpose of cruelty.

We understand that Mr. Dallas means to move for a new trial, which in the present uncertainty that exists as to the real tenor and extent of the laws of Spain, no doubt will be readily granted.

On the trial, Lord Ellenborough expressed a hope that the drawing alluded to would not be shown out of court. But that desire has not been complied with: for the frontispiece to the present "Report," is expressly declared to be copied from a drawing exhibited on the trial: and we consider the liberty as a contempt of court, and reprehensible in the highest degree. Nor can we forbear noticing the inflammatory and malignant placards which disgrace the walls of this metropolis, announcing the shop where this trial is to be sold. The preparatory words of this *disreputable* mode of advertisement, such as "Inhuman Torture—West India Cruelty," &c. evince to us the low arts which some men will resort to in order to get a penny; and they further appear to us, as betraying an abandonment of that feeling which is the noblest ornament of our nature.

Considerations on the Declaratory Bill, compelling a Witness to charge himself with a Civil Suit. By the Author of the "Address to the Public on the Resolutions passed against Lord Melville." 8vo. Pr. 40. Hatchard. 1806.

"THE Address to the Public," alluded to in the title-page, has escaped our notice, though, if it be written with the same good sense, judgment and acuteness as pervade the whole of this little tract, it must contain that which is highly interesting to the Public. The present "Considerations" are entitled to a very high degree of attention, because they relate to a question involving *consequences* that *may* affect every individual of his Majesty's subjects. Our readers are well aware that, in the course of the proceedings against Lord Melville by the House of Commons, a difficulty arose in the examination of Mr. Trotter, who availed himself of the privilege which the law, as we have ever understood it, secured to every Briton, of refusing to answer questions, the answers to which might expose himself to probable ruin. Had this refusal taken place in the Court of Common Pleas, it is evident, from the opinion since solemnly delivered by the venerable and most learned Judge who presides in that court, with so much honour to himself, and with so much advantage to the public, that Mr. Trotter would have been protected in his refusal, and the prosecutors have been told that the law did not allow the extortion of answers to such questions. But the House of Commons, forsooth, in whom the constitution recognizes no *judicial* capacity (excepting in some particular instances in which it is specially conferred by statute) to whom it has not even entrusted the power of examining witnesses upon oath;—that House has acted upon a different principle, and committed an English subject to custody, because he refused to answer such questions. If such an Act be warranted by the *Lex et consuetudo Parliamenti* (which we do not pretend to dispute), well did Lord Coke say of this mysterious system, that it was "*a multis ignorata—a paucis*

paucis cognita." We confess ourselves to be among the number who are ignorant of the law which authorizes the House of Commons to perform an act of such severity. It is true, that act was not only approved, but *recommended* by Mr. Fox, the avowed champion, *par excellence*, of the rights and the liberties of Britons. We are totally at a loss for words to express our sense of such conduct. But, in truth, *we*, who have been so often accused by Mr. Fox's advocates and friends, as the satellites of *despotism*, but whose bosoms are warmed, we are proud to say, with the sacred flame of genuine *freedom*, of that freedom for which our ancestors bled in the field, on the scaffold, and at the stake; *we* DARE not discuss this subject, because the contemplation of it fills our minds with that dread and abhorrence, the bare expression of which would, in these times, expose us to danger which it would be folly to incur, because no adequate object could be attained by incurring it; we shall therefore suffer the author of the tract before us to speak for himself.

" The parental and protective authority of the law——I have used the words parental and protective—I scarcely know in what manner I am to close this sentence——since I have written it, Mr. Alexander Trotter has been summoned as a witness before the Committee of Impeachment of Lord Viscount Melville, and, it seems, has declined answering a question which might establish a civil proceeding against him; and has on the report and motion of Mr. Whitbread, supported by Mr. Fox, in the House of Commons, been committed into the custody of the serjeant at arms, and this, too, before any declaratory bill, or bill of any kind has passed to settle the question of law! while even a bill of indemnity, recognizing the principle which justified his objection, has received the solemn sanction of that House, and was still pending before the Lords!—A British subject is consigned to imprisonment for protecting himself as a witness under the principles of the Constitution, until the legislature has pronounced upon the law!!—And is this the first measure by which Mr. Fox and his party manifest their zeal for public freedom?—Is this the specimen of the manner in which the MAN OF THE PEOPLE means to assert and vindicate the RIGHTS OF THE PEOPLE?!!—The mind turns away pained and disgusted.—What signify hot and high-sounding professions of zeal for the chartered liberties of Englishmen? What signifies it that Mr. Fox, with maudlin zeal, toasts—'The CAUSE OF LIBERTY ALL OVER THE WORLD,' if he betrays the CAUSE OF LIBERTY AT HOME!—'Tis mockery and delusion.—Could Mr. Fox assert conscientiously that the law upon the subject had been explicitly decided by the judges, and all doubts upon it removed, and that therefore a witness was bound to answer, while his relation, Lord Holland, had the very night before refused to withdraw the Bill of Indemnity, on the ground that, notwithstanding what he had heard from the judges, he still thought it the best mode to be pursued? Could he with truth, and as a legislator, affirm the law to be settled upon the question at the very time that he knew the Ex-Chancellor, and the Chancellor-Elect had both publicly avowed in the House of Peers their ineffectual attempts to frame a bill with adequate and sufficient provisions?!! At the very time too that he knew that another bill proposed by Lord Stanhope for settling the law, was still pending before the judgment of the Upper House?!! Could he consistently with any principle known to the Constitution of England, deprive a subject of his liberty,

liberty, standing under the circumstances in which Mr. Trotter stood?!! Would it not have been more consonant with truth and reason—Would it not have been more worthy of his zeal and of himself, on such an occasion to have said (expressing himself as he would have done with more eloquence) 'Whether a witness stands protected against such questions is doubtful; the law upon it is not as yet distinctly settled: it is a point which strongly affects the interests of all classes of his Majesty's subjects, and the opinions of his Majesty's law officers which have been taken upon it differ diametrically. We have avowed our doubts upon the subject by the bill which has passed the House, and have therefore, so far as respects ourselves, confirmed the principle of objection acted upon by the witness. That bill is still depending in his favour. He ought therefore to stand protected by this House, to whose care the privileges and freedom of the subject are more especially entrusted, till the legislature shall have decided the law upon the subject; and when the *right* to put such questions shall be truly ascertained, that will decide upon the *duty* of the witness to answer it.'—Had Mr. Fox thus reasoned, the mind of every intelligent man—the feelings of every honest heart would have gone along with him."

We heartily concur with the author of this tract, in deprecating "most seriously and most anxiously the proposed *Declaratory Bill*;" because we think that neither the declaration nor the discussion of any *abstract principle* can be productive of any possible advantages, while it may be pregnant with many serious evils. Is it credible, that for centuries our law of evidence has justly incurred the admiration and applause of all whose attention has been directed to it, and that there should exist in it a defect so glaring and so radical, as that which is now discovered? Without any *declaratory* law, justice, in regard to evidence, has been administered with such impartiality, as not to incur a single murmur of complaint. It is therefore unwise in the extreme, to lay down an abstract proposition which may fetter our judges, and deprive them of that discretion which, ever under the controul of duty and of conscience, leaves them at liberty to reduce the principle to practice, where the ends of justice require it; and to throw it aside where it cannot either in justice or equity apply. Secondly, we deprecate this bill, because we cannot consider it in any other light than as the offspring of party; as laying down a *general* rule, in order to answer a *particular* purpose; and as intended to remove a *legal* impediment to the attainment of a favourite object. This is not the spirit, nor yet the practice, of legislation, consistent with the feelings of Britons, or compatible with those notions of justice which they have imbibed from study or observation.

Many authorities are here cited, to prove that the principle which it is the object of this bill to *declare* to be *law*, is *not* law. Under these circumstances, it would be an insult to the country to pass it with precipitation. It ought to be gravely and amply discussed; not with the heat of partisans, but with the temperance and wisdom of legislators.

The Postscript contains some very important information; namely, that the sum of 10,000l. respecting which so much has been said by Mr. Whitbread in the House of Commons, and still more by his partisans in the newspapers, "was faithfully paid and carried to account," by Lord Melville; and, farther still, that this important fact "*is in evidence before the Commit-*

Committee." We know not what Mr. Whitbread may have said in the House on this subject; but we know that, from the report of his speech in the newspapers, the impression made on our mind, and, we believe, on that of every other person who read it, was, that the money in question had been not only misapplied, but never repaid. It is the bounden duty, therefore, of Mr. Whitbread, to take the earliest opportunity of removing this false and injurious impression, by a plain statement of the fact. This is an act of justice due to an injured individual, and not less so to the country, who have been most shamefully misled.

Gleanings from Zimmerman on Solitude: to which are added, Occasional Observations, and an Ode to Retirement. By Mrs. Bayfield, author of Fugitive Poems. Small 8vo. Pp. 194. Lindsell. 1806.

IN her preliminary address, Mrs. B. observes, that Zimmerman's treatise has been by many deemed too prolix; and we are certainly among the number of those who have so considered it. Yet, thinking, as we do, that it contains much excellent matter, we cannot but subscribe to the propriety of selecting its beauties, though for such a fashionable mode of literary dissection, we are, generally speaking, no advocates. The fair editor has performed her task with judgment; and has prefixed to her Gleanings an "Ode to Retirement," which exhibits a most favourable specimen of her poetical powers. But she is entitled to higher praise, for the spirit of piety and morality, by which all her observations are distinguished.

In p. 24, however, this expression occurs, "the *incarnation* of youth animated all his joys;" which is most exceptionable, and indeed conveys no distinct idea to the mind.

The Sunday School Miscellany: The Cottage Library of Christian Knowledge, &c. &c. 18mo. Pp. 432. Williams and Smith.

BECAUSE we are favourable to the institution of Sunday schools, when properly conducted, and to the introduction of Christian knowledge to the cottage, we deprecate the introduction of these tracts to either. Friends to rational religion, and firm believers in the sacred truths of the Gospel, we are avowed enemies to the substitution of superstition for the one, and of enthusiasm for the other; and we sincerely hope and trust, that all the patrons of schools for the religious and moral instruction of youth, will be vigilant in the extreme, to keep from them such writings as these, which breathe the pernicious and silly doctrines of Methodism, instead of the pure precepts of Christianity.

MEDICINE AND SURGERY.

The Medical Mirror; or, Treatise on the Impregnation of the Human Female, Shewing the Origin of Diseases, and the Principles of Life and Death: with Remarks on the general Effects of Sea-Bathing. By the late E. Sibly, M.D. F.R.H.S. The Fourth Edition. Illustrated with elegant Copperplates. 8vo. Pp. 194.

THE primary object of this publication appears to be the promotion of the sale of certain quack medicines, of which the author was the inventor and proprietor. The title page is evidently framed for the purpose

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of fixing the attention of the ignorant and the curious; though every man of common sense must know that the principal subject of which the book treats, is involved in the deepest mystery; and that to repeat all the absurd and chimerical notions which have been advanced respecting it, is an idle, and worse than superfluous, occupation, by which no one purpose of practical utility can possibly be answered. We shall not mis-spend our own time, nor contribute to the mis-employment of that of our readers, by an analysis of such a production. One dangerous error, however, which it is calculated to spread, it becomes a duty to correct. It is very well known that the lower class of people have adopted a vulgar notion, that a venereal infection may be removed by a connexion with an infant; and this monstrous idea—which has given birth to many atrocious crimes, and which has not the smallest foundation in fact, for such a connexion must inevitably aggravate the disease, which it is, with equal absurdity and wickedness, expected to remove—is certainly countenanced by a foolish and false observation of the author in p. 127.

The remarks on Sea-bathing contain nothing new, nor worthy of observation. Every body knows the danger of cold-bathing, without previous advice and preparation; but every body does *not* know that Dr. Sibly's *solar* and *lunar* tinctures, are necessary and sufficient, to avert it.

Cases of two extraordinary Polypi removed from the Nose; the one by Excision with a new Instrument, the other by improved Forceps; with an Appendix, describing an improved Instrument for the Fistula in Ano, with Observations on that Disease; illustrated with a Copperplate. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. Pp. 42. 2s. Johnson. 1805.

THERE is scarcely any direction which can be given to the efforts of a medical man, of a more beneficial tendency, than that which leads him to the employment of new means for alleviating the sufferings of his patients. In the first of the two extraordinary cases here related, after a display of uncommon diligence, skill, and perseverance, the instruments usually employed for the extraction of polypi having proved ineffectual, this able practitioner invented a new bistoury, with which he performed the operation with comparative facility, and with complete success. A representation of this instrument, which was admirably adapted to the purpose for which it was designed, is given in the annexed plate.

In the second case, the operation was performed with an improved forceps, much stronger than the common polypus forceps, which Mr. Whately is of opinion would not, in this instance, have succeeded. In both these cases there was a most irresistible propensity to sleep in the patients, which we, as well as Mr. Whately, should be glad to see accounted for by some able Pathologist.

In the Appendix we have a minute description of the mode of performing the operation of cutting for a *fistula in ano*, with an improved bistoury, on a very simple plan, but well calculated to prevent any unnecessary pain during the performance of the operation. For an accurate description of these instruments we must refer our readers to the plate itself. The observations accompanying the relation of the different cases are judicious, and well worthy the attention of surgical students.

DIVINITY.

The Origin of Sovereign Power, and the Lawfulness of Defensive War; a Sermon preached in the Church of All Saints, Wainfleet, in the County of Lincoln, on Tuesday, June the 4th, 1805, to the Wainfleet Corps of Volunteer Infantry. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe; Chaplain to the Right Hon. Lord Muncaster, and to the Wainfleet Corps of Volunteer Infantry. 8vo. Pp. 30. Rivingtons, London; Kelsey, Boston and Spilsby; and Jackson, Louth.

THIS is a very able discourse on one of the most important subjects which it falls to the lot of a Christian preacher to discuss. We have frequently had occasion to contend, in opposition to the mad reformers of this revolutionary age, for the *divine* origin of sovereign power; and whoever has any doubt of the justice of our position, will here find it fully established on authority, which no man, who has any sense of religion, will pretend to dispute. The other part of the discourse originated in the refusal of some Quaker to contribute towards the support of the volunteers, and in his subsequent attempt to prove the cruelty and unlawfulness even of *defensive* war, by a reference to scripture, in other words, by a miserable perversion of particular passages in the New Testament. If that individual, or any one of his sect, be open to conviction (which, we confess, we very much doubt), let him peruse these pages, and he must be convinced, or else he must deny the very authority by which he professes to support his own most erroneous and most dangerous tenets. In fact, if the Quakers, not content with the perfect toleration which they enjoy in this country, should seek to propagate the mad doctrine, that a man has no right to defend his country, or himself, they would become most dangerous members of the community, and ought, on the paramount principle of self-preservation, to be *silenced* or *expelled*.

"It is painful to observe," says Mr. Bulmer in a note, "that the extraordinary aids which are required by government of the people at large, for the general defence and security of the realm, and which have been sanctioned by a solemn act of the legislature, are, by this sect, most inconsiderately and ungenerously called—DEMANDS OF A MILITARY NATURE—to which, moreover, has been applied the very inappropriate and illiberal term of SUFFERINGS!—See Epistle from the Yearly Meeting in 1804."

We might despise this wretched cant, if it did not lead to the most mischievous consequences. We abhor bigotry, and hate persecution; but we have no scruple to declare our opinion, that men who refuse to contribute to the defence of their country are bad subjects, who deserve not the protection of her laws or her arms. Should these sectaries continue to act in a manner so false, and to display a conduct so disaffected, we will *speak out* upon the subject, and make a solemn appeal to the government and the nation.

We trust this excellent sermon will be widely circulated; as it is calculated to produce the best effect.

MISCELLANEOUS.

The Reviewer of "M'Callum's Travels in Trinidad," to Mr. M'Callum, in Reply to his "Vindication."

Sir, *March* 19, 1806.

I HAVE attentively perused your letter, addressed "to the Editor of the Anti-Jacobin Review," and now take the liberty of offering a reply to such parts of it, as bear *immediately* upon my examination of your "Travels in Trinidad." From the exceedingly intemperate manner in which you have conducted yourself, I should be perfectly justified in permitting your Vindication, and its voluminous precursor, to furnish that internal evidence of their own condemnation, which now devolves on me: but justice to the work for which I have the honour of writing, and to those gentlemen whom you have again vilified "*in the coarsest strain of abuse which the coarsest imagination could conceive*," leaves me no alternative. My private inclination is superseded by a sense of public duty.

In answer, then, to the first of your allegations, for such it is substantively, that the Reviewer is one of the "delinquents," by which you mean an associate of Colonel Picton, I make this solemn asseveration, in the presence of HIM, before whom both you and I must appear hereafter, that, to the best of my knowledge, I never saw Colonel Picton in my life, nor ever had any communication, *direct* or *indirect*, with him, or any of his friends, or any person whatever, who may be in that gentleman's interest; and this declaration I make, without intending to screen myself behind the paltry subterfuge of *mental reservation*. If this does not satisfy you, I have the pleasing consolation, that it will convince a *liberal* public, and rescue the "Anti-Jacobin Review" from any suspicion which might have been entertained against it, of having sullied its pages with vindictive malice and foul dishonour, of having lent itself, to serve the interest of a party, or to protect the guilty from punishment. The motive by which I was animated in those strictures, which have again roused you to fling off the decencies of decorum, was an ardent love of my country, and its venerable institutions. I considered, and so must every honest man, in the united kingdom, that your work was "*the most unprincipled and indecent libel upon the character of a distinguished individual, that for many years has claimed the attention of the public.*" This is strong language, Mr. M'Callum, but the case before me warranted even stronger, if such could have been found. Colonel Picton was on the eve of appearing before a solemn tribunal of justice. Was it not therefore unprincipled and indecent in you, to usurp to yourself an authority, which the law of England most justly condemns, and endeavour to tear from its holy repository the sword of justice, and to smite with your own unauthorized hand? Not content with permitting the law to take its course, whose terrors were then suspended over the head of the Colonel, you must devise a new means of punishment against that gentleman, by the publication of a work most eminently qualified, both in letter and spirit, to rouse the resentment of the public against the object of your malice; and so far to bias the minds of his jurors upon his trial, as to render it not impossible for them *to have decided on the ultimate verdict before they reached the court.* Should Colonel

Colonel Picton think fit to institute a prosecution against you, for your libel on his character, I dare say that you would complain, and not without justice, should either of that gentleman's friends, pending your trial, imitate your own unwise procedure, by an exposition of your *motives and conduct*, in attempting a reformation of abuses, whether the sphere of your activity lay in Trinidad or Great Britain. Remember the great Christian maxim of "doing unto others as you would that others should do unto you." You tell us that you understand the laws of England; then, Sir, you must be fully aware, that even were every sentence of your work an indisputable truth, it would still be a most indecent libel. It may not be irrelevant, perhaps, to refresh your memory with a few authorities. "All libels are made against private men, or magistrates, and *public persons*; and those against magistrates deserve the greatest punishment: if a libel be made against a private man, it may excite the person libelled, or his friends, to revenge and break the peace; and if against a magistrate, it is not only a breach of the peace, but a scandal to government, and *stirs up sedition*." 5 Rep. 121.

It is immaterial, on a criminal prosecution, with respect to the essence of a libel, whether the matter of it be true or false, because it equally tends to a breach of the peace; and the provocation, not the falsity, is the thing to be punished criminally. Blackstone's Commentaries, iv. cap. 11. p. 150.

It seems to be clearly agreed, that, in an indictment or criminal prosecution for a libel, the party cannot justify that the contents thereof are true; since the greater *appearance* there is of truth in any malicious invective, so much the more provoking it is: for, as Lord Coke observes, in a settled state of government, the party grieved ought to complain for every injury done him, in the ordinary course of law, and not by any means to revenge himself by the odious course of libelling or otherwise; Bac. Abr. tit. lib. It was, Sir, a due consideration of the reason upon which the law of libel is founded, that induced me to animadvert with just severity on your "Travels," and which shall always influence me, whenever I may again have to perform the painful duty of reviewing a most *scandalous and indecent libel*.

I now take the permission of making a brief extract from your Vindication, and shall offer to it that reply which I hope will be "triumphant." "It has been vainly and constantly urged by these delinquents, as a plea for those wanton severities I have recorded, that the colony was a 'prey to disloyalty and insubordination.' The proof of all this rest *(rests I presume)* wholly on mere probable assertions. It is a well known fact, and I can prove it by the concurrent testimony of many respectable gentlemen from Trinidad, who are now in London, that the colony was not in any one instance, since it was conquered in 1797, a prey, either to disloyalty or insubordination, not even among the soldiers and negroes; and therefore, your critic assertions is *(are)* as infamously false as the whole is unfounded. I now call upon, and dare him to come forward (not like a cowardly assassin) and prove in an open and manly manner to the people of England, what he so very malignantly alleges against the dutiful and loyal inhabitants, soldiary (soldiery) and oppressed negroes of Trinidad." I am very sorry, Sir, that it is within my power to comply with your requisition, and to furnish you with a melancholy proof confirming those assertions, the truth of which you still deny. But you were left without

an alternative. The patriotic virtues of the soldiery and negroes of Trinidad, once shaken, away goes the whole of your grand superstructure! The disloyalty of a British colony rescues the *poor Reviewer* from the serious charge of deliberate falsehood. The letters which I now subjoin are extracted from the "Morning Chronicle" of the 14th of February, and they furnish ample evidence of the blessed progress of your darling code of the "Rights of Man," and of the industry with which the *loyal inhabitants of Trinidad* have diffused its principles.

"A most formidable conspiracy among the negroes in Trinidad has lately been happily discovered and prevented. A letter from that Island, of December 18, gives the following particulars:

"A plot to extend the scenes of St. Domingo has been providentially discovered, and martial law was proclaimed again on the 14th inst. It appears that, under the pretence of forming bamboulas, different regiments of slaves had been secretly organized; kings, generals, staff-officers, judges, &c. were appointed; the most horrid oaths taken; and Christmas eve was fixed for the execution of the plan. One of their meetings was to have been held in Carenage Bay, in a place which the negroes had secretly cleared. They would have sallied forth at midnight, passed La Chancellerie, Pochards, and Odiberts, set fire to all the plantations in that neighbourhood, and exterminated all the whites. While this was doing in that quarter, the town was to have been fired, and the same assassinations have been committed. The like scenes were to have been perpetrated at St. Joseph's, and in every other part of the Island at the same hour. Thank God, their Black Majesties, with their Officers and Nobility, are arrested, and the criminals are to be tried before the Governor and Council, and executed under their sentence. The trials commence to-morrow. We are all on the alert, and sleep with windows barricadoed, pistols loaded, and horses saddled. Guards are posted round the town, and great vigilance ordered."

"We have been favoured with still later particulars of the insurrection in Trinidad, in a letter from a gentleman high in office there, to his friend here, dated December 19, of which the following is an extract:

"We had nearly experienced a rebellion of the negroes here, and a general massacre of the whites; which, had it taken place, would have involved all the Windward Islands in general devastation. The explosion of such a volcano here, as well as St. Domingo, would have completely overwhelmed not only the British, but all the other Colonies. We have arrested several free negroes from St. Domingo, who were banished by the vigorous and discerning mind of Colonel Picton, but who were suffered to return by Colonel Fullarton.

"One of the kings or emperors, a negro slave of Shand's estate, has this day been executed in the square in town. To-morrow six others of the royal dynasty take their leave of this world; and the severest scrutiny is making into the views and objects of these nefarious conspirators. Colonel John Gloster discovered the plot, in the valley where he is Commandant, and made immediate communication of it to the Governor, who sent a strong detachment of regulars in the dead of night, and took all the conspirators into custody. Their uniforms and standards were found concealed. The Council has had a permanent sitting of eight days. Mr. Begorrat has singularly distinguished himself by his great activity, labour, and talents; and

and the unwearied solicitude and precautions of our excellent Governor, General Heslop, are above all praise. The projects of these scoundrels were to get possession of all the white men, and grind them in Mr. Shand's new windmill, and they were to cast lots for the white ladies: not a child was to have escaped their fury. The plans of these monsters have fortunately been completely frustrated, and I now apprehend no injurious consequence."

The crimes of modern France, which we supposed to stand alone in the foul catalogue of human depravity, have furnished no feature of sanguinary ferocity more daring and wicked than what these monsters were about to perpetrate. But these wretches are only the misguided instruments of "enterprizing and needy men," of those "itinerant politicians," who having disclaimed consanguinity with *any country* or kind, roam to and fro, through the world, blasting the best consolations of humanity, and filling with trouble and blood *every country* which gives them an asylum.

Can you now, Sir, any longer strive against the strong torrent of truth, and persist in maintaining the uniform, unbroken loyalty of the inhabitants of Trinidad.

But these letters, you will tell us, perhaps, are mere fabrications. For the sake of my *species* I wish they were so. The proclamation of the present Governor, Heslop, however, confirms the sad truth. That proclamation appeared in the papers of the day immediately after the publication of those letters which I have just given; and it confirms to the fullest extent the truth of an existing conspiracy in Trinidad, *which had been ripening for years*, and which, by the blessing of God, and efficient measures, has been happily defeated.

The line of conduct which Colonel Picton pursued, in repressing the first movements of rebellion, has thus been wisely adopted by the present Governor. And whatever clamour the voice of ignorance or faction may raise against the strong measures which imperious circumstances have rendered necessary to be adopted in Trinidad, I venture to tell you, Mr. M'Callum, fearlessly and unappalled, and you may repeat the tale to your patron, that to those measures alone, is England indebted for her retention of the colony. And under the present circumstances of the Island, swarming with brigands, and agitated with the noxious principles of abstract liberty, should the present, or any future government which may be established there, relax its energy and decision of character, and sacrifice its real and certain security to a pusillanimous spirit of mistaken lenity, the awful scenes of St. Domingo will be opened to the view of the inhabitants, and the wild rush of daring, murderous ferocity, will soon overwhelm them in a common ruin. Trinidad will be lost to England. The remainder of our Colonies, with such an example before them, and illumined with the same lights, will speedily pursue the same course, and erect themselves into independent black empires. But, Sir! there will be no *white secretaries*, instructed in European learning, retained by their chieftains to assist them in the construction of the meditated new dynasties. The knife will have dispatched these. Thank God, Sir, that you are safe in England!

There are parts of your "Vindication," Mr. M'Callum, to which I am not bound to reply. The three fundamental propositions which I have laid down have alone claimed my attention: these are, a solemn exculpation from the charge of being a "delinquent;" that your book is a libel

of the most indecent nature; and that the inhabitants of Trinidad are not that loyal people, which you would have the good people of England to believe. The bold challenge which is given in your "Vindication" to continue the controversy, I think prudent to decline. Z.

N. B. Since the foregoing reply to Mr. M'Callum's Vindication was received, we have been put in possession of various authentic documents relating to his conduct in the Island of Trinidad. In addition to these also, we have obtained much important information respecting Mr. M'Callum, and his *employer*, or *principal*, call him which he will; and, on this account, we shall resume the subject either in our next Number, or in the Appendix to the present Volume, which will appear on the same day (the 1st of June); and we scruple not to say, that every one of our readers, whose judgment is not totally darkened by the black mists of prejudice, will be fully convinced of the justness of our remarks on his Travels in Trinidad. Nor shall we stop here. We have been challenged to meet our adversaries in the field, and we take up the gauntlet, which, indeed, requires no courage, for more feeble and contemptible adversaries we never had to encounter. We shall attend very closely to the ponderous quartos of the former antagonist of the late Lord Lansdowne; and to every other publication which may appear, respecting the valuable settlement of Trinidad. We shall merely premise here, that but for the firm, judicious, and spirited conduct of the much-injured and calumniated General Picton, to which every honest and honourable man in the Island will bear ample testimony, that settlement had been lost to this country. We have been long accustomed to stem the tide of popular prejudice; and the *vox populi*, or rather the *vox plebis* (which Mr. M'Callum may persuade his worthy employer to translate for him, *if he can*) shall never deter us from discharging a public duty.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

POETICAL PLAGIARISM.

SIR,

I SEND you a few miscellaneous observations. Whether they will be new to the public I know not. If they suit the nature of your publication, you will, perhaps, insert them. D. G——r.

In the first scene of "Love's Labour Lost," the King, Biron, Dumain, and Longaville, are introduced, the King commanding them to subscribe an agreement they had entered into, to study with him for three years, and during that period not to see a woman; to fast one day in every week, to eat only one meal on every other day, and to sleep only three hours in the night. Each lord, after making a speech, subscribes. Dumain's speech is as follows:

"My loving Lord, Dumain is mortify'd;
The grosser manner of this world's delights
He throws upon the gross world's baser slaves.
To love, to wealth, to pomp, I pine and die,
With *all these* living in philosophy."

Dr. Johnson's note upon this passage is, "I know not certainly to what *all these* is to be referred; I suppose he means that he finds *love*, *pomp*,

pomp, and *wealth*, in *philosophy*." This meaning cannot be extracted from the words. *All these* refers to his fellow subscribers, and perhaps to Armado, Costard, and the other followers of the King, who appear to have been tied down to the same regulations. The sense of the passage then is, I, Dumain, do engage that I will "*pine* and *die* to love," &c. *i. e.* will abandon the pursuits of love, &c. as *all these*, viz. the King, Longaville, Biron, &c. have engaged to do. If there be a sanction in the early editions for these instead of these (whether there be or not, I have not examined), then Dumain's profession is merely that he would live the life of *all philosophers*.

Pope's line, in the "Rape of the Lock," is taken almost verbatim from Beaumont and Fletcher's "Loyal Subject."

"And maids, like bottles, call aloud for corks."—POPE.

"Are women now
O th' nature of bottles, to be stopt with corks."—B. & F.

Though Gray professes to have taken his epithet, "*many-twinkling*," in his Ode on the Progress of Poesy, from the "μαρμαρυγὰς" of Homer, yet I cannot help thinking that he had some reminiscence of Thomson's

"*many-twinkling* leaves
Of aspin tall."—SPRING, l. 155.

But to purloin from an ancient is considered as meritorious, whereas borrowing from a modern, is looked upon as no better than petty larceny.

Dr. Johnson does not approve of the expression, "redolent of joy and youth," in Gray's "Ode on a distant prospect of Eton College," and at the same time supposes it taken from Dryden's "honey redolent of spring." I am not inclined to agree with him in his criticism on the expression; and am also disposed to suspect that Gray borrowed it from an author from which the loan was not so liable to be noticed. Pope has dug pearls out of many an obscure dunghill; Milton laid both ancients and moderns under contribution, and Sterne has been lately detected in rummaging treasures which had been long buried. Why then should not Gray have taken his *redolent of joy and youth* from "Memoirs of Europe towards the close of the 8th Century (written, I believe, by Mrs. Manley); London, printed for John Morphew, 1716:" where we find, vol. ii. p. 67, the following expression: "the lovely Endymion, *redolent of youth*." It may be alleged against this, that Gray, who neither in his prose or verse, as far as I recollect, seems to pay much, if any attention, to the sexual passion, was not likely to peruse a book of the kind, for Mrs. M.'s delineations are considerably above *temperate*; yet when we find him clearly borrowing, in his "Long Story," from one of Prior's gayest tales, "The Dove," this objection can have little force. That he did so, will be apparent, after a perusal of the following stanzas:

"THE DOVE.

"With one great peal they rap the door,
Like footmen on a visiting day—
Folks at her house at such an hour!
Lord! what will all the neighbours say!

"Her keys he takes, her door unlocks,
Thro' wardrobe, and thro' closet bounces,
Peeps into every chest and box,
Turns all her furbelows and flounces.

I marvel much, she, smiling, said,
Your poultry cannot yet be found.
Lies he in yonder slipper dead,
Or, may be, in the tea-pot drown'd."

"LONG STORY.

"The heroines undertook the task,
Thro' lanes unknown, o'er stiles they ventur'd;
Rap'd at the door, nor stay'd to ask,
But bounce into the parlour enter'd.

"Each hole and cupboard they explore,
Each creek and cranny of his chamber,
Run hurry-scurry round the floor,
And o'er the bed and tester clamber.

"Into the drawers and china pry,
Papers and books, a huge embroglio!
Under a tea-cup he might lie,
Or creas'd, like dog's ears, in a folio."

But, without dwelling on these particular coincidences, I will venture to say, that the *seminal* idea (as Johnson says on another occasion) of the Long Story, was suggested by Prior's tale, and that it will be obvious to every one who compares them.

I remember when Goldsmith's "Deserted Village" first appeared, that the critics highly praised the following simile, not only for the beauty of the imagery, but for the *originality* of the thought:

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway meets the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

I agree that the simile is beautiful; as to its *originality*, the public will determine, after reading the extracts I send you.

"And now, behold majestic Atlas rise,
And bend beneath the burden of the skies;
His tow'ring brows aloft no tempest know,
While lightning flies, and thunders roll below."—GARTH.

"As Alpine hills, which o'er the clouds arise,
And rear their heads amidst contiguous skies,
Enjoy serene, uninterrupted day,
And floating tempests all beneath survey."—BLACKMORE.

"Our loves, like mountains hid above the clouds,
Tho' winds and tempests beat their aged feet,
Their peaceful heads nor storms, nor thunder know,
But scorn the threat'ning rack that rolls below."—DRYDEN.

Not only his own countrymen have been beforehand with him, in the enjoyment

enjoyment of this *Fiançée du Roi de Garbe*, the French have likewise forestalled him.

"Tel qu'un rocher, dont la tête
Egale le mont Athos,
Voit à ses pieds la tempête
Troubler le calme des flots :
La mer autour bruit et gronde :
Malgré ses émotions,
Sur son front élevé regne une paix profonde
Que tant d'agitations,
Et que les fureurs de l'onde
Respectent, a l'egal du nid des Alcions."—CHAULIEU.

Whether Goldsmith took this literary prostitute to his arms, thinking her a virgin, as the King of Garbe did his bride, or whether she had charms for him, though he knew that she had passed through many hands, is a bone which I leave to the critics: much snarling has heretofore been produced about a bone equally bare.

Leaving the *originality* of this beautiful simile out of the question, there is one serious objection to it: the author asserts what is not true, viz. the *eternity* of sunshine round the tops of mountains. Now, every one knows that the summits of mountains are fully as often exposed to tempest, and darkened by clouds, as they are rendered splendid by the rays of the sun. It appears to me, that Goldsmith's precursors have not so decidedly asserted this *eternity* of sunshine, but have left their readers to suppose that they speak of the mountain not in a *permanent*, but in a *temporary* state.——D. G.

SUMMARY OF POLITICS.

THE political views of the Continental Powers begin to unfold themselves, and, if we were disposed to take any credit to ourselves for sagacity and foresight, in having, from the plainest premises, deduced the most obvious conclusions; in having foretold what appeared so very clear to us, that nothing, as we thought, but the most obstinate blindness, could fail to perceive it; we should congratulate ourselves on the verification of our predictions respecting the conduct of his Prussian Majesty. But, strange as it may appear to some of the political writers of the day, it is, nevertheless, certain, that we should have derived infinitely greater satisfaction from the falsification of our statements, than from the establishment of their validity; with heart-felt pleasure we should have acknowledged our own error, and have hailed, with unfeigned joy, that return to the paths of justice and of honour, which, while it proved the fallacy of our arguments, would have tended to restore the independence and prosperity of Europe. But one short month has elapsed since we asserted, when speaking of the temporising policy of the insidious Cabinet of Berlin, "She (Prussia) must take her choice between a direct offensive and defensive alliance with France, and a cordial and vigorous system of amity and co-operation with Russia. Half-measures, and a wavering policy, will no longer avail her; the time is near at hand, when she must draw the

the sword either for or against France." Already has that time arrived. For Prussia, by shutting her ports against our ships, has virtually declared war against us, and proclaimed to the world, that she is prepared to support the cause of France against all her enemies. Be it so. The folly of this weak, infatuated, unprincipled Monarch, has reached its height; he has pronounced his own sentence; has deserted the best and most generous of friends; and has taken a serpent to his bosom, that will sting him to the heart. Protracted though his fall may be, for a few years, it is nevertheless certain; and he will have the mortification to know, that he will fall unlamented by his own subjects, and unpitied by Europe. Had he listened, indeed, to the voice of his subjects, he would have observed a conduct more consistent with honour, and more worthy of his name. His troops (eager for the field) would have been employed in the punishment of oppression, and not in the persecution of innocence; in *resisting* lawless aggression, and not in *committing* it. As it is, he has dishonoured himself, his family, and his people. Listening to the treacherous advice of those Jacobins in his council, whose tongues are guided by the gold of France, and deaf to the remonstrances of loyalty and patriotism; yielding to the unnatural thirst for accumulation, and to the pusillanimous desire of ease; he has exhibited himself a spectacle for the finger of scorn to point at; an object of contempt to courage, of indignation to honesty. In a word, he has become the worthy associate of Napoleon Buonaparte, his companion in fraud; his accomplice in plunder; the supporter of his iniquity; the guarantee of his character, and the partner of his crimes. In a proclamation, such as never issued from any other Cabinet than the regicidal Cabinet of St. Cloud, he has dared to insult Europe, by representing the seizure of Hanover by the Corsican Usurper, in time of profound peace (between Hanover and France), as a common occurrence of war, and its cession to him as a legitimate transaction founded on the *right of conquest*. In the first place, we would ask this Royal Commentator on the law of nations, whose wisdom and honour are much on a level, on what authority he supports the novel proposition, that one Power having taken a country from another, during a war, has a right to dispose of it before the termination of such war; that is, before its cession has received the sanction of its lawful proprietor? We here state the question in the most favourable (though palpably false) point of view for himself; on the admission that the two Powers were at war, and that the country in question was a legitimate conquest; and we defy him, or his wretched tool, *Haugwitz*, to produce, from the conduct of any regular Power (revolutionary France, of course, is not included in this description), any authority for his assertion, or any sanction for his conduct. Besides, this curious proclamation of his gives the lie direct to his former manifesto, on his first occupation of Hanover, in which he gave the world to understand that his possession of the country was merely provisional, and that he was to hold it only till its fate should be ultimately decided at a general peace. Such a contempt of character in a *lawful* Sovereign, was never before displayed. Profligacy like this may be equalled, but cannot be surpassed. In our sentiments on this subject, we feel convinced, much the greater part of the Prussian nation will concur with us. But this short-sighted monarch will not be suffered to enjoy, in quiet, the fruits of his depredation; watched by Sweden on one side, and by

by Russia on the other, his steps are traced with a jealous eye; and ere long, he will probably be forced to yield to the superior power of Russia, or to invite the destructive aid of his new *Imperial* Ally. On all sides danger awaits him. He is, at length, brought by his baseness into a situation of such difficulty, that he can neither advance nor retreat, without a prospect of ruin.

Russia, whose policy is at once honourable and decisive, has wisely anticipated the Corsican Usurper; and while *he* has been intent on completing the revolution of Germany, and in parcelling out his spoils among his greedy favourites, *she* has seized upon that important pass, which, in the possession of the French, would have secured them an easy passage from Venetian Dalmatia into the adjacent territory of the Porte; and would, consequently, have facilitated the accomplishment of the Usurper's views on European Turkey. This pass, it will be remembered, was ceded to France by Austria, at the peace of Presburgh, and was to have been given up at a specific period; this period, however, had elapsed some time; the right of retention on the part of Austria had of course ceased; and the pass was fairly to be considered as belonging to the French. The Russians, therefore, were fully justified in their attack upon it; and the Austrians were certainly not bound by the law of nations to defend it. This event has given rise to some strong remonstrances from the Usurper to Austria, and has supplied him with a pretext (which, however, he would easily have found without it) to retain possession of the strong fortress of Brannau, which commands the passage of the Inn, and opens the way to Vienna. Should his violent and vindictive temper lead him to renew hostilities against Austria, he will find it a more difficult task than it proved last year, to corrupt her councils, and to subdue her arms. In the cabinet and in the field he will fortunately have to encounter the commanding genius of the Archduke Charles, who e incorruptible heart, and intrepid spirit, backed as he is, by a loyal and well-disciplined army, supported too by the Hungarian *mass*, will throw such obstacles in the way of his approach, as he will not very easily remove. On the other side, Russia will probably avail herself of her recent conquests, to pour an army, through Dalmatia, into Italy, while another force, of Russians and Britons, may be landed in Calabria, so as to afford sufficient employment to the Usurper, in maintaining his *princely* brother, who but a few years since was clerk to a low attorney in Corsica, without resources, and without hopes, on the throne of Naples. The base and cowardly insults publicly offered by the low-born Corsican to the lawful Queen of Naples; offered, too, wantonly, without the smallest necessity, or even the smallest political *pretext*, and merely to gratify a malevolent and vindictive heart, cannot but have produced a *proper* effect on *some*, at least, of the members of her illustrious House. That effect, we venture to predict, should the tyrant of Europe again seek to satiate his brutal rage on Austria, will be severely felt by his troops. If the Archduke have really instilled any portion of his own gallant spirit into the bosom of the Emperor, if to *him* be left the whole conduct of the war, in council and in action, we have little doubt of the issue. The Hungarians are as brave, hardy, and loyal a nation as any Europe can boast; they are enthusiastically attached to their prince and to their country; and they cordially hate the French, as the pests and disturbers of the human race. What, therefore, may not be expected from

from the exertions of such a people, under the guidance of great military skill, and of the most determined courage, such as the Archduke Charles has displayed on numerous occasions. Though Austria be greatly weakened, by the degrading conditions of the Peace of Presburgh, she still possesses great internal resources, which, added to the advantages of her local situation, render her formidable as an enemy to France, whether acting on the *defensive* or the *offensive*. Nothing but the *will*, the *spirit*, is requisite to animate her councils, and to invigorate her efforts; if *that* be present, she may yet bid defiance to her foes; she is secure; but without *that*, were her resources multiplied a hundred-fold, they would only serve to magnify the triumph of her enemies; her destruction would be certain. The inevitable result of another war with France will be, either the recovery of her lost territories, or her total annihilation as an independent Power. When we speak with a degree of confidence of her success, in a fresh conflict with France, we must always be understood to speak with a reference to the powerful co-operation of Russia, whose military force greatly exceeds that of France and her satellites (Prussia only excepted). Without such aid, indeed, it would be madness to enter into such a conflict; for, though a nation of loyal and determined men may achieve wonders in defence of their laws, their liberties, and their native soil, with all its invaluable appendages; the Austrians would, in this case, be exposed to such a risk of destruction as it would be folly to incur, unless they were reduced to the dreadful alternative, of *slavery* or *conquest*. Will they be reduced to this alternative? That is a question on which it would be presumptuous to offer any thing like a decisive opinion. Judging, however, from present appearances, and from past events, we incline to think that such will be their fate. Buonaparte inherits the inveterate hatred which the vain and ambitious people of France, and their worst rulers, so long entertained and cherished against the House of Austria.—This hatred has been considerably increased by the conduct of Austria since the French Revolution. She, for a long time, displayed great energy in her resistance of the usurper's daring schemes of aggrandizement, and even wounded his personal pride, by hesitating to acknowledge the title which he had assumed. These considerations are, of themselves, most powerful motives in the mind of a tyrant, who regards all opposition as insult, and with whom resentment and destruction are nearly synonimous terms. His revenge would have been amply gratified, during the last disastrous campaign, if he had not been aware of the peril of his own situation, with fresh armies of Russians advancing to meet him in front, the Archduke Charles, with a very large force, in his rear, and the Archduke Ferdinand hanging on his flanks, while he was by no means sure of the part which Prussia intended to act. The Peace of Presburgh, humiliating as it was to Austria, was by no means sufficiently so to satisfy either the malice, or the ambition of her implacable foe. The Corsican Usurper considered it as merely one step gained on the way to that total destruction which he had long meditated in secret. It pleased him *only* as it tended to facilitate the accomplishment of his ultimate views. In every other respect it displeased him. Having at length succeeded in fixing the wavering policy of Prussia, through the medium of his trusty friend Count Haugwitz; having disposed, *en maitre*, of all such territories in the German Empire as, in the hands of their lawful possessors, he regarded as obstructions to his plan; and having bestowed them on his minions and dependents,

pendents, on whose constant assistance he knew he could rely, because, as to *him* they were indebted for an elevation, to which neither their birth, situation, nor pretensions of any kind, entitled them; so to *him*, and *him alone*, could they look for support, if menaced with attacks from abroad, or dissentions at home; and having also secured every pass which could either bar the entrance into his own extended territory, or afford him a passage into those countries which he had it in contemplation to attack; having taken all these preliminary measures, there is good reason to believe that he will speedily attempt to carry his gigantic designs into effect. Of the full extent of these designs we have very little doubt; though the time for *completing* the execution of them must depend upon circumstances, which, with all his extraordinary fortune, he cannot possibly controul. That he entertains the vast project of uniting all Europe (excepting Russia) and forming of it two nominal Empires, but *one* virtually, subject to his own dominion, we are fully persuaded. Nor is there a prospect, we are sorry to say, of frustrating this plan, all gigantic and destructive as it is, without the fullest co-operation, between this Country and Russia, and without exertions, in some degree commensurate with the object of contention. If we could, by insidious negotiation, and partial concession, be led to give up as desperate the affairs of the Continent, Russia might probably retire from the field in disgust, and the whole force of France would then be turned against Austria, who, unable to oppose an effectual resistance, might fall in the unequal conflict; while Prussia, who had stood trembling by during the performance of the first acts of this bloody tragedy, would soon meet the fate which she so richly merits, and furnish, with her own ruin, the dreadful catastrophe.—This done, the smaller States must submit of course, and European Turkey would fall an easy prey to the ruthless conqueror. We are not much addicted to speculations on the misfortunes and the misery of mankind; we are not apt to anticipate events which we cannot contemplate without disgust and horror; nor can we accuse ourselves of encouraging, in ourselves, or of exciting in others, the gloom of despondency, or the language of despair. But, strange in conception, and impossible in execution, as the scheme which we have described may appear to many, let them but look back upon the occurrences of the last fourteen years; nay, upon the transactions of the last campaign alone, and then say, whether these were not almost as far removed from the scale of probability, as it stood at that time, as the establishment of a general usurpation is now. The preparatory means already adopted by the tyrant, in surrounding himself by a number of petty monarchies, and tributary states, absolutely dependent on his will for existence, are certainly the best that human craftiness could devise for the purpose. They are the same means which were pointed out by the first revolutionists, who, it must be confessed, were adepts in the science of subversion, for the establishment of an universal republic. Of these masters in iniquity, Buonaparte, original in nothing but the *audacity* and *extent* of his crimes, is the humble, but zealous, imitator; he has profited by the lessons of his masters; he has laid the revolutionary train with consummate skill, and the grand explosion is near at hand.

It remains to be seen, whether the British Ministers will employ the resources which they have at their command, for averting the threatening storm; whether, acting on a grand and magnanimous system of policy,

they

they will consider the interests of the Continent as intimately blended with our own; and whether they will manfully hoist that standard, round which the destined victims of Gallic ambition may still rally with a fair prospect of success. The firmest dependence may be placed on Russia and on Sweden; the former of whom, most fortunately, possesses a happy combination of spirit and of means; the latter abounds in spirit, but is deficient in means; that deficiency, however, it is in our power to supply. Complete masters of the Mediterranean Sea, we can annoy the enemy in his most vulnerable quarter, and effectually second the operations of our Allies. That this wise and vigorous system of policy will be pursued by our Cabinet, we should be warranted in believing, by their quick and becoming resentment of the dishonest conduct of Prussia; who, ere the lapse of three months, will receive, in the destruction of her commerce, the merited reward of her baseness and treachery. Rumours, indeed, are afloat, of existing differences in the Cabinet on the subject of peace with France; but we incline to consider these rumours, rather as arising out of the probability of such differences, deduced from the former avowed sentiments of the present Ministers on that subject, than as resting on any solid foundation; and, as the only public act which they have performed, in relation to foreign powers, is such as entitles them to unqualified praise, it would be highly unjust, on no better authority than common report, to believe any of them capable of sacrificing the best interests of their country, and the safety of Europe, to the attainment of a short-lived popularity, by the conclusion of a precarious, premature, and inglorious peace.

Mr. Windham has, at length, brought forward his long-promised plan; but in its present crude and unfinished state, it would be absurd to discuss its merits, or to comment on it, any further than to point out one *radical* objection which strikes us, to that part of it which relates to engagements for limited service. Were it to remain, as it now is, it would be possible that, in the midst of a difficult, and even of a disastrous war, we might be placed in a situation to lose the service of most of our veteran troops, whose limited periods of service would expire during the existence of such a war. It is sufficient to notice this defect, to make the enormity of it fully felt. It may, however, be easily removed, by the introduction of a proviso, that, if any man's time of service shall expire during war, he shall be compelled to serve until six months after the conclusion of peace.

The Budget, which was opened with considerable ability, and with the greatest perspicuity, by Lord Henry Petty, is highly complimentary to the late Administration; a rigid adherence to whose plan of finance constitutes its chief resource, and its principal merit. Still, however, the same objection which we formerly stated to the original Income Tax, from its unequal pressure on persons of different fortunes, subsists in full force. Indeed, by the alteration made during the Administration of Mr. Addington, the objection has received great additional weight. That Minister repealed the *Income Tax*, and substituted a *Property Tax* in its place, which was continued by his successor in office, and is now increased to *ten per cent.* He did more than this; for he made that *property*, which no one ever considered as *property* before; we mean the *rent* paid for land. That rent paid is property, to all intents and purposes, *quoad* the *landlord*,

lord, we cannot be supposed to deny; but how it can be regarded as the *property* of the tenant, we have not the sagacity to discover. According to this novel discovery, if a man has an *income* of 500l. a year, he is taxed for *property* to the amount of 600l. if he hires land for 100l. a year. He first pays 50l. the ten per cent. on his own income, and then *ten pounds* more, as a tax upon the rent which he pays for his land. That *profit* upon land is a fair object of taxation, is most certain; but that *loss* is equally so, who is bold enough to contend? and yet, if a tenant loses by bad crops, mismanagement, or any other cause, he is not excused from the payment of his ten per cent. any more than the man who has gained considerably by his land. In the *Income* Tax this absurdity was judiciously avoided. At present, if a man of 500l. a year hires land for 100l. and a house for 40l. he pays 65l. a year to the property tax, which is exactly 13 per cent. on his whole income; and the arbitrary mode of *assessment* adopted by the act to which we allude, has rendered it infinitely more burdensome still. All houses, which paid from 25 to 30l. per annum rent, have thus been raised, with the most shameful contempt of discrimination, to 40l. or upwards, in order to bring them within the scope of the increased duty of twelve and a half per cent. An amphibious race of beings, ycleped *surveyors*, most of them bred in London, and whose excursions have seldom extended beyond the bills of mortality, have, in numerous parishes, been called out at a vast expence, to place *a new value* on farms, of the value of which they are totally ignorant, and which they have generally estimated on the most erroneous principles, not unlike that on which they value land for building (at so much per foot) in the vicinity of the metropolis. We mention these abuses, for such we consider them, in the full persuasion that the Chancellor of the Exchequer will cause them to be investigated, and, if possible, remedied. The uncommon exigencies of the times unquestionably require the imposition of very heavy taxes; and when we consider the magnitude of the stake for which we are contending, we cannot regard any sacrifice as too great. All that can be expected from Ministers is, that they will make the necessary burdens bear as equally as possible on every class of the community (which cannot be done by exacting an *equal* proportion of every man's annual revenue); and cause them to be collected in a manner the least vexatious to the contributors.—While we are on this subject, however, we cannot but express our surprize that this extension of the Property Tax should have incurred the approbation of Mr. Fox; who, if our memory fail us not, so lately objected to the *principle* of it, and strenuously contended for the necessity of imposing taxes on *articles of consumption*, for reasons which he detailed at length.—Indeed, from the impression made on our minds, by his arguments on the subject, we fully expected that the chief taxes would have been laid on malt, beer, soap, candles, tea, and wine.

We have said that the exaction of an *equal* proportion of every man's income is not a means of making every man bear an equal proportion of the burdens; making his *ability* the rate of contribution. When we paid an *Income* Tax, we very well understood, that a deduction of ten per cent. was to be made from our annual receipts, from whatever source they proceeded;—but when *property* was substituted for *income*, as the object of taxation, we very naturally expected that some fair criterion for fixing the

the amount of property, would be adopted. Thus, *A.* receiving a net 500l. a-year, from a landed estate, when such estates are worth 30 years' purchase, will have a *property of* 15,000l.; while *B.* who receives a similar income, proceeding from an annuity for life, which is only worth *six* years' purchase, has a *property* but of 3,000l. Yet strange to say, under this *Property* Act, both these individuals pay the same tax of 50l. a-year!—Hence it is evident that the act is a strange medley;—being in many respects a tax upon income, though professing not to be so; and in no respect that we are aware of, a tax upon *property*, justly so called, which it professes to be in all. In many instances, indeed, it is a tax upon *rent*. And, if it be intended, which we do not yet know, to increase in the same proportion in respect of land, as of other objects, land worth three pounds an acre will pay no less than *ten and six-pence* an acre to this tax;—the necessary consequence of which is too obvious to require a comment.—To facilitate appeals for surcharges—particularly where persons entitled to exemption by the law are reduced to the necessity of appealing, another innovation, introduced by Mr. Addington, on Mr. Pitt's original plan—is to advance one step in the reformation of abuses, in the mode of assessment and of collection; but the proposed mode of submitting tradesmen's accounts to the examination of Magistrates, is, we are persuaded, utterly impracticable. All the Country Magistrates would, we fear, have their names struck out of the commission, sooner than take upon them a burdensome duty, so foreign from the original purpose of their institution. Persons should be appointed, with a salary, to hear appeals, and should attend at different places, on different days, in order to afford all possible facility to the appellants.

These suggestions, part of many which occur to us on the subject, are not offered with the view of setting up the dangerous position, that *partial* inequalities, and *particular* evils, are to be admitted as sufficient grounds for the repeal of a tax, the *principle* of which is good;—but merely in the hope of inducing such a re-consideration of the measure, as may render it at once *consistent* and *productive*.—In order to counteract, in some degree, the effect of the additional impost on sugar, which, small as it is, will, we fear, fall heavy on the West India Planters, we strongly recommend to the Minister to impose an additional duty on brandy, and to promote, by every means, the consumption of *rum* in its stead. Indeed the total prohibition of *brandy* would, in our opinion, be a measure of wise policy, and of justice also.—As it is, by the consumption of brandy, we supply our enemies with a portion of their means for carrying on the war against us; and indeed it is a fact, not generally known, that the tribute exacted by France from Portugal, as the price of her admitted neutrality, is actually paid by *this country*;—the Portuguese having, to meet such additional expence, imposed a duty of a *moidore* upon every pipe of port-wine exported!—We must not, however, indulge in the reflections to which this consideration gives birth.

April 22, 1806.

CORRESPONDENCE.

All the Communications of Correspondents, which do not appear in the present Number, will be inserted in the Appendix to our XXIIId. Volume, which will be published on the 1st of June.

Printed by B. M'Millan,
Bow-Street, Covent-Garden.

APPENDIX

TO VOLUME XXIII.

Virgile a Jacques Delille, ou Dialogue des Morts, sur la Traduction des six premiers Livres de l'Eneide. Par N. Quenneville, Membre de plusieurs Sociétés Litéraires, et Professeur de Langue Grecque. 8vo. Pp. 260. Paris, chez Lami, fils. 1805.

Virgil to James Delille, &c.

WE venture to say, that the honour of this epistle from Elysium, though from Virgil himself, will be more than counterbalanced to Mr. Delille by the disagreeable nature of its contents. It is, in fact, a minute, and for the most part, a severe criticism of the first six books of the Abbé's translation of the Æneid.

Mr. Quenneville has chosen to give his critique in the form of a dialogue in the shades. Poets of all countries, and all ages, are the interlocutors, who are not sparing of their animadversions on this French translation. As Mr. Quenneville had adopted this form, we suppose, with a view of giving more interest and vivacity to his publication, it was incumbent on him to have made his *dramatis personæ* speak in character. In this he has totally failed; indeed, he seems not to have attempted it. Aristophanes and Euripides, Plautus and Eschylus, Milton and Moliere; in short, all the critical puppets have a sameness of expression, which disappoints the reader, who expected something very different, and which tires by its monotony.

Before these Elysian Reviewers enter upon the consideration of Mr. Delille's merits and demerits, Dryden and Pope are brought forward, each to defend the author he had translated. In their harangues is collected much of what has been written on the characteristic excellencies and defects of Homer (for even Homer has his defects) and Virgil. These speeches may be read with profit by those who have not hitherto paid much attention to the subject; but we must refer our readers to the work, as they are too long for insertion in our Review. Previous, too, to the commencement of the main object in view, Boileau gives the following reflections on the duties of a translator, which the gentlemen who *do* books into English from all languages, may attend to with much advantage.

" BOILEAU.

". Before I communicate to the assembly my notes and remarks on the first book, I wish it to attend to some reflections on the duties of a translator.

lator. They will, perhaps, assist the members in forming a judgment on some passages. To me, at least, they have been useful, as, guided by their light, I think that I have discovered some defects, which I am going to submit to the decision of the assembly.

"A translator, in my opinion, is a person who renounces *self*, and becomes another man; who ought to assume, as far as possible, the tone, the language, the style, the sentiments, the affections, in short, the character of the author he translates. The soul of the one must pass into the body of the other: the man who spoke Latin in Rome under Augustus, must come and speak French at Paris; always preserving the same heart, the same mind, the same sentiments, the same feelings, and the same perceptions. I doubt if, without this, it be possible to produce a good translation. The thoughts of the original may indeed be given; but if the pencil of the author does not pass into the hands of the translator, if that pencil is not dipt in the same colours, if the light and shade are not managed and blended as in the original, if the carnation is not the same, the translator will be nothing more than a bad painter, who gives the production of his own imagination, instead of the picture which he purposed to copy, and who, probably, has spread the shades of death over figures glowing with life and health." (Pp. 40, 41).

Founded on these principles, the shadowy critics pronounce on the merits and demerits of Delille's translation. The Canon is much too rigid. The Abbé's prettynesses, amplifications, and Gallic varnish, cannot stand before it; and the greybeards find themselves compelled to treat him with unsparing severity. As much of the criticism dwells upon *idiomatic* expressions, the *import* and *propriety* of certain words upon certain occasions, we must decline entering on this part of Mr. Quenneville's dissection; not conceiving ourselves to be proper umpires in these merely Gallic matters: though Voltaire, and others of much inferior note, at least as unfurnished for the discussion of such matters as we are, have intrepidly ventured to decide on English idiom, and the import and force of English words and phraseology. Taught by their unsuccessful attempts, we will not follow their example. We shall endeavour, by a few quotations, to enable our readers to judge of the justice or injustice of Mr. Quenneville's criticisms, when idiom, and the genius of the French language, are out of the question: when these are in dispute, we must leave the Abbé and his critic to settle the business themselves: "*non nostrum tantas componere lites.*"

Mr. Quenneville, in order to ascertain the validity of his critical remarks, first of all gives the original, then a literal translation, to enable those to judge who are not acquainted with the Latin, and subjoins the Abbé's translation. Though this will take up more room than we can well spare, no other method occurs to us of giving to the reader an idea of the publication.

We, first of all, select a passage from Æneas's narration of the destruction of Troy:

"Veritur

" Vertitur interea cœlum, & ruit oceano nox,
Involvens umbrâ magnâ terramque, polumque,
Myrmidonumque dolos ——."

" In the mean while the sun sets, night *precipitates* itself *from* the bosom of the ocean, and envelopes in its shade heaven and earth, and the Grecian stratagem."

" Et cependant le ciel, dans son immense tour,
A ramené la nuit, triomphante du jour,
Déja du haut des cieux, jettant ses crepes sombres,
Avec ses noirs habits, et ses muettes ombres.
Sur le vaste ocean elle tombe, et ses mains
D'un grand voile ont couvert les travaux des humains,
Et la terre, et le ciel, et les Grecs, et leur trame."

" ARISTOPHANES.

" Mr. Delille says, in a note on the 1st book, 'It may, perhaps, be useful to explain here what it is which involves indifferent poets in prolixity and obscurity. It arises from their incapacity of discovering at once the lively image, the strong expression, the proper idea; and feeling the insufficiency of each single feature, they heap up words and phrases, and endeavour to make up for weakness by abundance: the man of genius, on the contrary, seizes at once the fundamental and characteristic feature, and passes on to other objects."

" The justness of this remark is incontrovertible; it is dictated by the most exquisite taste. I say, then, to Mr. Delille, the fundamental, the characteristic feature was before your eyes; it required no pains to discover it. What! at the most interesting moment, at the moment when the attention of the auditors was at its utmost stretch, when they expected, with the utmost impatience, the result of what they had hitherto heard, could any thing be more absurd than to conclude that important day, and the commencement of the night, with such bombast, with a description so silly and ridiculous? *Night triumphing over day—her sombre crape—her silent shades—her black robes—her hands have covered with a large veil.* Heavens! what fustian. Never did the Chapelains, the Scuderys, scrape together, in their cold and insipid productions, a description so execrable, and, above all, so out of place. Never did they merit the appellation of dull writers, of tiresome translators, by a mass of such confused epithets, which bristle round this passage; by such dull and pitiful abundance, which fatigues the reader, in these seven lines, given as a translation of two and a half of the greatest beauty."

We agree with Mr. Quenneville, that Delille has departed widely from the beautiful simplicity of his original in this gaudy amplification: but it appears to us that this *Professeur de Langue Grecque* has himself mis-translated Virgil in this very passage. " *Ruit oceano nox*" certainly does not mean that night precipitates herself *from* the ocean, but *into* the ocean. In no language we know, is the word conveying the idea to *precipitate* applied to *upward* motion; and Virgil

is too correct a writer to have employed *ruit* in the sense attributed to it by Mr. Quénneville.

Our next Extract shall be the speech of Hector's shade, warning Æneas to quit Troy:

" Ille nihil; nec me quærentem vana moratur;
Sed graviter gemitus imo de pectore ducens,
Heu! fuge, nate Deâ, teque his, ajt, eripe flammis.
Hostis habet muros, ruit alto a culmine Troja.
Sat patriæ Priamoque datum. Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.
Sacra, suosque tibi commendat Troja Penates:
Hos cape fatorum comites; his mœnia quære,
Magna pererrato statues quæ denique ponto."

" He made no reply to my frivolous questions. Son of Venus, said he sighing deeply, fly, make your escape from the flames: the enemy is within our walls: Troy is crumbling to dust. You have done enough for your country, and for Priam; if a mortal arm could have saved Pergamus, this would have saved it. Troy entrusts to you her gods and holy things; let them partake of your destiny; transport them beyond the seas, where you shall build for them a city."

" Il ne me repond rien. Puis, d'un ton plein d'effroi,
Poussant un long soupir, fuis! dit il, sauve toi!
Sauve toi, fils des Dieux! contre nous tout conspire.
Il fut un Ilion, il fut un grand empire.
Tout espoir est perdu: fuis! tes vaillantes mains
Ont fait assez pour Troie; assez pour nos destins.
Notre règne est fini, notre heure est arrivée,
Si Troie avoit pu l'etre, Hector l'auroit sauvée.
Je combattis Achille et me soumis aux Dieux.
Pars! emmène les tiens de ces funestes lieux;
Du triomphe des Grecs epargne leur l'insulte;
Ilion te remets le depôt de leur culte.
Cherche leur un asyle, et qu' au-dela des mers
Leur nouvelle cité commande à l'univers.

" BOILEAU.

" In the original this speech appears to me a master-piece of energy and precision. Not one epithet, not a single repetition. Each phrase is short, clear, and precise. Every word is expressive; not a syllable can be retrenched, not one can be added. In my opinion, there cannot be a more striking proof of the admirable talents of Virgil, than that facility with which he knows how to speak the language of youth, of old age, of wisdom, of impetuosity, in a word, the language of the moment. Let us see how far Mr. Delille has contrived, like his model, to vary his tone.

" *He makes no reply, then, heaving a long sigh with a tone of terror.* What has *then* to do here? As Hector had made no reply, why *then*, which supposes something previously either done or said? A long sigh is not heaved with a tone, the sigh itself is only a tone. *Terror, plein d'effroi,*

effrot, is introduced merely for the sake of rhyme; the Latin speaks not of terror. *Fly! save thyself! save thyself! son of the gods.* Æneas was not a son of the gods; he was only son of Venus by a mortal. Hector does not *thrice* tell him to save himself; he had not time for it: to tell him so *once* was enough; he passes rapidly to the inducement for flight. *Every thing conspires against us.* I believe that it is impossible to give a worse translation of *teque his eripe flammis. Ilion* was, *there* was *a great empire.* Here it would have been difficult for Æneas to understand what Hector meant; but when he hears *hostis habet muros, ruit alto a culmine Troja*, he is at no loss. *All hope is lost*, is useless; and here there should be nothing useless. *Thy brave hands have done enough for our destiny*, is insupportable stuff. *Our reign is at an end, our hour is come*, is only a poor repetition of all that had been said.—*I fought with Achilles, and submitted myself to the gods.* The translator will give us the interpretation of this verse when he comes among us. He will tell us what was the nature of this submission; and, above all, he will inform us why it appears in this place. *Depart, carry thine from this fatal place.* What is meant by *thine, thy* gods, without doubt. But Hector does not advise Æneas to carry off *his* gods: he tells him that Troy entrusts to him *her* gods. *Spare them the insult of the triumphant Grecks.* There is not a word of this in the Latin. *Beyond the seas let their new city command the world.* The language of Hector in the original is not thus enigmatical. One thing is remarkable in this speech of Hector: in the text it consists of only seven lines, and *hostis habet muros* in the second line, makes Æneas perfectly well acquainted with the reason why he is advised to fly. The translation is spun out to twelve, and yet the translator has not been able to inform Æneas why he should betake himself to flight. In general, there appears much negligence in the translation of this passage."

We agree, upon the whole, with Mr. Quenneville. The Abbé has given a diffuse, languid, and incorrect translation. But we think that there is rather a want of candour in some parts of the criticism. The gods of Troy were certainly the gods of Æneas. When the translator, then, says *thy* gods, he sufficiently conveys the sense of the original. Neither can we agree with the critic, that the translator has given Æneas no reason for flight. When he is told, *all hope is lost, our reign is at an end, our hour is come, Ilion was*, sure motives for flight were not wanting. We would likewise observe to Mr. Quenneville, that as he translated into prose, he had not the same difficulties to encounter as surround the poetical translator, and that he should therefore have given the full sense of his original. In this he has failed; *transport them* (the gods of Troy) *beyond the seas, where you shall build a city for them*, is a very inadequate translation of

——————" his mœnia quære,
Magna pererrato statues quæ *denique* ponto."

Here *magna* and *denique*, two essential parts of Virgil's meaning, are totally omitted. Hector informs Æneas that, after *long* perils at sea, he shall, *at last*, build *a great* city, found a powerful state; the

literal translator omits both the *length* of the voyage and the *greatness* of the city.

The lines which immediately follow the apparition of Crëusa to Æneas, shall be our third and last extract.

" Hæc ubi dicta dedit, lacrymantem, et multa volentem
Dicere, deseruit, tenuesque recessit in auras.

" Thus spoke Crëusa: My tears flow. I wish to answer her; but she quits me, and melts into air.

" Elle dit, et soudain s'évanouit dans l'air;
Elle fuit; et malgré mes soupirs, et mes larmes,
D'un entretien si doux elle interrompt les charmes."

" ARISTOPHANES.

" The translator, after having said of Crëusa, *suddenly she vanishes in air*, can he add *she flies?* It appears to me that the first expression is more forcible than the second. The word *conversation* can only have place when two persons speak to each other. Here Crëusa is the only speaker, Æneas merely listens. Why was this *conversation* to be so *delightful, si doux?* Was it not the eternal adieu of a wife to her husband? Ought it then to have had *charms?* M. Delille says, that the Abbé Desfontaines has, as a translator, often used Virgil very ill; it appears to me that he himself has to dread the accusation of having killed him."

However severe, there is ground for this criticism. But when M. Delille is thus accused of travestying his original, Mr. Quenneville should have taken care that he himself entered into the delicate sentiments of Virgil. Now, *I wish to answer her*, does, not, in our opinion, express the *multa volentem dicere* of the text. The latter expresses an eager and tender solicitude to say a thousand of those things which persons so intimately united, and placed in such circumstances, have to say to each other; the former is the frigid expression of a fashionable Parisian husband.

Upon the whole, we think that Mr. Quenneville's divan of literary ghosts has clearly proved that M. Delille has failed in his translation; that Virgil does not speak French with his own native taste and simplicity. Perhaps this was impossible; but it certainly was possible to have succeeded better than the Abbé has done. As he has exhibited him, he is no longer the elegant and majestic Roman, but a Parisian bard. He has stript him of his sober toga, and presented him *superbement galonné, et frisé à merveille.* But we must, at the same time, say that the *professeur de langue Grecque, et membre de plusieurs Sociétés Literaires*, has often not been more happy in his *literal* translations than the Abbé has been in his *poetical.*

As to the force or import of French words and phrases, in dispute between the Abbé and his critic, as to what is or is not good French, we, at the beginning of this article, declined giving any decision, considering ourselves incompetent judges. We shall, however, here say a few words on the *puriste* rage, which, it is true, produced, before

fore the revolution, the correctness of the French language; but, at the same time, that poverty of phraseology which unfits it in a great measure for the higher kinds of poetry.

Had the Greeks not adopted their various dialects in their writings; had they held as *barbarous* what was not, or Attic, or Ionic, or Doric, &c. (having made choice of any one of these as the standard) they never would have possessed that rich, that harmonious and poetical language, which no other language has ever been able to emulate. And, had our writers been fettered by *puristes*, as the French have been, the language of our poets would have been as meagre and unpoetical as theirs—the "words that burn," of Shakespear, Milton, &c. we should never have heard.

The ancients, if we are to be guided by precedent, allowed much latitude of expression, especially to poets. But, precedent out of the question, the expediency of this is pointed out by the nature of things. If writers are tied down to employ certain words, and certain phrases, *only* in a certain way, or if all new words or expressions are absolutely forbidden, it is pronouncing that the language is fixed, that it has reached perfection: whereas language, like all other earthly matters, is capable of improvement, we will not say perfection. The progress of society gives rise to new ideas, and new combinations of ideas, these the pen of genius is ready to express; but if the awful *veto* of an academy be opposed to this, no progress is made: authors are compelled to work with their old materials, which, for the most part, answer the purpose as badly as an apothecary's succedaneum.

We would not, however, be thought to encourage that execrable corruption of language, with which ignorance, and a want of taste and judgment, are perpetually overloading the press; and with which Britain, France, and all Europe, are at present overrun. To this Vandalism both learning and genius should oppose the most active exertions: it is every day advancing in the corruption of language *, and is spreading its infection over the press, the bar, and the senate: in all of these we too often meet at one time, insignificant thoughts conveyed in the words of Pistol, and at others the language of the turf, the gambling table, or St. Giles. But to this should be opposed no other counteractions than that of independent genius and learning; no *established* set of men should have the power to arrogate to themselves the right of prescribing in what words a man should speak or write, or be considered as the father of *barbarisms*.

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* It has not spared even grammar. We meet every day with *hung* for *hanged*, and a long *et cetera* of similar blunders. Even Dr Johnson, carried away by the stream of London vulgarism, employed the verb *lay* for *lie* in the first edition of his Lives of the Poets (this was corrected we believe in the subsequent editions); and Mr. Cumberland, in his own Life, almost uniformly falls into the same mistake.

Before we have done, we will say a word or two on the moral character of Delille. In doing this we do not step out of our path as literary reviewers. Mr. Quenneville, at the conclusion of his publication, has chosen to enter on the subject, and we are in the proper exercise of our office, when we examine whether the person merits the character there bestowed on him.

We are are told, that the Abbé is "grateful that he is the friend of morals and religion, and that he is a sage of unshaken principle, who, in every period of a dreadful revolution, remained invariably the same." (P. 249.) Whatever may become of Mr. Quenneville's critical talents, we have no hesitation in saying, that he is a very indifferent *censor morum*; unless he means this character as what the French term *une persifflage*. The conduct of the Abbé gives the lie direct to the character of the *Professeur de Langue Grecque*. The Abbé is a priest, and had vowed eternal chastity and celibacy. In driveling old age he takes a young wife! The Abbé had said and sung that the revolution had extinguished all religion, and ruined morals in France. He now says, and sings, and swears, that in France all is as it should be; that to return to it is the way to happiness, "*la route du bonheur*," because he is permitted, by the atheistical despot, to worship "St. Hubert, St. Roch," and the "discreet St. Nicolas, who favours the vows of lovers," while plunderers, assassins, and regicides rule that country with a rod of iron! To have done, the Abbé flattered the Count d'Artois. "*Helas*!*" and the Abbé now cringes to, and flatters Buonaparte. "*Hola*!*"

Des Divinités Génératrices, ou du Culte du Phallus chez les Anciens et les Modernes; des Cultes du Dieu de Lampsaque, de Pan, de Venus, &c. Origine, Motifs, Conformités, Varietés, Progrès, Alterations et Abus de ces Cultes chez differens Peuples de la Terre; de leur Continuation chez les Indiens et les Chretiens d'Europe: des Mœurs des Nations et des Tems où ces Cultes ont existé. Par J. A. D. [Dulaure]. Paris. 1805. 8vo. Imported by the French Booksellers.

"IT is as easy for a camel to go through the eye of a needle" as for a Frenchman to write pure morality. We would not sully our pages by turning even the title page of this work into English. It is evidently a production of the writer of a work entitled, "*Des Cultes qui ont precedé et amené l'Idolatrie, par J. A. Dulaure;*" and although none of the Parisian booksellers have dared to affix their

* Expressions in an epigram of Boileau, on seeing two of the latter tragedies of Corneille. The first is an expression of *regret*, the last implies that he must stop; that he could descend no lower; that he had sounded "the base string" of *degradation*.

names

names to this volume, yet they have generously sent a considerable number of them to this country. But for this circumstance, such a work should have passed unnoticed to the oblivious repose of many other despicable abominations issuing from the same source. Frenchmen begin to know that Britain will forever be invincible before all the powers of the earth, until that her morals become corrupted, and her sons effeminated; and that she will long be at once the envy and the disgrace of her rival, unless that artful debaucheries and corruptions can be insinuated to circumvent her principles of moral rectitude. All their silly attacks on religion, however, have but contributed to make the writers contemptible; and the present effort against morality will infallibly render them universally odious and detestable throughout the whole Christian world. We do not think it worthy of an analysis, as the author seems only a little, and but very little, acquainted with some Monkish Latin, although he has the temerity to give etymons *à la Française*, from almost all the known languages. M. Dulaure indeed is evidently much more illiterate than Volney or Pomey, and as much less ingenious. We mention this, as the title of the work may induce some to expect, at least, much learned and original investigation of the manners and customs of the ancients, and of their domestic economy. There is not a trace of real genius, of deep learning, or of profound knowledge of antiquity; yet the work is not the worst compiled of many modern French publications. It is, however, much more replete with systematic cunning, and every kind of base artifice, than usual; and consists principally of bold assumptions, falsified circumstances, erroneous maxims, superficial and ignorant conclusions, and insinuating assertions, unwarranted by any of the faithful records of human society. The author never ceases to boast of his attachment to decency, and roundly asserts that his expressions are more decent than many found in the Bible; but it is only to mask his laboured defence of the indiscriminate intercourse of the sexes, and to attack those laws of continence which owe their existence to the divine authority of the Christian dispensation, and which are so congenial to human nature, and to right reason, that the amelioration of civil society is only to be expected by a more undeviating adherence to their sublime dictates. His views, indeed, are directed to expose the idolatry and abominations of the Catholic or Popish religion*; and he is not very wrong in

* The author erroneously supposes great towns to be one of the causes of corruption of manners, and observes, more justly, that "the celibacy of priests, by whatever law it is commanded, cannot long resist the purpose of nature, and is therefore impotent. They are reduced by the law of nature to transgress such commands, and consequently augment the number of the agents of public corruption. Thus, it is not the want of priests in a state of celibacy, as is vulgarly supposed, but it is their passions

in saying that the worship of the Virgin Mary (preceded by that of Venus without doubt) gave birth to the *worship* of *prostitutes*, such as St. *Clara*, and many other saints still worshipped in the Romish Church. But all odious and detestable as the scandalous idolatry of Catholics is (and those who best know it, will be most deeply impressed with a sense of its innate turpitude), it is still better than Atheism; and we cannot approve of ridiculing even that corrupt system by such infamous means, which not only attempt to erase from the mind all sentiment of providential omnipotence, but which would annihilate all the ties of social existence. That he is a confirmed infidel is apparent, from the blasphemous motto in his title page. "It is the wants of man that have created the virtues of the gods." This sentence is somewhat qualified by the following observation, which demonstrates the cunning and evil design of the author: "Religious institutions at their commencement never have had the corruption of manners for *motive*." True; but all those of which the author treats are only *consequences*, not *causes*, the effect of the passions predominating over reason and the abuse of worship to some unknown but all-powerful cause. Upon such superficial and false data, M. Dulaure builds his whole fabric, and supposes that the worship of Phallus, or Priapus, is a corruption of that of the sun, in the sign *Taurus*, which was the Egyptian Osiris, as the symbol of the fertilizer of the earth, and that the Phallus was that of the zodiacal bull. In the beginning of the last century, the notion of astrological worship being that of the Egyptians, was suggested in this country. Of this notion, which would require little learning or ingenuity to shew it unfounded, the modern French have availed themselves, and have heaped volume upon volumes to display their learning before the astonished vulgar, in their dissertations on the worship of all the celestial constellations. This indeed is an inoffensive error; but if there be any persons of judgment (which we cannot believe), who may still be ignorant of the real state of the French domestic economy, and who can still regard them as an enlightened people, to such we might recommend the present volume. It is a work which pourtrays in the strongest colours such disgusting brutalities, cites such numerous scandalous French writers, contains such base principles, evinces the most vile lusts, narrates the most disgraceful scenes of human and even brutal depravity, and presents the most unequivocal testimonies of the inherent treachery, unbounded licentiousness, and infamous bestiality of the French people, from the days of the Romans to the present hour; the very existence of which is alone sufficient to brand with eternal infamy, not

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sions and their numbers which contribute to the depravation of manners. It is certain that the countries of Europe in which the manners are most depraved, are those where the *priests* are most abundant. It is an established fact, before which all contrary sophisms crumble to nought."

only

only the writers, but the language, and the nation that could give existence to such things. Whoever has read the Revolutionary Plutarch, Memoirs of Talleyrand, &c, to fill up the measure of hitherto unheard of abominations, has only to turn to the volume of Dulaure, and if his soul be not overwhelmed with regret for insulted and abused human nature, and indignation for the most flagitious crimes, we sincerely pity him, and recommend him to shape his way to the Corsican Empire.

Perhaps we ought to observe, that honourable mention is made of an English author, who favoured (we should rather say insulted) the public, in 1791, with a quarto volume, on a similar subject, and who has been so ably and justly censured by a learned satirist. The same author has lately indulged the world with his speculations on "Taste;" but from such taste "good Lord deliver us!" We repeat it, from Frenchmen's swords we have little to fear; and we hope their impurities will recoil only on themselves.

Voyages entrepris dans les Gouvernemens Meridionaux de l'Empire de Russie.

Travels in the Southern Provinces of the Russian Empire, in the Years 1793 *and* 1794. By Professor Pallas. Translated from the German by Messrs. Delaboulaye, M.D. of the Faculty of Gottingen, and Tonnelier, Conservator of the Cabinet of Mineralogy. 2 vols. 4to. Pp. 1300, with an atlas folio. 4l. 4s. Paris. 1805. Imported by Deconchy.

WHATEVER concerns the vast and improving empire of Russia deserves the most respectful attention. Its extent and variety, whether in the animal, vegetable, or mineral kingdom, afford the most diversified studies, either to the statesman, moralist, or natural philosopher. Our knowledge, either of the civil or natural science of that country, is still very imperfect. The travels, therefore, of a philosopher so distinguished as Professor Pallas, who, though somewhat too far descended in the vale of years, occasionally speaks the language of a moralist, a legislator, and always that of a naturalist, should interest all those who read to be informed rather than amused, although persons of a taste congenial with the author may perhaps here find more amusement than information. The uniform ease, however, simplicity and plain good sense of the author, with his frequent respectful allusions to this country, may claim the esteem even of naturalists, who are not quite satisfied either with the number, accuracy, or profundity of his observations in natural history. As a botanist, indeed, he is copious and correct, and if we cannot place so much confidence in his geological observations, it may, perhaps, be attributed rather to the greater difficulty of the science, than to the inaccuracy of the author.

This veteran traveller set out from Petersburgh the first of February

bruary 1792, and pursued his route to Moscow, thence along the banks of the Wolga to Astracan, and the shores of the Caspian Sea. From Astracan he made a retrograde excursion up the opposite bank of the Wolga, traversing vast sandy and desert plains, noting minutely their vegetable productions, which are chiefly maritime plants, as salt lakes abound throughout almost all parts of that uncultivated country. After giving a geographical and commercial description of Astracan, the Professor passed the great chain of mountains of Caucasus, traversed the Sea of Asoph, Taurida, and the almost island of Crim Tartary.

Two translations of these travels having been made from the German into English, it is therefore unnecessary to give a long analysis of the French one, which, notwithstanding the opportunities of one of the translators, has little to recommend it in preference to our literal English versions, which are evidently made by men not devoted to the study of natural history. Only a very few notes are added to explain Werner's ideas of mountains composed of what he calls transition rocks, and some observations on puzzolana, all of which must be familiar to every person capable of comprehending the Professor's topographical and geological delineations, without the supposed elucidations of our translators. In many parts indeed they have mistaken the purport of the naturalist's views, and have made him to say some things, in French, not very consistently, that he has not himself done in German.

We shall only remark, that throughout the whole tour from St. Petersburgh to Crim Tartary, the Professor seems to have been much alarmed by the great decrease and general destruction of wood in the Russian empire. This is a fact which we can readily believe, as it must always be a necessary consequence of the increase of population, and its attendant requisites, the increased cultivation of land, and the consumption of timber for fuel. But, however, the danger may not be quite so great as the Professor apprehends; his observations should at least awaken the attention of every British patriot, to the growth and cultivation of timber in the United Kingdom, and to the practicability of growing trees on the very summits of our highest mountains, whence they might become the means of transporting our manufactures to succour the wants of those situated in the most distant regions, or of bearing the thunder of British liberty against tyranny and injustice.

It is perhaps also worthy of remark, for the consideration of disputants on the efficacy of vaccine inoculation, that M. Pallas's daughter, at Sarepta, on the banks of the Wolga, was attacked by the small-pox a *second* time.

Beaunoir's Annals of the French Empire.

(Concluded from the Appendix to Vol. XXII. p. 485.)

THE first volume of this work is, with the exception of thirty-two pages, which are appropriated to the "Preliminary Discourse" and "Introduction," wholly occupied by "A Summary of the History of the French from their Establishment among the Gauls in 481, to the Accession of Napoleon to the French Empire in 1804," written by M. Dampmartin, and intended as an introduction to the Annals. So many histories of France have already been published, and some of them by men of great celebrity, that another appears to be almost superfluous. If, however, another were necessary, for this purpose the one most proper, was that which contained the most explicit and circumstantial narratives, and which abounded in those minute details most requisite for a correct knowledge of past events, because such an one would have approached nearer to the nature of the work which it is intended to introduce. A mere abridgement of other histories, which this, from its title, seems to be, is wholly superfluous. In our opinion, these historical sketches, which must always be imperfect, are seldom necessary, except to diffuse among the people at large some knowledge of those events which are not to be perfectly known without much research and great difficulty, when the genuine records are not easily to be resorted to, are too voluminous to be generally read, or too expensive to be generally obtained. In becoming acquainted with the history of France, there are none of these difficulties; because larger or smaller histories are in the hands of every body: to multiply these abridgements is, therefore, a foolish waste, both of time and labour. It is proper to state, however, that, though this bears the title of a Summary of History, and though M. Beaunoir is of opinion that it has completely fulfilled the purposes of history, the author confesses, in his introduction, that "his design was not to give an abstract of the History of France, but a view of the causes of the fall of the three dynasties which have succeeded to the throne." In the execution of the work, he seems to have aimed at both; and it will therefore be necessary for us to examine how he has accomplished this double object.

As a history, this abstract is greatly defective. The narrative is generally too brief to interest or to inform; and this brevity frequently renders it obscure. In the account of some of the earlier ages, a single paragraph sometimes contains the events of nearly half a century, and even on those of a later period, a single sentence suffices both for the beginning and the end of a reign. The reader, thus transported by the magic of a few flowing words, over time and space, often finds himself in the court of one king when he fancies himself in the tent of another, and discovers to his great surprise, that he has passed through the reigns of two or three princes, whose names he has scarcely seen, and of whose history he is completely ignorant.

Throughout

Throughout the whole work the reader is certainly at a loss for dates, which are not fixed, as in most other histories, at the top of each page, but are inserted in parentheses in the body of the sentence referring to them. At the 24th page, for instance, where the book now lies open before us, the author having occasion to mention something which occurred at the battle of Soissons, in the reign of Clovis, has given the date (486): the next date is at the 28th page, at the death of Clovis in 511; and, six pages farther, after having recorded the histories of several succeeding princes, he has condescended to favour the reader with another date, at the accession of Fredegonde in 584. There is not, to the best of our recollection, an event in the whole book to which the author has affixed the precise time of its occurrence; days of the month, and indeed months, are never mentioned; he thinks it enough if the reader know the year, the lustrum, or the century.

Though his relations are destitute of circumstance, they abound with remarks and observations; and it is but justice to add, that many of his reflections upon the various parts of his history are ingenious, judicious, and correct; in many, however, the cautious reader will discover principles which are not only contrary to sound reason, but destructive to the peace of society. In announcing the fall of the Merovingian dynasty, and the accession of Pepin to the supreme government of France, he artfully introduces the doctrine so dear to rebels and to republicans, of the right of the people to "cashier their kings."

"When a nation," says he (p. 62), "notwithstanding the weakness of its chief, persists in receiving his orders, or rather those of the favourites, sycophants, and slaves, who surround him, she prepares her own destruction, which is always preceded by her degradation. If the crew of a vessel, after having discovered that the pilot had become unable to direct her course, and avoid the rocks, were not to entrust the helm to hands more safe and more skilful, we should pronounce that it was composed of men as foolish and inconsiderate as if each of them had wished to command and direct the manœuvres; and ought the people in a body to be less careful of their preservation than societies of simple individuals?"

Some of our readers will perhaps be surprised, that in a country where the authority of the tyrant is so absolute, and where the people are so completely enslaved as in France, such doctrines as this should be tolerated. They should recollect, however, that it is the partisan of the tyrant who writes; and that he well knows what he is doing. Most assuredly he does not mean to induce them to any exercise of this right under the reign of his master. No; he tells us, and so do all the partisans of Buonaparte, that this usurper was chosen by the people, by virtue of his right, and, consequently, he will persuade them, he is their rightful sovereign; and the people, fettered and deluded by these agreeable sophistries, will insensibly be brought to regard him with more favourable eyes. The Bourbons will be the incapable

capable pilots, and Buonaparte's the safe and skilful hands into which they have entrusted the helm.

From these treasonable and destructive absurdities, we turn with pleasure to the contemplation of an institution in which loyalty and patriotism have for many centuries found a firm and sure support; we mean the institution of Knighthood by Charlemagne.

"Charlemagne," says our author (p. 76), "had too much heroism of soul not to lament, that the first military honours were exclusively reserved for the great vassals, who left the simple gentleman to languish in obscurity under their banners. He wished that valour, talents, and virtue should receive noble rewards; and, to effect this purpose, he created the order of knighthood.

"From this the French drew that emulation, then called *fleur*, which rendered them the institutors and models of Europe in politeness, in gallantry, in justice, and in generosity. The people cherished and respected in the knights the avengers of oppressed innocence, the support of the weak, and the comforters of the unfortunate. The state regarded them as its most firm support, and profited by their services in its tribunals and in its councils, as well as in its armies.

"Before they were admitted into the temple of honour, that is, before they became armed knights, the candidates must have submitted to long trials, and have passed through the inferior degrees of page, gallant, and esquire. From their most tender youth they must have been constantly receiving lessons of the love of God, and of the ladies. To remove them from the weak indulgence of their mothers, the children from their seventh year were placed in the service, either of the greater lords, or of those of the same rank as their parents. Exchanges were frequently made, which became precious pledges, well calculated to strengthen the ties of blood and of friendship."

"The sacrifices, the fatigues, and the dangers which were inseparable from knighthood, were recompensed by distinctions equally pleasing and flattering. Ladies of the highest rank considered it as an honour to invest with their arms the knight who went to the combat; at their return from the contest, the chaste hands of beauty washed away the blood and dust which stained their face, and dressed the wounds which they had received."

Another institution which marked the reign of Charlemagne, and which merits the attention of the curious reader, is the creation of the peerage, and the formation of fiefs in his dominions. The Lombards, it will be recollected, were the first among whom fiefs had been established; and it is probable that Charlemagne derived from them the first idea of that plan of regular and gradual subordination of the powerful lords to the crown, and of the inferior ones to their superiors, which the state of the empire rendered necessary, and which, with some modifications, he afterwards carried into execution.

"The fiefs," says M. Dampmartin (p. 85), "were those lands which were granted by the Monarch for life; they were obtained only by military services, and contributed to the deficiencies of the army. Charlemagne

magne established different classes, which the inequality of wealth, and the want of subordination, rendered necessary. The King, who was the supreme chief, had under him the Dukes, and to them the Counts were subjected. These latter were the superiors of the Châtelains, who commanded the simple possessors of fiefs. The Dukes and Peers, at the time of their creation, did not exceed six, which were those of France, Aquitaine, Burgundy, Septimania, Lombardy, and Lorraine. The Counts, who were more numerous, possessed among them some men so rich, that their possessions have since formed provinces. The functions of the Counts, out of the assembly, was to administer justice, to superintend the receipt of the imposts, and to regulate the assembling of the troops. The jurisdiction of the Châtelains embraced an extent of some importance: the lesser fiefs, designated under the name of *haubert*, maintained in time of war a knight completely armed and equipped. The equipment and maintenance of this knight required considerable expence. He was furnished with a *destrier*, or horse for charging, a *roussin*, or horse for riding, two esquires mounted, and a servant, with a *sommier*, or horse for baggage."

In describing the reign, and depicting the life and character of Charlemagne, it appears evident to us, that M. Dampmartin endeavours to give that colouring to the whole, which corresponds best with the parallel which the admirers of Buonaparte have endeavoured to draw between the two Emperors. His efforts for this purpose are directed with no little address, and his object is disguised with considerable ingenuity. Speaking, however, of the vast preparations made by Charlemagne, in the year 809, to repel the attacks of the Normans, the English, and the Danes, who had made some destructive descents upon the French coasts, he breaks forth:

"Sympathy of great men! can you then be only a chimera? Can it be possible that the same thoughts and the same conceptions are found only by accident in the souls of those wonderful beings whom nature brings forth only at long intervals? Charlemagne made choice of Boulogne for the principal depository of his marine; he rebuilt the pharos, which had fallen a victim to the ravages of time. Ten centuries have passed away, and Buonaparte places in that very town, the focus of an armament which now fixes the astonished eyes of Europe, and strikes terror into our implacable enemies." (P. 93).

Among the various follies to which the blind superstition of the earlier ages gave rise, may be ranked the absurd custom which then prevailed, of judging of the guilt or innocence of those accused of the commission of crimes. It was supposed that Heaven had the innocent always under its protection, and that in trials which would infallibly mark the guilty, they would be preserved alike free from injury and reproach. The most simple and the most arduous tests, those which would defy art and evasion, were, therefore, resorted to: but it was soon found that the innocent and the guilty suffered with equal and indiscriminate certainty. Men consequently sought for the means of eluding the force of these trials, by artificial preparations against

against their effects: and, in a short time, the ignorant only were convicted, while verdicts of acquittal were obtained always by the cunning and the rich.

"The accused," says M. Dampmartin (p. 104), "had many resources for justifying themselves. The most simple and the most common, particularly in those days of corruption, was the oath which the judge administered when the wrongs appeared to be trivial, or when he knew the parties to be above the reach of justice. Except in these two cases, the decrees prescribed that recourse should be had to one of the trials acknowledged by the laws. That by fire consisted in handling a consecrated iron, which had been made red-hot. The hand of the accused was then put into a bag, sealed with the seal of the judge, and at the end of eight days must retain no marks of being burnt.

"The trial by water was of two kinds. According to the first, the bishop threw his pastoral ring into a cauldron of boiling water, and made the accused person draw it out without receiving any injury. According to the second, the accused was thrown into a great tub filled with holy water. If he floated, his crime was evident; but, if he went to the bottom, nobody doubted his innocence.

"The judgment of the cross acquired also great credit; and was, on account of its simplicity, extremely convenient to the peasantry. Without any preparation or expence, it took place always immediately and upon the spot. The two parties raised their arms cross-wise, and he who first left off was declared culpable, and was instantly punished according to the nature of the fault.

"These different trials were gradually abandoned to the common people; the nobles, and the secular clergy, and even the monks, preferring that of judiciary combat: the vanquished underwent the punishment pronounced against the crime of which he had been the accuser, or had been accused."

The Extracts which we have given, will, while they contribute to the amusement of our readers, afford them a fair specimen of the style and manner of the best parts of this abstract. They contain nothing eminently calculated to instruct or to please; but they are, nevertheless, superior to many other accounts which we have read in other works, of the events which they record. This little tribute of commendation we give with pleasure, because we think the writer has deserved it; and were we not necessarily confined, by the nature of our work, to very narrow limits, we could select many other passages which equally merit the attention of the reader. Were it not for the peculiar colouring which M. Dampmartin has given to the character of the reign of Charlemagne, that portion of his history would be entitled to no little praise.—The picture which he has given of the early Normans, called by the French "the Men of the North," is a bold sketch, worthy of a bold people.—The turbulence of the great lords, which prevailed at the death of Charles the Bald, and the bloody wars which these redoubtable vassals of the crown then waged against each other, are well and accurately described.—The

following little sketch will please those who delight in the chivalrous exploits of former days:

"It was at the close of a reign so little remarkable (the reign of Henry, who was crowned in 1026), that the Normans covered themselves with glory in Italy. Tancred de Hauteville, a gentleman of slender fortune, had twelve sons, who gave to the fictions of romance the reality of history. These knights-errant filled the earth with the renown of their high feats of arms, and having set out from their native soil as simple esquires, founded in Sicily a flourishing empire. Nothing added more to their glory than the paternal affection which constantly animated them, and which rendered their success profitable to all, from the eldest, William, surnamed Iron-arm, Duke of Apuglia, to the youngest, Roger, King of Sicily."

The origin of the Crusades is detailed at considerable length, in a manner, which, even at this remote period, gives to that extraordinary event almost as much interest as it then excited: and the circumstances which attended the enfranchisement of the slaves, many of whom the great lords were induced to liberate, in order to raise money for defraying their expences in that holy war, are related with much precision. The reign of St. Louis, which occupies between thirty and forty pages of the volume, and those of Philip the Fair, and of Louis XI. which are also given at large, exhibit, perhaps, the most favourable examples of the historical talents of the author: the great changes which were introduced into what may be called the French constitution, under Philip, and which have produced such wonderful effects in later times, are faithfully stated, and judiciously explained; and the examination of the character of Louis does no little credit to the abilities of the writer.

The animosity which M. Dampmartin entertains towards England, though so often avowed, is no where more apparent than in the accounts which he has given of the battles of Crécy, Poitiers, and Agincourt; those memorable monuments of British valour, which will testify to the latest generations the superiority of Englishmen to Frenchmen. The first victory, he says, was owing solely to the consternation which the English artillery produced among the French troops, who were utter strangers to that mode of warfare, and to the aversion which the French had for the use of the bow, which they condemned as unfit for men of courage. The second was the consequence of the base and dastardly flight of the Genoese archers, and of the reprehensible manner in which the French knights conducted themselves, seeking only to make captives, in order to obtain more numerous ransoms. And at Agincourt, he says, the same faults by which the French lost the two former, produced the same results!!!

The indignation which this impudent attempt to detract from the merit of those splendid victories, is calculated to produce in the mind of the readers, will subside into contempt for the writer, when he is told that the same man, so blinded by his attachments and his hatreds,

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or so ignorant of the subject upon which he writes, considers 'the motto of the Order of the Garter, a species of homage which the rivals of the French have, for five centuries, rendered to the *superiority of the French language!!!*'

The first regular army which was formed in France, subject wholly to the orders of the King, and entitled to permanent pay, was raised in the time of Charles VII. The military bands which had before been collected for the purposes of the war, and which had been disbanded at the return of peace, were transformed into hordes of robbers. So long accustomed to the tumults, the licentiousness, and the indolence of camps, they detested that state of quiet and laborious privacy from which they had previously been drawn, and to which it was necessary for them to return; and chose rather to subsist by plunder, because it was more congenial with their recent habits, and with the indolence of their disposition. Their ravages became, at length, so enormous, that the people exclaimed universally against them; and, at a convention of the States-General in 1443, a plan was adopted for organizing and maintaining a standing army. This plan, which appears to have been the result of wise views, is preserved by M. Dampmartin in his Abridgment; and the principles upon which it was established are there clearly developed.—The history of the reign of Francis I. an epoch which ought to be dear to every French scholar, is both imperfect and unsatisfactory. It was at that period that literature began to revive in Europe; and that liberal and enlightened Monarch contributed as much as any other person to its diffusion, by the encouragement which he gave to learning and learned men in his dominions. This is a topic upon which we think a French historian should delight to dwell; yet M. Dampmartin has passed it over as a trivial subject, and has bestowed upon it infinitely less notice than upon objects of infinitely less importance. He has, however, stated to us, with considerable accuracy, the origin of the rivalry which existed for so long a time, and with such great force, between Francis and Charles V.; and he has also given us an interesting sketch of the lives and characters of those two bold Reformers of the Church, Luther and Calvin, and a just view of the revolution which their principles effected in the religious world.

Under Charles IX.* began those dreadful wars for the maintenance of

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"* During the minority of this Prince, Catherine de Medicis exercised the supreme authority of the kingdom. To the relation of the conduct of this ambitious and wicked woman, M. de Beaunoir, the associate of the author of the Historical Sketch, has added the following curious note:

"Catherine de Medicis devoted herself particularly to the study of judiciary astrology; and it was in the tower of the Hotel de Soissons that she studied the stars, and endeavoured to penetrate into the future destiny of her family.

of different points of Christian faith, which raged with such irresistible fury for so many years, which deluged the soil of France with torrents of human blood, shed by the hands of fathers, brothers, and sons, and which, during their whole progress, was marked with such extraordinary atrocity. The horror which we feel at the recollection of those impious conflicts, fully justifies the severity with which this author has condemned them. The account which he has given of their origin is greatly deficient; but he has sometimes delineated circumstances which occurred during their progress, with truth and feeling: generally, however, his statements upon the subject are imperfect; being sometimes vague, sometimes obscure, and always brief. He appears to have been disgusted with the subject, and was, therefore, eager to arrive at the termination of the task which the duties of the office which he he had assumed, imposed upon him. From that time he grew careless of his performance; at every succeeding page we see greater indifference in the writer, and less merit in the compilation, and at the accession of Henry IV. the history terminates.

To remove the surprise which the reader naturally feels at this abrupt termination of the narrative, at the very moment when, having patiently laboured through the toil of five hundred pages of the least interesting part of the history, he expected to enter upon the relation of events of more recent occurrence, of greater importance, and of more immediate concern to the present generation, M. Dampmartin tells him:

"In commencing this Abridgment, it was our purpose to present, in a compact summary, the series of events which compose the enormous mass of French history; led away by that interest which arises from our love of our country, we have gone beyond the bounds which we had assigned ourselves. Far from being discouraged by the appearance of the thorny and difficult career which remained still to be run, our heart palpitated

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"I cannot recollect in what work I read, that being one day shut up in this tower with a conjurer, whom she had brought from Italy, and who possessed her entire confidence, this new Samuel represented before her all those Princes who were hereafter to reign in France. After having seen her sons disappear like shadows, and Henry IV. placed on the throne, she successively counted three Priests who supported the sceptre in the hands of three Kings. Having come to the reign of Louis XVI. a spectacle so horrible, says the writer, presented itself before her, that she uttered a cry of fear and horror, which instantly dispelled the charm, and the whole vanished from her sight. Catherine would never reveal what she had seen.

"The work in which this occurrence is related was written, I believe, in Latin, during the minority of Louis XV. and when Henry was treading in the footsteps of Richelieu and Mazarine, the author well said, that she had seen the Jesuits: he was mistaken, however, in the colour of their caps.—D. B."

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with zeal and ardour, when a sage and prudent reflection suddenly suspended the course of our labours. Shall we, with a rash and feeble hand, expose imperfect sketches by the side of pictures from the work-shops of our great masters? Voltaire has marked his first step towards immortality by a poem, one of the treasures of our literature, which secures the glory of Henry IV. This Hero will soon meet in Madame de Genlis, a historian whom her perfect taste and superior talents, qualify for the execution of so promising an enterprise. The author of the Henriade has embellished with the charms of his seducing style, the memorable age of Louis XIV, and the less splendid one of Louis XV.

"We shall, therefore, pass rapidly over the two last ages of the French Monarchy, contenting ourselves with presenting their general history, and leaving to pens more able than our's the brilliant task of immortalizing the details." (P. 509).

From this part of the work the reader will derive but slender information, and but little satisfaction. The sketch of the reigns of the IVth Henry, and of the three last Louis's, are so imperfect, as scarcely to merit a place in any publication. The short statement of the origin, progress, and termination of the late revolutionary conflict, we shall extract, however; not for any particular merit which it possesses, for it is false almost in every part, but to shew our readers a specimen of the historical talents of the man who is, in the subsequent volume, to favour the world with a complete picture of all the important events which preceded the accession of Buonaparte. This writer," says M. Beaunoir, "is a sage and philosophical historian, a friend of truth, worthy to relate, and formed to hold the pencil of history." Our readers, we fear, will not assent to the eulogium.

"Louis XVI. at last agreed to the double representation of the *Tiers Etat*; and from that moment, for three years, the most violent and unbounded passions made France a prey to internal convulsions, which inflicted mortal wounds upon her bosom. All classes of citizens at variance, the tribunals destitute of magistrates, the army deprived of a great part of its officers, the finances exhausted, the castles ruined, the nobles proscribed, the ministers of the altars despoiled, the royal authority disregarded, and religion insulted; every thing, in short, announced an immediate and inevitable overthrow. Those Princes who, for ages, had felt themselves humiliated by our splendour, now resolved to satisfy at once their jealousy and their hatred. All Europe rose in arms; and so blind were the passions which actuated them, that the most evident principles of politics were violated and natural enemies ranged themselves under the same banners. For some time all hope of the salvation of the country disappeared, even from the minds of those who were least timid.

"The Prussian army approached, still glittering with the laurels gathered during the seven-years' war. Terror preceded it: the name of Frederick resounded through its ranks; and, full of confidence, it advanced under the orders of a King, who, by the delicacy of his honour, by his valour, by his lofty manners, and still more by his magnanimity, presented to the imagination a living picture of our ancient knights.

"The Austrian battalions hastened on, proud of the victories which they had obtained over the Turks.

"The Troops of the Empire assembled.

"Catherine II. brought forward a portion of her treasures, and emphatically promised the warriors of her immense empire.

"England fanned the flame, lavished her guineas, spread her intrigues, delaying her attack, until we had sunk under our defeats, or were exhausted by our victories.

"Spain, Italy, and Holland made secret preparations.

"Our resources appeared so far annihilated, that a Prince, renowned for his military talents, departed from the prudence which distinguished him, by publishing a manifesto, in which, to injurious reproaches, he added the tone of menace. This insult wounded the honour of the nation; every citizen immediately became a soldier, and every soldier promised himself victory or death. The cry of war resounded through the capital, and through the most distant parts of the kingdom. The passion for arms, even suspended for some time, unfortunately too short a time, the hatreds of the different parties.

"During the course of those glorious campaigns which have so often filled our enemies with admiration and surprize, and which will dazzle our latest posterity, as phenomena, more like the illusions of fiction than the truth of history, a crowd of illustrious generals rushed forth into the field of battle. But, Oh! recollection not less afflicting than flattering, while military trophies were accumulated, public happiness was buried under torrents of blood, and heaps of ruins; and the French, dreaded by others, groaned under internal afflictions! The country was triumphant, and, at the same time, was corroded by a disease which human wisdom thought was beyond remedy.

"Suddenly, our rending agitations are terminated, and our glory is raised to its highest summit. A man appeared: administrator, politician, legislator, and warrior; in the flower of his youth, he marks every step by triumphs; he subdues Italy, tames the ferocious Mamelukes, saves the state from the gulph of anarchy into which it was again falling, concludes a moderate peace on the field of victory, sanctions a code of laws, secures the lives and property of the citizens, encourages the arts and sciences, protects all the branches of industry, recalls around the tombs of their ancestors those unfortunate wanderers, who, scattered among strangers, perpetually turned their weeping eyes towards their country—the object of the tenderest affections with feeling men; re-establishes the degraded altars with pomp, restores to the sanctuary its priests and its splendour, establishes the power of religion by toleration; in short, completes the most superb political monument, and secures its duration by the unity of power, and by its hereditary descent. A fourth dynasty commences; the empire rises with majesty; nations and their sovereigns are habituated to respect the French; and the destinies of the earth are submitted to Napoleon."

Upon this we shall make no remarks. We have already exceeded the bounds allotted to us for the examination of this work; and it is, therefore, necessary for us to draw towards a conclusion. All our readers, we trust, have a sufficient knowledge of the events of the late

late Revolution, to detect and expose the fallacious representations which this writer has attempted to impose upon them as the sober relations of truth. We cannot refrain, however, from placing the world upon its guard against one of the many tricks which the partisans of the Usurper have employed to obliterate from the minds of mankind the recollection of the illegitimate claims of Buonaparte to the throne of France. Buonaparte we all know to be an adventurer of low birth, who has raised himself to the supreme authority solely by his own crimes, and the dastardliness of his enemies; and while we remember this, we cannot submit willingly to his authority. His admirers, therefore, are constantly endeavouring to abstract us from the recollection, by dazzling us with the splendour of his government, and by holding him up to us as the chief of a new and glorious dynasty. The three dynasties of the Merovingians, the Carlovingians, and the Bourbons, we are told, are extinct, and a fourth has now commenced under the immortal Napoleon. Buonaparte is thus ranked with the greatest Monarchs who have swayed the sceptre of France—Princes whose memory is still dear to the loyal and the brave, and whose descendants have for so many ages been respected and obeyed. The people, by this means taught to consider him as the equal of Pepin, Charlemagne, or St. Louis, or any of their former Sovereigns, begin to lose insensibly their abhorrence of his usurpation; and he gradually appears to them not as an upstart tyrant, but as the regular and proper founder of a new dynasty, whose claims to become the head of a regal family are as well founded as the claims of either of the three chiefs who preceded him. From regarding him as the first of a race of Kings, who, we shall be persuaded, will be as legitimate Princes as any of the Bourbons, the transition will be but short to a toleration of his government, and from that to a respect for the man, and finally, to a reverence for his authority. We should all bear in mind, however, the means by which he acquired, and by which he preserves his power; and while we recollect his atrocities, and feel his tyranny, we should all remember that the rightful heir of the throne which he has usurped; a Prince endeared to all France, and to the whole world, by the elevation of his soul, and the benevolence of his heart, is at this moment a forlorn exile, wandering in strange and inhospitable regions.

As an essay exhibiting "the causes of the fall of the three dynasties which have succeeded to the throne of France," this work possesses scarcely more merit than as a history. The writer is too much a man of system. He lays down his theory, and every thing is made to conform to it. "We shall not see," says he (Introduction, p. 8), "without some surprize, perhaps, that these causes, always the same in principle, have only varied in their circumstances."—To see this would indeed surprize the reader.—The founders of the first dynasty, he says (p. 64), sought no other support for the throne than arms, and thus, "in a measure, surrendered the fate of the kingdom to the

caprice of the soldiery:"—but those who recollect the history of the Princes of that family, we think, will dissent from the inference which the author wishes to draw respecting the causes of its overthrow. It was not so much to the insubordination or turbulence of the military, as to their own imbecility, and, above all, to the deep and constant intrigues of the Mayors of the royal palace, that the Merovingian Kings owed the decline and overthrow of their authority. The Pepins, in whose family the great and important office of Mayor had long been hereditary, were always aspiring secretly to the crown of their master; and had always availed themselves of every circumstance in the condition of the state, which could promote the accomplishment of their views: by this means they became gradually possessed of the supreme power, and at a moment when the disorders of the kingdom, the weakness of the King, and the discontents of the people, favoured their project, they ascended the throne. Pepin owed the recognition of his title in a great degree to the Pope; and it is probable that gratitude for the interference of the Holy See, had a considerable share in determining him to adopt a plan of strengthening his usurpation, by attaching to it the powerful influence of the Church.

"He thought," says M. Dampmartin, "that the monarchy would acquire a stronger and more firm constitution, if the sacerdotal authority were united with military force: and he accordingly gave a decided preponderance to the clergy, which, he supposed, would make them always devoted to the interests of a Prince to whose choice they would owe their elevation. But this displayed a great ignorance of the power of that *esprit du corps*, which alike disregards the ties of friendship, of consanguinity, and of gratitude.—Pepin, in avoiding the error of Clovis, fell into another as great, and sowed the seeds of the destruction of his own dynasty on the very day he established it."

This opinion we think perfectly correct. The ambition of this new branch in the state, and their encroachment upon the rights and privileges of all the other branches during the reign of the Carlovingians, enabled them in time to exercise an influence highly dangerous to the welfare of the community; and they at length made use of the bounty of the King, and their credit among the people, to accelerate the degradation of the royal family: by a just chastisement, however, not unfrequent in the history of mankind, they themselves became the victims of their own perfidy.

"The founder of the third dynasty," (says M. Dampmartin, p. 133), "had attentively observed the fate of the Princes who had preceded him on the throne; he saw that a government which owed its strength only to military power, was crushed by its own weight; and that that which was supported by ecclesiastical power was swallowed up in anarchy. He conceived the design, unfortunately more seducing than judicious, of creating a new order, which should owe its existence to the Monarch, and which should be devoted to him both by interest and by attachment. He established as an invariable principle, both for his own conduct and that of his

his successors—*the abasement of the nobility, the toleration of the clergy, and the elevation of the people.* Such have been, for eight centuries, the springs of the policy of the Capetian Kings. The more talents they have possessed, the nearer they have approached the constant object of their desires. We cannot help feeling sensations of surprize and admiration at seeing a line of conduct so uniformly observed by so many individuals, whose characters, dispositions, and talents were frequently so different? Were these impressions made upon the heirs to the throne at the period of their earliest infancy? But whatever may have been the cause of their extraordinary duration, they were incessantly preying upon the existence of the reigning house; they operated constantly as a slow but no less certain poison, than those which had destroyed the Merovingians and the Carlovingians."

That this system of conduct could have been so unremittingly pursued from generation to generation, by all the Capets, is scarcely possible. The general policy of that family might, for many years, have been the same; but it was a policy which did not arise so much from any peculiarity in the genius of the different Princes of the Capetian line, as from the nature and state of the times. The nobles were powerful; and, except in the authority of the crown, their influence found no check; that their power should be diminished, was necessary, both for the stability of the throne, and for the tranquillity of the people; but to oppose the weight of the crown alone to that of the nobility, was sometimes a dangerous, and always an unpleasant task. The politicians of the times, therefore, in calling in the clergy and the people to the aid of the monarchy, pursued only the most obvious dictates of immediate policy. We agree with the author, that the continuation of that conduct was unwise; and we most firmly believe that the prevalence of those opinions upon which it was founded, and by which it was sanctioned, contributed not a little to prepare the people of France for that tremendous revolution which we have just witnessed. But we do not agree with him in censuring the successors of Hugh Capet, for all the mischiefs which the country has suffered. The power of the nobility had for many years been reduced to a degree of comparative insignificance, and was by no means calculated to excite the jealousy of the Prince: and we may naturally suppose that all animosity on his part had consequently ceased. The rivalry of factions, however, still subsisted; one party was still anxious to supplant another in the administration of affairs; each succeeding minister was solicitous of curbing the spirit of the nobles, because it was from them alone that they dreaded any effectual opposition to their encroachments: in due time these lovers of place began to court the applause of the people; and from that moment the foundation of the constitution began to totter. Patriotism, honour, and virtue soon gave place to those base and selfish passions, the love of power and the love of emolument: each became eager only for himself; the interests of the state were disregarded; one part of the community was set against another; profligacy, corruption, and disorder became familiar

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to all; the people were flattered and cajoled, the clergy despised, the nobility degraded, and the monarchy itself finally overthrown.

Though the author declares that he has aimed at exhibiting a view of the causes of the fall of the three dynasties of France; and appears confident that he has fully succeeded in the arduous task, we confess we have but little to say in favour of that part of his work. As he has frequently sacrificed the clearness of his history to his delineation of the causes of some misfortune, or the consequences of some misconduct on the part of the Monarch, it was but reasonable to hope that his expositions upon such subjects would have been clear and satisfactory. This, however, is not the case. His opinions are frequently incorrect, and his information is erroneous; his conjectures are sometimes ridiculous, and his statements generally imperfect. Much originality of thought on such subjects is, perhaps, not to be expected: those who do expect it, need not look for it here.

Of the style of this volume it is almost impossible to give any general character. It appears to be the work of many hands. "The Preliminary Discourse" is flowing; but in every line we see the enthusiasm and the extravagance of a poet. "The Introduction" is an attempt at peculiar elegance; but it is not so highly finished as to hide the marks of great and frequent labour. "The Annals" themselves form a heterogeneous mass of perspicuity and obscurity, eloquence and dullness, strength and weakness, as well as of truth and falsehood, and of good sense and absurdity. They display some talent, but a much greater want of it.

Having now examined the nature and the tendency of these "Annals," having exposed the principles and the characters of the men by whom they are compiled, and having put the public upon its guard against the falsehoods and the misrepresentations with which they and their work will attempt to delude the world, we feel some satisfaction at having so far performed our duty as impartial critics, and as honest men. We have only to add, that, while the press of England remains free, and while it boasts of an historical work at which the great genius of Burke condescended to labour, and which still maintains the same pure principles, the same inviolable regard for truth, the same stedfast attachment to good order and true religion, and the same clearness, energy and elegance of diction, which have always characterised the old "*Annual Register*," we think that the judicious historian who shall hereafter undertake to acquaint posterity with the events of the present times, will never resort to the vicious productions of France, or to the "*Annals*" of Beaunoir and his Gallic associates.

Le Plutarque des Jeunes Demoiselles.—The Young Ladies' Plutarch: or Abridgment of the Lives of the Illustrious Women of all Countries, with Lessons explanatory of their Actions and Works. 2 vols. 12mo. Pp. 800. Paris. 1806. Imported by Deconchy.

A JUDICIOUS summary of female biography, would unquestionably be an useful appendage to the number of books particularly adapted to the use of ladies' schools. The execution, however, of such a work, unfortunately requires more taste and judgment than those who assume that office generally possess. It must be confessed, indeed, that it is rather an arduous task, as we have not yet any just delineations of the female character, worthy of being denominated biography. In all languages, and in almost all writers, who have attempted to pourtray the female character, there are so many aberrations from reason and sound judgment, that it were difficult to consider them any thing but the effect of passions and partialities. In one, a tone of blind admiration pervades the whole; in another, a supercilious sentiment of superiority and sarcastic depreciation; and both, in utter contempt of reason, justice or humanity, have agreed to look on women either as angels or demons, according to their respective countries, or particular fortunes. Few works have done so much injury in this respect, to the progress of sound reason, and the true principles of Christianity, as the Adventures of Telemachus; and the opinions of the amiable, perhaps more properly enthusiastic, Fenelon, have contributed to prepossess the minds of youth, especially on the Continent, with the idea that all women are either like his Calypso, or Astarbé. It is in vain, indeed, that we look in French books for any information of those women who have attained that masculine command of their passions, and the uninterrupted exercise of their judgment, which mark the lives of the more distinguished statesmen and philosophers. Such persons are only found in England, and consequently it is in this country alone that we are to expect their real portraits to be drawn, where the originals exist. It is not, therefore, extraordinary that our author, in selecting his memoirs of seventy-five women, sixty-five of whom are *French*, should present us only with sketches of those whose writings or actions interest the feelings more than they exercise the judgment. The learned ladies, with the exception of Madame Dacier, who appears only as an industrious Greek zealot, seem not to be considered as *femmes illustres* by this Young Ladies' Plutarch. Three or four princesses, some daring prostitutes, such as Ninon de l'Enclos and Joan of Arc, others purely fabulous, as Semiramis, Fredegonde, and Petrarch's Laura, are all the illustrious characters introduced here, that have not been mere *faiseuses de rime*, or *conteuses!* Want of discrimination, indeed, in the selection of the most proper lives, is not the least defect of this work, particularly as it is designed for the use of young persons. What could induce the author to include the infamous life of Ninon de l'Enclos in his selection, we are at a loss to determine. A handsome abandoned courtezan, who only possessed that species of address peculiar

culiar to her character, and which, assisted by her personal charms, gave her a temporary reputation of greatness; but who has left no permanent proof that she had either talents or learning (the letters ascribed to her being spurious), can have little claim to the distinction of illustrious, otherwise than for her crimes. The idea is truly French; and it most assuredly never would have entered the imagination of an English biographer, who was compiling a work destined for the instruction of young ladies, to present his fair pupils with memoirs of Nell Gwyn, who indisputably possessed infinitely greater talents and more beauty than Ninon. Joan of Arc is introduced merely to have an opportunity of abusing the English. The whole history, and perhaps too the very existence of Semiramis, is a mere fable. The same character may be applied to the account of Fredegonde, supposed to have become a Gothic princess in the fifth century, by her intrigues and horrible atrocities. This Gothic tale, another paraphrase of Fenelon's *Astarbé*, first became popular at the commencement of the revolution, when every means were used to render the unfortunate Queen odious, and has since been repeatedly the subject of many sapient reflections in the Moniteur, on the effects of *female* influence and government. It is, indeed, an unquestionable fact, that France has been from the earliest times to the present hour, uniformly *governed* by women! Robespierre was led by his mistress, and the present tyrant is equally influenced by his, who has more historical knowledge, and much greater talents, than he himself possesses.—Of France it may be observed, as Cicero said of Rome during the days of Verres—"Ut nemo tam rusticanus Romæ—quin sciret jura omnia prætoris urbani, nutu atque arbitrio Chelidonis *meretriculæ gubernari.*"

The general character of these volumes discovers all the principal features of the literary fashion of the day of France; a studious regard to external decency and decorum of expression in amatory affairs; a sanctimonious attention to morality and religion, without any reference to principle; a strong propensity to panegyrize all royal favourites and their parasites; and an eagerness to represent every thing as great and good, that flatters ambition and military glory. Extracts from all the different writers are given as beauties that administer to those views, and Madame Beaumer's Ode, entitled *La Mort des Heros* (a poem of considerable merit) occupies a conspicuous place. Madame de la Vigne's Ode of the "Dauphin to Louis XIV." answers the same purpose. The following lines, written above a century and a half ago, will shew that the present ambition of France is not modern, as many weak-minded persons have inferred as a consequence of the supposed talents of Buonaparte.

Plus moderé qu' Alexandre,
D'un pere victorieux,
Je vois l'empire s'etendre.
Qu'*il subjugue tout le monde:*
Si son destin me seconde,
Je saurai le conserver.

Mesdames

Mesdames Boccage and Beaumont receive but a very limited praise, because they have imitated and admired the English writers. Boccage and Viot, both of whom died in 1801, are the only modern characters in this work. The ambitious Agrippina, the mother of Nero, also makes her appearance here: but it would not have been prudent to have brought to remembrance the mother of the Gracchi, among the memoirs of illustrious women published under the domination of Buonaparte. That, indeed, would have undone all the author has laboured to effect by his select memoirs, which, under the pretence of including a biographical sketch of all the illustrious women of every country, only contain some imperfect notices, often erroneous, of those who have been most conspicuous for their adulation of power and dignities, or who have emerged from obscurity to ascend thrones and enjoy regal or imperial honours, such as Anne Boleyn, Catherine the First of Russia, Fredegonde, &c. Such are the indirect means used to flatter the caitiff family that now domineers over France, and threatens to extend itself over the old world.

On comparing the relative merit of the writers whose lives and characters are mentioned in these volumes, it must strike the most negligent observer, that almost all those who evince any real depth of talent, or judgment, have been educated in the Protestant faith. That many of them should have adopted, as we are here told, according to the prevailing manners of Imperial France, the forms of the Catholic Church, in order to receive a pension from the King, is perhaps not a matter of serious reprehension in such a country. These changes, however, were seldom effected before age and penury had impaired the energy of their mind, and their spirit of independence. The fact is, indeed, not the less important to confirm the well-known truth, that the highest degrees of mental improvement can never exist under the blasting influence of Popish superstition.

This work is so very incorrectly printed, that it will embarrass juvenile readers of French in this country to understand it.

Essai Historique sur le Commerce et la Navigation de la Mer Noire, &c.

An Historical Essay on the Commerce and Navigation of the Black Sea; or Voyages and Enterprises undertaken with a View to establish Commercial and Maritime Relations between the Ports of the Black Sea and those of the Mediterranean. Embellished with three Charts of, first, the Interior Navigation of a great Part of European Russia, and that of ancient Poland; second, Europe, indicating the Tracks of the Russian Commerce by the Baltic and Black Sea to the Ports of the Mediterranean; third, a Plan of the Cataracts of the Nieper. 8vo. 5 Francs. Agasse. Paris.

IT is a truth too well established to be disputed, even by the sceptical philosophers of this sceptical age, that commerce is the parent of civilization and wealth; and that it has, in consequence, most engaged the

the attention of the most polished and most civilized nations. It was not from study that the Czar Peter derived his conviction of this fact, since his education was very much neglected; but his natural genius led him to examine, with a critical eye, the respective situation of the different states of Europe, and that examination led him to the discovery of the principle of their power. He immediately resolved to consolidate a power of his own on a similar basis. The means which he adopted for acquiring the degree of knowledge that was necessary for the creation of a navy are well known, as well as the success of his efforts to extend the navigation of his ships successively over the Baltic, the Caspian, and even the Frozen Ocean, where he established a port, which was frequented by foreign vessels. Geography pointed out to him a fourth sea, to the south of his dominions, offering the most powerful inducements to the spirit of commercial enterprise; but he was separated from it by the intervention of a small state, whose weakness rendered her the abject dependent of an ambitious and jealous power, who exercised an absolute controul over her. The Black Sea, washed to the north a long coast which was inhabited by Tartars, who were also masters of a peninsula containing some good ports, of which, however, they could make no use. The Ottomans, alone, sovereigns of the country by which this sea was surrounded, monopolized its commerce. The successors of Peter beheld with pain this obstacle to the aggrandizement of their empire; and, in the course of years, they succeeded in removing it. It is to the reign of Catherine II. more especially, that Russia is indebted for the present extent of her power. She added to the inheritance of her fathers, Lithuania and all the eastern part of Poland; by a negotiation skilfully conducted, she became mistress of the Crimea; and the war with the Turks, carried on with vigour, and terminated with success, procured for her the unmolested navigation of the Black Sea. This advantage was secured by the Treaty of Kainardgy (a small town of Bulgaria, in European Turkey), concluded between Russia and the Porte, on the 21st of July 1774.

"Before the treaty of Kainardgy, the commerce of the Black Sea was confined to Constantinople and the Archipelago. Most of the coasts of that sea belonged to the Grand Seignor, and the rest to the Khan of Tartary. The liberty of frequenting them, and of navigating the Black Sea, and the Sea of Azof, was confined to the Turks.

"The trade carried on in the ports of these Seas consisted in provisions of all kinds, necessary for the supply of Constantinople, which capital sent them in return various articles of merchandize of which they stood in need; but as the value of such articles was greatly inferior to that of the objects imported, the balance was paid in specie.

"This trade is still carried on; but another of greater importance has been secured by the Treaty of Kainardgy. By that treaty Russia obtained from the Porte the freedom of navigation in the Black Sea; a concession in which Austria, France, and several other Powers, have since participated; and commercial and maritime relations have been established between

between the ports of the Black Sea and those of the Mediterranean. There is now a regular exchange of their natural and other productions; those of Russia and Poland are exported directly from the Black Sea to the Mediterranean, by the Canal of Constantinople, and thus find a new, easy, and profitable market. The extension of the commerce of the Black Sea, in the course of twenty years has been such that, in 1803, it employed 900 ships of different nations."

It was with a view to render this commerce better understood by his countrymen, and to enable them to turn it to greater advantage, that the author published the Essay before us; in which he describes the nature and quality of the cargoes fitted for the trade; and gives a table of the Russian coins, weights, and measures, with every other particular necessary to be known. These are interspersed with judicious and useful observations, which bespeak the man of sense, and are evidently the fruits of experience.

In our Review of Mrs. Guthrie's admirable Travels in the Crimea, we entered so much at large into a description of that delightful country, that it would be no satisfaction to our readers to extract the account given of it by the author of this Essay. Suffice it therefore to say, that his account will prove highly interesting to commercial men, as every port capable of receiving vessels, and with which trade may be carried on, is particularly described.

Kitab Mosábakat Albark Oualgamám fi soât Alhamâm. La Colombe Messagere, &c.

The Carrier-Pigeon, more swift than the Lightning, more prompt than the Clouds. By Michel Sabbagh. *Translated from the Arabic into French, by* A. J. Silvestre de Sacy. 8vo. Pp. 96. Galland. Paris.

THE author of this singular production is one of those wandering *Savans* whom Buonaparte, with a view to the future conquest of Egypt, brought over with him from that country, when, after his disgraceful defeat at Acra, he deserted his army and fled to France. This man is a Syrian by birth, and is now employed in the *Imperial* Printing-office at Paris. In a short preface, he gives an account of the circumstance which induced him to compose this work. Being in company, one day, with some of the French literati, who have directed their attention to Oriental literature, the conversation turned on Arabian poetry, when Sabbagh was requested to give the company a specimen of it in two extempore verses, the subject of which was to be the message of a lover to his absent mistress: after a moment's reflection, he produced the following; which may, for any thing we know, have great merit in the original, though certainly they are not very entertaining in the translation.

"Tender

"Tender pigeon, hasten thy flight to my beloved, and hasten to bring me back her answer; for love has disturbed my mind.

"The paper of this note is dear to me as the white of my eyes; and the characters which my hand has impressed on it, are precious as the apple of my eye. Adieu, tender and feeling messenger."

The task which he had assigned to his pigeon attracted the attention, and excited the curiosity, of the company, most of whom refused their assent to the practicability of so training a pigeon, as to teach him to bring back a message. In order to dispel the doubts of these Gallic sceptics, the complaisant Syrian resolved to compose a work, in which he would not only prove, by historical and incontestible facts, the astonishing sagacity of pigeons in carrying letters, but would point out the best means of training them for that purpose. Hence originated the work before us: which is divided into five chapters, under the following heads:

"CHAP. I. Of the Birds called *Hamâm*, and of the Species which is here treated of.

"CHAP. II. Of the Variety of Pigeons to be preferred to others; of the natural Qualities, and of the Constitution, of that Bird.

"CHAP. III. Of him who first introduced the use of Pigeons as carriers; of those who afterwards followed his example.

"CHAP. IV. The Mode of bringing up and of training Pigeons; and the Precautions to be observed when they are sent with a Note.

"CHAP. V. Passages in Prose and Verse, from different Authors of past times, on this subject."

The third and fourth chapters are particularly curious; and the whole production is both interesting and entertaining. The French tranlation is accompanied with grammatical and historical notes, which do honour to the erudition of M. de Sacy.

Vita de Alessandro Vittorio Papacino d'Antoni, &c.

The Life of Alexander Victor Papacino d'Antoni, Commandant of the Artillery, and Lieutenant General. By Prospero Balbo. 4to. PP. 96.

PAPACINO was the son of Alessandro Vittorio Papacino, governor of the Port of Villa-Franca, at which place he was born in 1714. He afterwards took his mother's name of Antoni, by which he is more generally known. At the early age of seventeen he served as a volunteer in a regiment of artillery; and two years after, in 1733, when war broke out, as a private soldier. His brave and generous conduct soon gained him promotion; and, at the peace, he was employed, at Piacenza, at Pavia, and at Milan, in negotiations and arrangements relative to the treaty, which he managed so as to give perfect satisfaction to both parties. He availed himself of the opportunity which a season of public tranquillity afforded him, for completing his studies in natural philosophy, mathematics, geometry, and mechanics, without

without neglecting polite literature, in which the Abbate Tagliazucchi was his master. But his studies were more particularly directed to the attainment of a full and perfect knowledge of every thing relating to the artillery. He employed himself in continual experiments, and especially on gunpowder, on metals proper for the fabrication of arms, and in proving muskets and cannon.

In 1755 he was appointed Director of the Theoretic Schools, with the rank of Major; and in 1759 he was honoured with the Order of St. Maurice, and received a pension. From 1766 to 1771, he had the general direction of the Theoretic and Practical Schools, and enjoyed other distinguished posts. He had before this, in 1763, been entrusted with the task of instructing the young princes, sons to Amadeus II. in the military art, an honourable employment, which he held for several years. During this interval he was provided with a *commandery*, and acquired farther military rank. He assisted in the establishment of schools of artillery; and, being convinced by repeated experiments, that chemistry was of great use in the fabrication of arms and of powder, he instituted a school for chemistry in the arsenal. He also founded a particular school for his own regiment, in order to instruct his soldiers in reading, writing, and arithmetic, and to teach them the use of artillery.

Lieutenant-General Papacino d'Antoni died in 1786, bequeathing his books and manuscripts to Peter Anthony Canova, at whose death they came to the King of Sardinia. Such are the leading features in the life of a man whose genius appears to have contributed to the progress of a science which, unhappily for mankind, has become but too necessary. His biographer has given an historical sketch of this science, accompanied with a variety of appropriate experiments. In the midst of an active and laborious life, Papacino, besides editing the works of others, published several of his own composition. Among these were *Istituzioni Fisico-Meccaniche*, 2 vols. 8vo. 1774, with plates; which were translated into French in 1777; *Esame Della Polvere*, 8vo. with plates, in 1765; this book was translated into French by the Count de Flavigny; into English by Kellert; and into German by Tempelhoff; *Dell' Uso dell' Armi da Fuoco*, in 8vo. plates, in 1780; *Il Maneggiamento delle Machine d'Artiglerie*, in 8vo. in 1782; and *Dell' Architectura Militare per le Regie Scuole*, in 8vo. with plates, in 1778. These last were also translated into several foreign languages. At the end of the Life, the author gives a critical account of the elementary works in use in the schools for artillery and fortification at Turin; with ample comments on those of Papacino.

Recueil d'Observations de Zoologie et d'Anatomie Comparée, &c.

A Collection of Observations on Zoology and Comparative Anatomy, made in the Atlantic Ocean, the Interior of the new Continent, and in the South Sea, during the Years 1799, 1800, 1, 2, *and* 3. By Messrs. Humboldt and Bonpland. Part I.. With seven plates. Imperial 4to. Paris. 1805. Imported by Deconchy.

THE public journals have long teemed with the effusions of this modern knight-errant of science, and his squire Bonpland. These are now collected and classed in a scientific manner, in which it is designed to divide the account of their travels in Europe and South America, according to the subjects of which they treat. This plan, it must be confessed, is very accommodating, as those who are pleased with extravagant adventures and wild reveries, can be gratified without going to the expence of a voluminous detail on animal organization; while the more scientific reader, who wishes only for new facts in the history of nature, may be indulged with whatever parts should be most agreeable to his taste and studies. Still, however, the man of true science will be continually obliged to exercise the most rigid judgment to discriminate between real observations and mere suppositions, beween what actually exists and what may be, and to mark with patient industry the facts, fancies, traditions, and inferences, which abound in this work. In the course of such extensive travels, it is not extraordinary that all these things should occur, but it is the province of judgment to arrange, methodize, and retrench those expressions of transitory emotions, which naturally arise in a mind strongly impressed with the idea that it is in a foreign and unknown country. One of our poetical botanists has alleged, in apology for his visionary speculations, "that extravagant theories in those parts of philosophy where our knowledge is yet imperfect, are not without their use, as they encourage the execution of laborious experiments, or the investigation of ingenious deductions, to confirm or refute them." Mr. Humboldt has adopted this opinion in its utmost latitude, and had he confined himself to such things only, as their truth could be ascertained by investigation, it would have been well; but the same spirit which a few years preceding conceived that the galvanic fluid *made thought*, or was the *matter of thought* (as it has been expressed), and that the gaseous oxyd of azot actually created ideas, seems to have accompanied our author to the banks of the Oronooko and the plains of Quito, to indulge his eccentric imagination with the music (melodious without doubt) of *singing* crocodiles and monkeys!

Mr. Humboldt commences his work by observing, "that the interior of South America, or the Kingdom of New Spain, hitherto so little visited by learned travellers, has furnished to M. Bonpland and him observations on zoology, and comparative anatomy, which they

they think are not altogether unworthy of the attention of naturalists; and that instead of dispersing them in the history of their travels to the tropics, they have thought that it would be more useful to the student of descriptive natural history to unite them in a separate work."

The first part of this collection consists of the anatomy of the larynx of monkeys, of the crocodile, and of several birds, such as the pelican, pheasant, &c.; the description of a little monkey unknown in Europe, which the author has denominated, from its external appearance, the lion-monkey *(simia leonina)*; two new genera of fishes, of the order of Apodes, with a particular account of the fish thrown from the volcanoes in the province of Quito. For all these memoirs we are particularly indebted to the fertile pen of M. Humboldt. The second part, we learn, will contain the researches of M. Bonpland only, and is to consist of exact figures of Indian, Mexican, and Peruvian cranes; observations on the great crocodile or cayman of Orbnooko and the river Magdelen, and on the alligator of Cuba; anatomical researches on the lamantin, ant-eater, lazy, and the lama; new species of monkeys, birds, fishes, and serpents; experiments made on the galvanic electricity of the gymnote, and on the gaseous products of the respiration of young crocodiles. These are the principal objects which our travellers offer to the amateurs of zoology and comparative physiology. They also propose to give drawings of the fossil teeth of elephants, which they found in the northern and southern hemispheres, on the back of the Cordellier of the Andes, always from 1026 to 1539 toises (from 6200 to 9300 feet) above the level of the sea.

The first memoir in the part before us, consists of some desultory anatomical observations on the os hyoïdes and the larynx of birds, monkeys, and crocodiles, in which it appears that the organ of the voice in these animals is of a particular conformation proper for modulating sounds. The author, indeed, has not omitted to covertly reconcile this organization with the notions in his former work on the irritability of the muscular and nervous fibre, to which we have before alluded; and lest these designs should not be so readily conceived to illustrate that favourite scheme, he modestly informs us, that all the anatomical drawings which he now publishes, were executed in the open air, in the middle of woods, or in a small boat or canoe!

The second memoir treats of the little lion-monkey, which, observes the author, is so rare in its native country, that he has only seen two, which were kept in a cage, whence, notwithstanding their constant and rapid movements, he took the sketch here given. It is an inhabitant of the plains on the eastern declivity of the Cordelliers, on the fertile banks of the Putumayo and Caqueta, and never ascends even to the temperate regions. This little animal, which the Spaniards call *leoncito* (a diminutive of lion) has a white spot which extends over the top of the nose, mouth and chin, a black visage, and its fore feet have claws like those of a cat, while the hinder ones

have nails like the human foot. It is but from seven to eight inches long, without the tail, which is of the same length as the body. It is one of the least and most beautiful monkeys which our authors have seen. It is gay and playful, but, like the most part of little animals, very irascible. When irritated, it bristles up the hair of its neck, which increases its resemblance to the African lion. Its hissing, or whistling, imitates the song of little birds; and it is supposed that the conformation of its larynx is analogous to that of the *simia œdipus* here described. M. Humboldt was informed that it is domesticated in the cabins of the Indians of Mocoa.

The third memoir describes two new genera of fishes, called by our author Eremophilus and Astroblepus. At the height of 2600 toises and upwards, great plains and considerable lakes are found on the Cordellier of the Andes. "It is singular," observes M. Humboldt, "that whilst these plains are covered with a beautiful vegetation, with woods, beasts and birds, the lakes and rivers should be so little inhabited. Those around the city of Mexico, at 1160 toises high, nourish only two kinds of fish, which belong to the genera sirenes and proteus. In the kingdom of Granada, in the beautiful valley of Bogota, 1347 toises high, there are also but two species, which the inhabitants call *guapacha* and *capitano*, the former is an atherious, and the latter, which is here described, is a new genus of the order of Apodes, that the author, from its solitary situation, denominates *eremophilus:* but should this name not be applicable, if found with other fish, he suggests that of *thrichomycterus*, from the barbillons attached to its nose. It is from eleven to twelve inches long, its body covered with mucous, and is a very fine flavoured aliment.

The *Astroblepus*, so called from the vertical position of its eyes, is much eaten at Popayan, where the inhabitants call it *pescado negro* (black fish). It is found only in those parts of the river Cauca, that are not the most contiguous to the junction of Vinegar River, which descends from the volcano of Purasé, and brings with it such a quantity of sulphuric acid *, which occasions its waters to be denominated vinegar, and which destroys all the fish in the Cauca throughout the space of four leagues after their union.

The last memoir in this part, is on a new species of *Pimelodus*, of the genus *silurus*, thrown out by the volcanoes of the kingdom of Quito. The grand explosions are periodical and rare: but the Cotopaxi, Tungurahua, and Sangay, vomit, every twenty or thirty years, innumerable

* The author acknowledges that he could not detect any acid by chemical analysis, in the water of Vinegar River; but he supposes that there must be some which renders it noxious to fish. He offers no reason why this insalubrious quality should issue from the volcano, rather than from the soil, over which the river passes; but rests satisfied with a mere vulgar conjecture, which it was particularly his duty to have established, or refuted by actual observation.

quantities

quantities of fish, at least so says M. Humboldt, on the authority of the Spanish Americans, a people who possess more wit and love of ridicule than perhaps any other in the Christian world. The author, indeed, does not say that he saw himself any of those *fishy* eruptions, nor does he mention any that have happened since 1698; yet he assures us that the Cotopaxi and Tungurahua throw out fish sometimes at the crater, which is on the top of these mountains, and sometimes by lateral vents, but always at 2,500, or 2,600 toises above the level of the sea. The Indians asserted, that these fish were sometimes ejected *living*; but the author has begun to doubt of the truth of such reports, although he has adopted their supposition, that the *volcanic* * fish are the same as those found in the rivulets at the foot of the volcanoes. The Spaniards call them *prennadillas* (meaning small worthless things, easily *taken*) as they are very numerous and small (from two to four inches long), extremely disagreeable in appearance, and eaten only by the most indigent of the native Indians. This species of fish, it appears, lives in rivulets at the temperature of 10° of the centigrade thermometer, while other species of the same genus live in rivers on the plain, at the temperature of 27°. We must pass over the author's attempt to explain the phenomenon of his *volcanic fish*, as his observations respecting the temperature of volcanoes, or the existence of great subterranean lakes, are all either very obvious or very visionary; but the following account, which M. Humboldt received from the Corregidor of Ibarra, may amuse some readers. "It is known that the volcano of Ymbaburu has ejected enormous quantities of *prennadillas*; it still continues to do so from time to time, especially after great rains. It is observed, that these fish actually live in the interior of the mountain, as the Indians of St. Paul fish for them in a rivulet †, even at the very place whence it issues from the rock. This fishery does not succeed, neither during the day nor in moonlight; *it must be a very dark night*, otherwise the *prennadillas* will not come out of the volcano, the interior of which is hollow." "It appears then (observes our author on this important communication), that light is injurious to these subterranean fish, which are not accustomed to so *strong* a *stimulus*. That species (he adds) which in-

* Perhaps it would be more correct, notwithstanding the author's account to the contrary, to say fish thrown from their beds by earthquakes, rather than by volcanoes.

† We are not told, indeed, whether that water be affected in the manner which it has been said all the rivers in South America are, namely, that of being *stagnant* during the *night*, and *flowing* rapidly during the *day*! Perhaps M. Humboldt may give us some new information, in another division of his work, on *day* and *night rivers*, as he has here done on *day* and *night fish*. In justice, however, it must be observed, that he has withheld some of the observations which were announced in his Letters to Fourcroy, and read to the National Institute.

habits the rivulets in the vicinity of Quito, lives exposed to the brightness of the meridian sun." This latter circumstance might have induced M. Humboldt to suspect either the tale of the volcanic subterranean nyctalope fish, or the accuracy of his conclusion that they were of the same species as those found in the brooks of Quito. His observations on the migration of species, add no credibility to this account of subterranean night fish, nor the success of the Indian mode of fishing for them.

In doubting the accuracy of so distinguished a philosophical traveller as M. Humboldt, it is perhaps our duty, in candour to the author and the public, to state our reasons for thinking that his sanguine credulity, in matters of natural history, has afforded the witty Spaniards of South America an opportunity of exposing his speculations to the ridicule of less minds, and to the suspicion of more grave and profound philosophers. It is well known that M. Humboldt, although not a native of France, is a philosopher of the French school, and the natives both of New and Old Spain, have been too long insulted by men of the same class, not to feel indignant at their obtrusive visits under the appearance of philosophical travellers. Hence the reason why they have communicated such extravagant accounts to our author, only to render him, and the French philosophers, more obnoxious to ridicule, and to enjoy the pleasure of laughing at the weakness of a set of men, who for more than a century, have been abusing the Spaniards as illiterate and uncultivated boors. In Madrid, Valentia, and several other parts of Spain, we know many humorous and successful deceptions were imposed on this traveller; and from a native of Mexico, a very intelligent naturalist, who was in that city during the visit of our author, we have learned of numerous instances in which the same successful attempts to bewilder this *gallicized* philosopher, were even still more systematically adopted throughout South America. As an extenuation of such conduct, it is asserted, that the world may rely on the accuracy of the works of the natives of Mexico and Peru, which contain very ample and authentic information of the natural history of those countries, without any intermixture of French gasconade.

With respect to the intrinsic merit of the present work, it is the more considerable that the utmost confidence may be placed in M. H.'s drawings; and as faithful delineations of existing animals, they must be highly interesting to ichthyologists, and lovers of natural history, independent of the opinions, or illustrations of the author. It is of little importance to the present inquiry, whether M. Humboldt's volcanic fish have been (as conjectured), roasted in the fire, boiled in water, or parboiled in slimy argillaceous mud; it is enough that the design and description of his *Pimelodus Cyclopum* here given, faithfully represent a little fish found in the rivers in the kingdom of Quito. Of this we cannot entertain a doubt, and are consequently obliged to the author for bringing to our knowledge the existence of a hitherto non-descript animal. The engravings to this work are executed in a style of elegance, which we could wish to be more general in subjects of natural history in this country.

Le Genie de Voltaire apprecié dans tous ses Ouvrages, &c.

The Genius of Voltaire appreciated in all his Works; designed as a Supplement to all the Editions of that illustrious Writer. By M. Palissot. Pp. 426. 12mo. Paris. 18.6. Imported by Deconchy.

M. PALISSOT's opinions of Voltaire are long well known, as being among the most just and candid of any of that voluminous and sarcastic writer's admirers. This volume, which professes to be no more than a kind of prolegomena to all the works of Voltaire, will be found extremely convenient for those who may wish to have an idea of every piece which has fallen from the fertile pen of that writer. It cannot be expected to contain a complete analysis of all his dramatical, historical, poetical, and philosophical works; but the more important merits and defects of each piece are carefully and candidly pointed out; and it is acknowledged, that in every department either of science or literature, Voltaire has numerous equals and even some superiors; that, from his extreme vivacity, he was incapable of profound meditation; but that no other writer has ever before united so much excellence and variety in every subject. There is, perhaps, some truth in the conclusion; yet mere copiousness, without any grand features of originality, is certainly a very negative merit; it is a much more unequivocal proof of great industry than great talents, and is sufficiently characteristic of the genius of French writers in general, who are undoubtedly the most laborious literary drudges in the world, not even excepting the Germans. This appearance of great art and labour, it is allowed, predominates in the works of Voltaire: the Henriade is justly despised for its far-fetched and even puerile antitheses; and most of the author's comedies and poems abound in low vulgar expressions, which are incompatible with the language and style of poetry. "He had the *sentiment* (says M. Palissot), but nature, otherwise so liberal, refused him the *genius of comedy*; and he reproached Corneille with buffooneries which were not so bad as many of those he introduced into his own comedies." Voltaire also abused Shakespeare and Dryden, for the licentiousness of some of their expressions, while he himself very often adopted all the grossness that he could steal from Swift. Of his total incapacity for the office of critic or commentator, our editor has given very convincing proofs, in accounting for the alternate hyperbolical praises and unwarrantable censures which he bestowed on the writings of Corneille, by observing, that his sentiments always partook of his humour while in the act of writing, and that, consequently, both were fluctuating and extravagant in the extreme. Of the accuracy of this observation little doubt can be entertained; and it may be taken as descriptive not only of the state of Voltaire's mind, but of that of all the French writers, who can never examine any subject, unless under the influence of a strong passion, which is governed

only by the difficulty of finding connected words to express it. That such men are incapable of correct reasoning is self-evident; but they are no less deficient in ideas of equity or justice, and are extremely dangerous companions, whether in a philosophical, moral, political, or commercial capacity. Wherever the passions domineer over reason, the selfish emotions will naturally prevail; hence the cause of the vanity and egotism so disgusting in every description of people in France.

The object of M. Palissot being to apologize for, and recommend, the works of his favourite author, he has been induced to make a defence of his obscenities as well as his infidelity: in the latter he has tolerably well succeeded, provided we could believe his assertion, that Voltaire really possessed something of pious Protestantism, and that all his sarcasms * against religious dogmas were only designed against priestcraft and the other abuses of Christianity. The opinions of the editor, however, are too nearly allied to the folly of deism, to establish any very favourable idea of his author's piety and religious faith. His defence of the *Pucelle* is still more objectionable. "A work of pleasantry (he observes) never was very dangerous to the manners; and we may venture to avow, that we should see with less inquietude the *Pucelle* in the hands of a young woman, than the *Heloise* of Rousseau." This comparison may be correct; but it only proves that there are degrees of turpitude, and that both are a national disgrace to literature. It is some consolation to the other states of Europe, to think that there are not two similar works in any modern language, and that, in this respect, the French is the vehicle of the most atrocious and pernicious obscenity that ever formed the subject of a critical commentary † in modern days.

Upon the whole, although we cannot suppose that any English reader will be contented with *French* criticism, we consider it possible to glean a sufficiently accurate idea of the real merits and defects of the voluminous writings of Voltaire from this little volume. The editor's remarks on some of the criticisms, or rather *humours*, on the works of Corneille, are highly worthy the attention of our modern

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* M. Palissot confesses that "one cannot exculpate him from the charge of having *injured* public morals by the licentiousness of his little pamphlets, such as *Quand, Qui, Mais, Pourquoi*, &c. against the established religion." An accusation sufficiently serious to have induced the editor to reject all such effusions from his edition. On some other of his tales and romances he very properly exclaims, "how was it possible that Voltaire could debase himself by such shocking vulgarities!" These observations of his apologist will, doubtless, have a greater effect in diminishing the mischievous influence of Voltaire's desultory pieces, than even the nervous, elegant, but often malignant, invectives of the Abbé Geoffroi.

† Some person, perhaps, will adduce as an exception, a work in English, long since sunk into its merited oblivion, but which was reviewed and *recommended* in the second volume of the *Monthly Review!*

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play-wrights, who seem to have swallowed entire all Voltaire's caprices, with the same voracity as the dogmas of Aristotle; and the world has reason to lament the indigestibility of both, which have almost extinguished all the original talents devoted to the dramatic art. In a word, the chief merit of Voltaire is nearly reduced to that of being the best versifier of his language, in which he has no rival (unless some of Boileau's verses can be so far honoured), as the frequent discordances of Corneille, and the inflated, ridiculous bombast of Racine, are wholly insupportable, and unworthy of being compared with the concise, nervous melody, and general elegance of this Protean writer.

Mes Souvenirs de Vingt Ans de Sejour à Berlin: ou, Frederic le Grand, sa Famille, sa Cour, son Gouvernement, ses Academies, ses Ecoles, et ses Amis Litterateurs et Philosophes. Par Dieudonné Thiebault, de l'Academie Royale de Berlin, &c. &c. Seconde Edition. 5 tomes. 8vo. Pp 1885. Paris. Buisson. 1805.

Original Anecdotes of Frederic the Second, King of Prussia, and of his Family, his Court, his Ministers, and his Literary Friends: collected during a familiar Intercourse of Twenty Years with that Prince. Translated from the French of Dieudonné Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin. 2 vols. 8vo. Pp. 1007. 16s. Johnson. 1805.

THE name of an Academician, called to the Royal Academy of Berlin on account of his reputation, by Frederic the Great, will draw attention, and raise expectations. These will not be disappointed; for, though some of the anecdotes be pretty generally known, and others relate to occurrences that cannot, we presume, on their own account be very entertaining; yet nothing in which Frederic II. is concerned, though not always immediately, can be altogether uninteresting; nor any subject, selected by a man of such genius, discernment, knowledge and taste as Thiebault, be insipid.

Our Academician observes in his Preface, that the portrait of the greatest man would be imperfect, mute, or vapid, were it to stand alone the object of our observation. Nor can it be disallowed, that to relate of such a man no more than mere personal anecdotes, would be to present the world with his profile only, or a resemblance half brought out on the canvas. How could we attain to a certain knowledge of his character, if we are unacquainted with the persons with whom he chose to be surrounded, with those who enjoyed his confidence and favour, or who have been injured by his errors and injustice; if we are ignorant of how he treated individuals who did him service, or how revenged himself of those, from whom he had received offence. It is not worth while to examine in this place, whether or not the persons who surrounded him were justly entitled to be so distinguished. They are placed in that situation, not on their own account,

court, but for the purpose of eliciting the principal personage of the scene. Considering memoirs as a species of writing extremely interesting, instructive and necessary (to biography, no doubt, or general history), when the persons they delineate are men of genius, he was earnestly desirous to bequeath to posterity, minute and complete Memoirs of Frederic the Great. He saw with regret *, that no one was employed in this interesting enterprize, and rather than that it should remain unattempted, he, more than five-and-twenty years ago, resolved to undertake it himself. The idea never afterwards abandoned him, nor was it scarcely ever from his thoughts. He devoted to it the leisure time of every day. He successively composed, augmented and preserved (no doubt) his notes, and at length produced the work that now appears before the public. He makes the strongest protestations of fidelity, veracity, and accuracy, and solemnly declares that not a single word appears in it that has not his entire belief.

The work is divided into five parts.—PART I. Frederic the Great—in his ordinary Conversation—in his Studies, Opinions, and Literary Compositions—in his Youth—in his Private and Domestic Life—in his Old Age, under Infirmities, and at Death.

PART II. Frederic the Great and his Family:—Frederic I.—William I.—the Queen of Prussia—William Augustus, the Eldest of the Brothers of Frederic—William II. Nephew of Frederic—Prince Henry, Second Brother of Frederic—Prince Ferdinand, Third Brother of Frederic—Princess Ulrica, Queen Dowager of Sweden—Princess Amelia of Prussia, Abbess of Quedlinberg—the Duchess of Brunswick and her Children.

PART III. Frederic the Great and his Court—Festivals, Marriages, and Travellers—State of the Court of Frederic—Court Festivals and Marriages—Schaffkotsch, Schlaberndorff, and Bastiani—Pöellnitz—Madame de Troussel—the Travellers—Foreign Ambassadors—Embassy of France—Mons. de Gaines—Mr. De Pons St. Maurice—Embassy of Austria, General Nugent—Embassy of England, Sir Andrew Mitchel, Mr. Elliot—Embassy of Saxony, Baron de Stutheim, Count de Zinzendorff—Embassy of Russia, Prince Dolgoroucki, &c.

PART IV. Frederic and his Government, Civil and Military—Introduction—Civil Government of Frederic—of Laws—Foreign Affairs—the Grand Directory—Finances—Military Government—Generals, Ziethen, Mullendorf, Brewer, Ramin, Lentulus, and De Pirch.

PART V. Frederic, his Academy, his Schools, and his Friends, Literary and Philosophical—Introduction—of the Royal Academy of Sciences and Belles Lettres at Berlin—Class of Natural Philosophy—Class of Mathematics, or Geometry—Speculative Philosophy—Class

* This, we presume, was not very great. A man of letters in the habit of writing, as well as of observing and reflecting, could not have been greatly displeased, that such a field was left to himself.

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of Belles Lettres—Public Instruction—of the Academy—of the Rules of Discipline—Friends of Frederic, Philosophical and Literary—Counsellor Jordan—Voltaire—Maupertuis—the Marquis d'Argens—Le Catt.

This division of the work is very judicious; and it is a matter of considerable importance, that the mind thus passes by every transaction from one thing to another, and a general impression, or result, arises from the contemplation of a number of particulars of the same kind, or nearly related to one another.

Under the head of Frederic's ordinary Conversation, we find the following anecdote relating to Rousseau. My Lord Marshall having represented the persecutions which the philosopher of Geneva experienced, even in Switzerland and Neufchatel, of which this nobleman was governor, the King said to him:

"Well, Sir, write to your friend, that if he will come to my states, I will insure him a safe asylum, and a pension of two thousand crowns. We will give him a house at Panckow, contiguous to the gardens of Schonhausen. The house shall have a garden and field about it, that he may be able to keep a cow and poultry, and cultivate his own vegetables. There he may live without inquietude, and free from necessities."

Lord Marshall, delighted with this plan, lost not a moment in writing the proposed Letter, which he shewed to Frederic. The King took up a pen and added these words:—"Come, dear Rousseau, I offer you a house, a pension, and liberty." The Answer:

"Your Majesty offers me an asylum, and promises me liberty. But you have a sword, and you are a King. You offer a pension to me who never did you a service; but have you bestowed one on each of the brave men who have either lost a leg or an arm in doing you a service?"

When Rousseau's name was afterwards mentioned to the King, he said earnestly—"Oh! he is a madman!" This was a very mild observation. The self-conceitedness and pettishness of Rousseau, who courted persecution, might have justified a more severe reflection.

Frederic was remarkably fond of conversing on metaphysical and religious subjects. "He had entered," says Thiebault, "into so many disputes, while Prince Royal, into so many dissertations alternately with the Wolsiens, the Achards, and other pastors, that one may be reasonably surprised at his retaining such a predilection, since such discussions do not advance us a single step in our search after truth." The raillery in which Frederic occasionally indulged in matters of religion, is well known. But he seldom attempted to jest with persons who were sincerely Christians, or if he sometimes gave way to his natural humour towards such persons, nothing was easier than to make him soon desist. But this Monarch never failed mercilessly to deal out his sarcasms to those whom he perceived to be liars to their own consciences.

The following anecdote on the subject of religion, was told to our Academician

Academician by Prince William of Brunswick. It is interesting: for there are few men of sense, we imagine, who have not wondered, as well as this intelligent Prince, at the King of Prussia's open profession of irreligion.

"The King had taken Prince William with him on an expedition, for the purpose of reviewing his troops in Pomerania and in Prussia: in the course of the journey, during which they travelled at the rate of fifty leagues per day, religion in its turn was the subject of their conversation. The young Prince, after listening a considerable time to his uncle, at length said, 'Will your Majesty permit me to mention an idea that occupies my mind, and greatly astonishes me?'—'Well, what is this idea? Let me hear it.'—'Sire, I am not much surprised that many philosophers declare themselves unbelievers in religion: but I cannot conceive that Sovereigns could possibly hold the same language.'—'And who, Sir, is to hinder them?'—'Their own interests, Sire: for is not religion one of the supports of their authority?'—'My friend, I for my part find order and the laws sufficient. And have I not, in addition, the interests of my citizens, their habits, education, and want of power?'—'But what can be more desirable for kings than a religion that represents them as the image of God, and which enjoins the people a blind obedience to their will?'—'My friend, this blind obedience is acceptable only to tyrants: true Monarchs require none but a rational and well-motived obedience. Besides, the priests represent us as the depositaries of the divine power, while they take care to style themselves its interpreters, and the mouth by which it speaks: in this manner they subject us to their will, and place us at their feet. By parity of reasoning, then, if I am the head of the nation, I cannot be the head of the priests; I therefore reject the blind obedience they preach to the people, only that they themselves may afterward require the same of their king.'—'Nevertheless, Sire, there are among mankind villains perverted in their nature and hardened in their crimes; against this class of men, religion cannot but be the most salutary resource: the fear of the punishments of a future life frequently produce the best effects on even the most corrupt.'—'Oh, I have the gallows for such scoundrels as these, and that is sufficient.'—'What if these scoundrels are hypochondriacs, who, yielding to their despair, abandon themselves to sentiments of hatred and of vengeance, and esteem life as nothing?'—'My good fellow, you are then ignorant that for such men as you describe I have a mad-house. Depend upon it, countries have been admirably governed in times when your religion had no existence.'"

We shall now extract, for the entertainment of our readers, a passage which exhibits a very striking instance of that subtilty and penetration which is, not without reason, commonly ascribed to the Italians. It will be the more acceptable, that it developes the greatest weakness perhaps in the character of Frederic.

The habit of seeing Professor Thiebault, our author, the certainty the king had acquired of his zeal and discretion, all concurred to make him desirous of securing him near his person, where he might be wholly

wholly employed in revising and correcting his numerous productions.

" This design he even mentioned to the persons around him; and fortunately for me," says Thiebault, " by this very means defeated his project; for the news was no sooner circulated among the persons who, from various motives, became jealous of the implied distinction, than they unanimously agreed, 1st, that my vocation at Potzdam would be injurious to all of them; and, secondly, that effectual means should be concerted to prevail on the king to renounce his intention. But in what were these means to consist? The mistrustful character of Frederic; the extreme subtilty of his mind; his invariable habit of weighing every thing; the kind of indocility he indulged in himself, of opposing the desires he discovered in the minds of others; all conspired to multiply obstacles, and even dangers. Frederic was so difficult to be managed! There was so much risk in the enterprize! The parties would in all probability have proceeded no farther than gratuitously to lament their misfortune, if the genius of two discordant characters, uniting into one, had not stepped in to their assistance; the genius of presbyterial intrigue, and the genius of Italian intrigue. The Abbé Bastiani was the person who saved them. . . . . ' We should always,' said he, ' study how to take a man by his weak side; without this we cannot reasonably flatter ourselves with complete success: I, on my part, have studied the character of the king for more than thirty years, and, depend on it, I know him well. You will not only fail, but will do yourselves an irreparable injury, if you suffer him to discover your intentions; should he even suspect them, all is certainly lost. Let us therefore lay it down as a first principle, that our part is to wait; to be silent and submissive till we see our way so safely that the king, Argus-eyed as he is, shall be himself deceived. But what is the method to be adopted? The following, gentlemen, is the one I have imagined. I have already assured you that I am well acquainted with the character of the king: I have next to inform you of his most prevailing fault; a fault he never resists but in affairs of the last importance, and by means of which he is often led to certain purposes without his being sensible of, or even suspecting, the fact. It is his aversion to being anticipated in the thought he conceives; that is to say, if he conceives an intention of doing any thing, and the public foresee that he will do that thing, and pass an opinion upon its merits, and particularly if that opinion be favourable, he will be sure, at least on ordinary occasions, not to do it at all. He fancies that the public desire to prescribe his actions, and from that moment his whole concern is to baffle their intentions. Let us therefore appear passive and indifferent as to what regards this professor; this is the surest way to lull the mistrust of the king to perfect security. But, on the other hand, as soon as we put foot in Berlin, not a moment should be lost before each should repair to the friends he can most rely on, and state to them, under the seal of secrecy, or at least under their promise of not naming us, the intelligence in question, which should be represented as certain, while we conceal from them that it causes us either pain or pleasure. What will be the result? The result will be, that the next day, or the day following at the latest, when the king shall inquire of us what news there is in Berlin, we shall reply that we are much surprised

prised to find the intentions of his majesty respecting this professor so generally known, but that in fact nothing else is talked of. If he wishes for a farther explanation, which will infallibly happen, we shall add, that every one is of opinion that his majesty could not have made a more judicious choice, since he appeared to have the utmost confidence in the literary talents of that academician."

The stratagem succeeded. The King, previous to his departure for Potzdam, said to Thiebault,

"I had nearly determined on taking you with me, and fixing you near my person at Potzdam, where you would be extremely useful to me, as we could revise together my numerous writings, and you could have assisted me in putting them in the order and condition in which I wish them to be. I have no one there who can be your subsitute in this respect. Besides, your frankness, application, and methodical manner of proceeding particularly suit my temper. But, after mature reflection, I am aware that at Potzdam you would be useful to myself only: while in remaining here, it is the public to whom you are serviceable. I felt the injustice of taking you from such a post, and that it was my duty to sacrifice my own gratification to the public good. I therefore leave you here, but with great regret; and I shall do the best I can with my writings."

In his private and domestic life and economy, and the distribution of his time, Frederic was a perfect model of regularity.

"At twelve o'clock precisely he sat down to dinner with such guests as he had invited at ten. These consisted, according to circumstances, of literary men, courtiers, generals, and such of the princes of Brunswick as happened to be at Potzdam.

"The breakfasts he gave were, for the most part, composed of chocolate or fruits; his dinners were extremely well served, for Frederic was no less an epicure than a great sleeper. It should at the same time be considered, that this meal was also his principal recreation from business; accordingly he always appeared cheerful at table, and talked incessantly. When he did not intend to walk in the evening, he prolonged this repast till near three o'clock; but when the weather was fine, and he wished to walk, or he had some study or other occupation in view, he confined it to one hour. During the dessert, the steward of the kitchen laid before him a book of tables and a pencil, and the king wrote in it all the articles he chose for the dinner of the following day. He was particularly fond of all sorts of pies, of foreign cheeses in high esteem, and sent for them from the most distant countries of Europe. He liked all his dishes highly seasoned with spices, even his soups. His ordinary beverage was French wines, which he preferred to all others. He sometimes drank nothing but champaign mixed with water for a long time together, affirming that nothing was so wholesome and agreeable. He had twelve cooks, consisting of Germans, French, Italians, English, and Russians, who had large salaries. They all found constant employment; each kept to his separate department; and each knew his task. The cooks were under the superintendance of two stewards of the kitchen, who also were well skilled in the culinary art."

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"At first Frederic paid his stewards of the kitchen a rix-dollar for every dish, which he afterwards reduced to half a rix-dollar. This method of defraying the expences of his table enabled him to dispense with the minute details of the expence of house-keeping. The cooks were furnished gratis, first with as much wood as it was possible for them to consume; secondly, with a large supply of the best butter, which arrived at stated times from the dairy in Holland, established by William I. on the Issuel, and which was more than four square leagues of excellent pasturage; thirdly, a similar advantage as to all sorts of game, the tenants upon the royal estates having contracted in their leases for sending a certain quantity of those articles to the royal kitchen per week, which was regularly conveyed by some public vehicle, at their expence. The stewards had not to purchase any article of food, besides butchers' meat, and common sorts of fish, which in that country are extremely cheap, with vegetables, and sundries for culinary uses. All extraordinary or foreign supplies, together with wines, liquors, teas, coffee, chocolate, sugars, confectionaries, and articles for the dessert, being exclusively paid for by the king. Nothing can be more false than the accounts circulated, that Frederic paid the expences of his table at so much per head. This in reality was never the case."

The economy of the King of Prussia, which does not appear ever to have descended to meanness or parsimony, was one of the greatest, perhaps the greatest nerve of his power and consequence.

Every one is acquainted with the well known history of Frederic's behaviour to one of his pages. Thiebault relates one of a similar kind, which happened some time after.

A young hussar, whose father, an old soldier of seventy years, was persecuted by the general of the hussars, because he constantly refused to leave his company, even at that age, was torn from him by the general in revenge, and sent, with the king's consent, to the regiment of guards, being too tall, he said, for a hussar. Though this regiment was one of the finest in the kingdom, it was that of which every soldier had the greatest dread, as being always under the eye of the king, it was subject to a stricter discipline than any other regiment. When the soldier arrived the king wished to see him. He asked him how he liked his new dress. The young man replied that he should always be pleased with any sort of uniform, if he had but the happines to please his sovereign by doing his duty well. "Very well," said Frederic, "keep these clothes, do your duty, and I will take care of the rest. Your comrades will tell you what you have to do. But, my good fellow, you must be exact to a minute in your department; and to this end you must be furnished with a good watch, &c. He was furnished with money for the watch and every other necessary article, and for subsistence promised ten crowns per month.

"The first thought of the young soldier in the midst of his joy was directed to his parents.—'I have such abundance of money,' said he, 'and my father and mother are in the greatest necessity! Is there no means

means of sending them the forty crowns given me for the watch, and of borrowing that sum of my fellow-soldiers, on condition of repaying them at the rate of five crowns per month? What remains will be quite enough for necessaries.' He could not resist this idea, and accordingly he borrowed the forty crowns among several of his fellow-soldiers: he procured the watch, and relieved his parents; but he was yet ignorant that kings know every thing, and that the first law imposed by Frederic on those who served him was, to disclose to him whatever facts they became acquainted with. The next day he sent for his new dependent, and said to him: 'I gave you money to buy a watch, and you sent it to your parents. You supposed you were doing a noble action, without being conscious that it was a breach of your fidelity to me. It is right and meritorious to assist one's relations when they are indigent, and particularly when they are infirm or old; to do so is a most sacred duty: but at the same time, we should appropriate to such a purpose only what is our own. In sending the money I gave you, you disposed of what did not belong to you. This money was not yours, since I gave it you only on condition that you should use it as I directed. It was no more than a deposit in your hands, and you have violated the law imposed on persons who receive a trust. For this time, however, I pardon you, because your fault has arisen out of a sentiment both respectable and pure; out of a kind feeling, and without once reflecting on the nature of the case, as I have now explained it to you. The borrowing the forty crowns was an aggravation of your first fault; for we should never borrow, but under circumstances of great necessity, what we are not sure we shall be able to repay. For example, how would this debt be paid to your comrades if you were to die, or if I were to dismiss you? On this occasion I will enable you to discharge your debt, but recollect I absolutely forbid your contracting any other.'

"When the general of the hussars heard of the young man's good fortune, he had the meanness, the baseness, to go and congratulate his parents.—'It was I,' said he, 'who procured him this situation, by speaking in his favour to the king, and I am truly happy at his success. I was quite sure he would do well at Potzdam.' The general was under apprehensions that the young soldier might do him some injury, by informing the king of the persecutions his father had undergone. This is a true picture of men of a haughty and despotic character! Base and grovelling, disdainful and capricious, as circumstances render necessary.

"It was not long before Frederic felt the most beneficial consequences of the kindness he had bestowed on this man. He was attacked by a violent fit of the gout: his physician was sent for, who found him in a raging fever, with his skin extremely dry. The physician's first object was to bring on a perspiration, and accordingly he ordered him a potion for that purpose; but Frederic was possessed of, shall I say, the weakness or the mania of so many great commanders, who, like Mithridates, imagine themselves excellent physicians: he insisted on knowing the ingredients of the potion, and immediately after declared he would not take it; he next dismissed the physician, telling him he was an ass. The physician informed the attendants in the antichamber, that the king's malady was of the most serious nature, that it was of the highest importance to bring on a perspiration, but that he would take no medicine that would be likely to produce that effect; that he had even said the most affront-

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ing things to him; that as a physician, anxious to do his duty, and preserve, if possible, the life of so great a king, he would leave the necessary prescription, and it would afterward be their part to prevail on the King to take it. He assured them that this was of the last importance, as nothing less than the life of the Sovereign was at stake. He added, that should he swallow the potion, the greatest care should be taken to keep every part of his body well covered, and that some addition should be made to his bed-clothes till he should have perspired plentifully. The attendants, after much deliberation, decided that the young hussar was the fittest person to be employed on this occasion, and he was accordingly appointed to watch by the King the same night; a charge he accepted not without apprehension, but without repugnance, and even with considerable zeal. The potion was brought about ten o'clock: the hussar entered the King's apartment with it in his hand. 'What have you there?' said the King. 'I have a potion, Sire, which the physician declares to be absolutely necessary for your recovery.'—'I will not take it: throw it into the fire.'—'But, Sire, it is so necessary.'—'I will not take it.'—'Sire, the physician ordered us to present it to you.'—'The physician is an ass: I tell you I will not take it.'—'Alas! Sire, he assured us that the necessary perspiration could not be produced without it.'—'He knows not what he says: throw it into the fire, and let me be quiet.'—It is our duty, Sire, to conjure your majesty to take it.'—'My good fellow, your importunity is useless; withdraw, and let me be quiet.'—'Ah! Sire, what shall we do? It is of the greatest importance that you should take this potion; was it not ordered by a physician who feels a personal attachment towards your majesty?' 'You tire my patience; pray leave me.'—'Sire, he assured us your preservation depended on your compliance.'—'He is an ass: I command you to withdraw, and let me be tranquil.'—'Is it not our duty to supplicate your majesty to take a potion which can effect your recovery?' The King was at length quite angry: he swore, threatened, commanded, and sent every one to the devil. The young man, still with the potion in his hand, begged, conjured, entreated, threw himself on his knees, wept; in short, he was not to be prevailed upon to desist.—The contest lasted till midnight; when the King, absolutely exhausted, determined to take the potion, that he might get rid of his importunities, and obtain some sleep. A short time after, a new struggle arose; the medicine, as it began to operate, threw the King into so violent a heat as to render him absolutely restless and refractory. The King wanted to uncover himself; the hussar would not allow of it: the King threw off a counterpane; the hussar put it on again: if the King put but an arm outside the bed-clothes, the hussar instantly covered it as well as he could; constantly entreating, soliciting pardon, and bending over the patient, who threatened, swore, and disputed in vain. This new struggle lasted till near three in the morning, when the perspiration made its appearance. Feeling his uneasiness diminish, the King by degrees became calmer, and no less sensible that both the physician and the hussar were in the right. He said to the latter, 'My good fellow, I do not want you any longer; the perspiration is come, and I am no longer oppressed by the violent burning I complained of: I promise you not to uncover myself any more; you may take my word; go, therefore, and take some repose, which you must stand much in need of.' The hussar

made as if he obeyed, but retired to a corner of the room, where, without being perceived, he continued to watch the King till he fell fast asleep. By daylight his majesty found himself much better; when he dressed himself, and sending for the hussar, he said to him: 'You are an excellent lad; you do your duty faithfully; you have served me on this occasion with the greatest zeal, and I am much satisfied with you. Here are fifty ducats; you may send them to your parents, if you like it."

Among the most amusing articles in these volumes, is the account of William I. the father of Frederic II. He was a very coarse but decided and vigorous character. His greatest enjoyment or luxury was, smoking tobacco and drinking ale with his favourites in his smoking-room. The furniture of the smoking-room consisted of a long fir table, and on each side of it a long bench of the same material. At one extremity there was an arm-chair no less ordinary; and at the other, one in every respect similar, except that the back was surmounted by two hare's ears, a symbol received by the Germans to express the frivolity and worthlessness of the parties among whom they were found. This second chair was thus decorated, because it was reserved for an old servant, admitted to the society for the purposes of carrying messages, and playing the buffoon for their amusement. In this place it was that William learned all the anecdotes of the day; that he, in his turn, communicated to the rest what matters had come to his knowledge worthy of their curiosity; and that every one used his ability to gain him to the interests or the passions of either themselves or their friends.

The conduct of William towards his wife and children was brutal in the highest degree; nor did he abstain, in the government of his subjects, from the use of the torture. The coarse rudeness of William's character was prevalent in every thing he did and said. If he perceived a priest with a well-powdered wig on his head, he was sure to say the most affronting things, persuaded he must be a Frenchman. If he saw a young man in the streets on a day of labour, he had him seized and entered as a soldier in some regiment. The moment he made his appearance, every one ran to conceal themselves as fast as they could. The streets through which he passed were always deserted. If he fell in the way of any old men and women, whom he had reason to suppose unemployed, he never failed to load them with the grossest abuse, or even to strike them with his stick. William was extremely fond of exercising himself in the art of painting, or rather daubing. He exhibited his pictures to his courtiers, inviting them to declare their opinion of them: but as he would not have endured the most trifling criticism, he was sure to receive nothing but assurances of their excellence. "Well," said he, one day, to one of these flatterers, who lavished the most extravagant encomiums on one of his pictures, "for how much do you imagine it could be sold, if it were sent into the market?" "For a hundred ducats, Sire, and the picture would be at last given away." "Take it, then, I will sell

sell it you for fifty, because I see you are a good judge, and I am glad of the opportunity to do you a service." The poor courtier, compelled to take the daubing at so high a price, took good care how he commended in future.

"This Monarch sometimes dined at the houses of his generals. One day, when dining at Count de Grumbkow's, since that time Field-marshal and Governor of Berlin, he happened to eat of some ham, which he declared was the best he had ever eaten; and he accordingly desired that the cook who had cured it should instruct the cooks of the royal kitchen how to produce a similar article at his table. A few days after, the steward of the kitchen came to the King to ask him for sixteen bottles of champaign. His Majesty did not go in person to the cellar, but he kept the key, as well as an exact account of his wines and other liquors. He inquired, therefore, what use was to be made of so many bottles of champaign? He was informed that M. de Grumbkow's cook had demanded them to soak a ham in the wine, which in due time he would have the honour to serve on his Majesty's table. The King sent his cook about his business, and said to his General, 'When I wish to eat excellent ham, I will dine at your house; I am not rich enough to have that article prepared after the manner of your cook: I keep my champaign for drinking."

"William accepted the invitations of even the least considerable of his officers to be one of the guests on their wedding-day: he even obliged the Queen to do the same, and to open the ball with the bridegroom. The Queen, on her part, always chose to dance a Polonese dance rather than a minuet, which she thought would have been too great a condescension to a simple Lieutenant of the guards. But the Lieutenant, somewhat intoxicated, and extremely rustic in his manners, made the Queen run, jump, and turn in so rapid and violent a manner, that she really looked, said the Baron, like a girl from a village inn. The King, seated in his chair, laughed immoderately on seeing her petticoats fly up, and that her partner left them no time to resume their natural place. All this was an exhibition admirably suited to the taste of William."

Prince Henry of Prussia, who is spoken of with such contempt, as all the world knows, by Mirabeau, appeared to our academician (to whom, it seems, he had been very kind), to have been one of the greatest men the world ever produced.

The third part of this work, FREDERIC THE GREAT AND HIS COURT, is a rich field of entertainment:

"There was a chamberlain in the court of the Queen-mother, named M. de Morien, who was a man of so circumscribed an understanding as to be constantly held up to ridicule in the sphere to which he belonged: even after his death some traits were related of him that appeared almost incredible; such as his being unable to recollect whether at the siege of such a place he was the besieged or the besieger, and whether it was himself or his brother who was killed in such a campaign. To this M. Morien it was that the Marquis d'Argens lent the same volume seven times over; and who being asked afterward how he liked the work, replied, 'I

think it, Sir, an admirable production; but if I might speak my opinion freely, the author sometimes repeats the same things.' The English Ambassador requested him to present to the Queen-mother the Earl of Essex, then on his travels; and added, that it was not the Earl of Essex who had been beheaded under Queen Elizabeth. Accordingly M. de Morien, at the usual hour of presentations, said to the Queen, 'Madame, I have the honour to present to your Majesty the Earl of Essex, a native of England, and a traveller; for the rest, the English Ambassador has assured me, that he is not the same Earl of Essex who was beheaded under Queen Elizabeth."

The King, who was fond of jesting with Count Schaffkotsch, Master of the Horse, scarcely ever failed to receive from him excellent repartees. "In your quality of Knight of Malta, my dear Count, you wore round you a girdle of continency, tell me what you have done with it?"—"I wore it out, Sire, and unfortunately I could not find throughout your Majesty's dominions any materials for making another." The Baron de Poelnitz was in the court the resource and the oracle on all occasions of etiquette, and this without having obtained either the attachment, esteem, or consideration of Frederic, who treated him with the same unrestrained freedom he used with every one. The Count, who was a very expensive man, was originally a Catholic, but, from prudential considerations, had become a Protestant.

"One day conversing with the King on the subject of his poverty and difficulties, on which he was sometimes particularly eloquent, 'I would willingly assist you,' replied the King, 'but what can I do? You know this country is so poor, that with the greatest economy only can I provide for its expenditure! If you had been a Catholic, perhaps I could have given you a canon's stall: I have occasionally some good ones at my disposal, and you may suppose I would rather bestow such a benefit on you than on any other. But you are of the Reformed Church, which unfortunately is the most indigent of all our religions; it offers no means of my being useful to you: it is really a pity, and I assure you I am sincerely sorry for it.' The Baron was completely deceived by the seeming kindness of the King, and concluded he had nothing to do but to renounce the highest state of perfection, and return to something that might prove more useful: he that very evening made his abjuration; and as the King had announced that he had at the moment a valuable canonry in his gift, he considered that he had not a moment to lose, and the next morning waited on the King to inform him that, agreeably to his advice, he was again become a Catholic, and that he trusted so great a Monarch would not fail to realize the hopes he had raised in the breast of a long-tried servant of the royal family. 'I am truly grieved,' replied the King, 'for I bestowed the canonry you speak of this very morning! This is most unfortunate; but how was I to suppose you would again have changed your religion? What can I now do to recompense you? Ah! I recollect I have the nomination of a rabbin in my gift; if you will make yourself a Jew I will bestow it on you.' It was in this manner the Baron de Poelnitz became a Catholic for the rest of his life."

The

The following theory of Frederic's respecting the degeneracy and the fall of the French Nobility, is very important:

"But, Sir, your nobles of ancient times, who were proud of not knowing how to write, were ignorant only in the same proportion as their contemporaries—they had not degenerated! I perceive, with pain, you have no longer any nobility in France; for, what is nobility? In what does it consist? Do you suppose it consists in a line of descent which we often find defective, and at best is always doubtful; or in parchments that may so easily be forged or altered? If nobility consisted in such pitiful considerations as these, it would be unworthy of the least esteem; the nobility would be nothing better than a class of privileged impostors. True nobility, Sir, has a character whose claims upon our respect are widely different in their nature; an essential character, allied to energy and elevated sentiments. I maintain, then, that wherever those characteristics do not exist, there is no nobility; and this, generally speaking, is the opinion I am inclined to entertain of that of France. But can you tell me why it is that your nobility, which was formerly so renowned, has so degenerated? For my own part, I confess I have endeavoured to ascertain the cause of this, and I will submit to your consideration that which appears to me if not the only, yet the most powerful cause of this growing evil. I am of opinion, that what occasioned the ruin of the French nobility was the system of law. In fact, the crush produced by this system among the most splendid fortunes of France, was succeeded by the sudden rise of families till then unknown, who now eclipsed by their luxurious way of living, and in course of time by their credit, the families who had hitherto enjoyed pre-eminent distinction. By degrees, these upstarts became the possessors of lands, titles, honours, places. The nobility, become indigent and dispersed, humbled and nearly forgotten, deduced from the passing scene that nothing was so desirable as opulence; hence they ceased to attach any esteem to sentiments, which accordingly were no longer carried to account. The claims of sentiment were bartered for those of gold; every thing was reduced to a standard of exclusive venality. Such, Sir, in my opinion, are the obligations you owe to the system of law; and such is the chain of evidence which appear to me to justify my assertion, that you have no longer any nobility in France."

The story of Baron Trenck, which our author had from his own mouth, and the dialogues between the Empress Maria Theresa and the Savoyard who was her furniture-rubber, by means of which the Baron (who had been imprisoned on account of a connexion with a lady of the royal family), was liberated from a dungeon in the Castle of Magdeburgh, are extremely interesting and curious.

On the subjects of war, government, the political state of Europe, or even history in general, one would not be greatly surprised to find such a man as Frederic holding himself to be a greater adept than an academician. But what are we to think of the King's assuming an air of superiority over a very distinguished professor and member of the Royal Academy, on a metaphysical question? In a conversation, he wished to know if it appeared to our author, as it did to him, that

Self-love was a principle of sufficient strength to be the basis of moral sentiment, and create in us all the private and social virtues?—Thiebault was of a different opinion, and gave his reasons—"I could not," says he, "prevail* on the King to change his opinion; yet he was at least not offended by my frank dealing. He contented himself with saying, calmly, 'My dear Sir, you do not understand such subjects as these."

Besides the Academy of Sciences and Belles-Lettres at Berlin, there was another school, to which Frederic gave the appellation of the Academy; but which, by the public, has always been called *the Civil and Military Academy* for young Gentlemen. In the King's instructions relative to this Academy, one sees, as is justly observed by our author, the "whole soul and opinions of Frederic."

"The intention of the King and the end of this foundation, is so to form the minds of young gentlemen, that they may be properly qualified, according to their destination, for the pursuit of either the military vocation or of politics. The masters, therefore, shall studiously endeavour not only to store their memories with useful knowledge, but above all, to create in them a certain volubility of mind which shall render them capable of applying themselves, not to one study alone, but to any that may be found expedient; in particular, to the cultivation of their reason, and the forming of their judgments. To this end it is consequently necessary that the masters should accustom their pupils to form just and clear ideas of things, and on no occasion remain satisfied with such as are only vague or confused."

After instructions relative to the study of logic, grammar, rhetoric, and poetry, he comes to history, in which he avoids minute details, till the period beginning with the reign of Charles V. and ending with the present times, when history should become a serious study.

"It is not sufficient that the professor teach the pupils history; he must also at the end of the daily lesson employ half an hour interrogating them on the point of history they have been treating of, by which means he will elicit such reflections, whether moral, philosophical, or political, as have been passing in their minds, an exercise of greater use to them than all they have learned. For example, on the different superstitions of nations: *Do you believe that Curtius, in leaping into the gulph that was formed at Rome, was the cause of its immediately closing? You are sensible no such thing happens in our times, which must convince you that this story is a mere fable of the ancients.*"

Having also given instructions respecting courses of mathematics, methaphysics, morals, and the law of nature and nations, of what is called *droit publique*, he says, "The preceptors will not fail to impress on the minds of their pupils, that this *droit publique*, being destitute of any actual sanction for enforcing its observance, is a vain phantom

* This is a fault in the translation. It should have been persuade—Reason *persuades*—Motives *prevail*.

that

that sovereigns do not fail to display in their instructions and manifestoes, though in their own conduct they violate its principles."

Among the Rules of Discipline laid down for this Academy, we find the following:

"The pupils shall be allowed to amuse themselves, in the summer months, by playing at foot-ball or tennis, and by taking walks; in winter, by assembling in one of the large avenues of the academy, and repeating theatrical proverbs, or passing jokes upon each other: the preceptors shall not correct them for any artful tricks they may practise in gaiety of temper; they shall treat with seriousness only what concerns the heart, vicious propensities of any kind, immoderate passions, caprice, idleness, and other faults that are destructive of the real happiness of youth; but they shall take especial care not to restrain their cheerfulness, their sallies, or any indication of latent genius. The pupils shall have a dancing-master, that they may be accustomed to a certain degree of exercise: he shall attend them three times a week, and twice a week they shall be conducted to Centener's Academy, for the purpose of learning to ride."

The encouragement of sallies, gaiety, cheerfulness, and passing jokes on one another, may be said to be, in this code of institution, truly FREDERICIAN.

This is the best account that has yet been given of Frederic II. by any other writer than himself, that is, his own voluminous writings, and his own actions. Thiebault, in his selection of facts and circumstances, shews just, ingenious, and comprehensive views. In his discrimination of characters he is penetrating and nice. He had uncommon opportunities of information; his diligence is evident, and we do not know of any reason why, after so long a lapse of time as has intervened between the death of Frederic and the publication of this book, we should doubt his veracity. Not a few of these anecdotes have been published before, but not all of them with the circumstantiality and accuracy of these. From his giving, as much as possible, the sentiments of his personages in their own words, the style and manner of Thiebault is lively and dramatic.

In one or two instances we do not agree in opinion with this writer, in the conclusions he draws from his premises. The display made by William I. of carts and waggons filled with grain, and all manner of provision for man and beast, around the canal of Potzdam, which he contrasted with the elegance and richness of the carriages in the Boulevards of Paris, this Frenchman calls "a pitiful farce." It was not so. It pointed to the great art by which a state is rendered populous, happy and powerful. The great fault of our author is, that he talks a great deal too much of himself, his own virtues, his own feelings, and his own notions. There is also in his language a great deal of that *verbiage*, or prolixity of diction, which is justly imputed to French writers in general. The translation, though in some instances tarnished with such gallicisms, as *notably* for particularly, vol. i. p. 177, is, on the whole, faithful to the original, perspicuous and easy.

REVIEWERS REVIEWED.

Elements of Self-Knowledge: intended to lead Youth into an early Acquaintance with the Nature of Man, by an Anatomical Sketch of the Human Frame; a concise View of the Mental Faculties, and an Enquiry into the genuine Nature of the Passions. Compiled, arranged, and partly Written by R. C. Dallas, Esq.

THOUGH this is *our* original review of this work, it necessarily, in some degree, falls under the head of Reviewers Reviewed: since the author prefaces this edition with a remonstrance against the Editors of the British Critic for misrepresentation, and consequently unfair criticism. We shall lay the passages which are the subject of complaint before our readers.

The passage censured by the British Critic, in the first edition, which is reprinted verbatim in this, is as follows:—

"In drawing out the first part, I was a little alarmed at the *nomenclature* of Anatomy, fearing it might be thought not adapted to the ladies, to whom I equally wished to render the volume acceptable: but, I was encouraged, on recollecting the *scientific terms* of one of their favourite studies, and my alarm subsided, when reason assured me, that *the same words could not be more difficult* in one science than in another. As young ladies have not been afraid to encounter with *Clavículæ, Glandulæ, Fauces, Cuspidatum, Ensiformis, Deltoides, Medulla, &c.* in their study of vegetative bodies, they may boldly venture upon the study of their own animated ones, for they will only meet with such and similar terms."

This is the observation of the Reviewer:

"'The Editor had his doubts,' he says, 'whether his work was adapted to the study of ladies; but, as botanical works, *founded on the sexual system*, are now put into their hands, *he thought* this might be allowed to accompany them, that is, *as some inroad had been made on female delicacy, there could be no great mischief, he supposes, in making a further attack upon it.*'"

Mr. Dallas complains, and certainly with justice, of an insinuation that there was an avowal of some species of indelicacy in his work which was not fit for the eye of female delicacy, which could not have been made without confessing himself obnoxious to a charge, of which in reality he is not guilty.

But having said this in vindication of the decency of Mr. Dallas, we must give it as our decided opinion, that though the study of botany, divested of the sexual terms of Linnæus, is a study perfectly congenial with the female character, the study of anatomy, under any modification whatever, is directly the reverse.

The work is divided into three parts; the first comprehends an Anatomical Display of the Human Frame; the second, a Concise View of tthe Mental Faculties; and the third, An Enquiry into the genuine Nature of the Passions. Though the two first parts are by no means destitute of interest and information, yet as they are chiefly abridgements and arrangements of what has been before published by physical and metaphysical

taphysical writers, we shall confine our quotations and our observations to the third part, where the author's sentiments are more peculiarly his own.

Mr. Dallas gives the following definition of Envy:

"Envy I judge also to be a deviation of the passion of *ambition*. It is that uneasy emotion which is felt on the advantages, be they what they may, that are in possession of others. The genuine nature of *ambition* is to aim at the attainment of excellence, for the sake of its beauty and utility; it becomes spurious when it struggles, comparatively, through the mere desire of superiority: and thus we see, it is the quality of great minds to love and to praise their competitors; while sordid spirits hate and defame them. From the eagerness for superiority, first engendered in the spirit of Lucifer, sprang this diabolical depravity of the passion. It is a foul and disgraceful disorder of the soul; let it be detected and crushed. While we desire and pursue real advantages, we only obey the voice of Nature; but the moment we are irritated at those of another, we attend no longer to her; we resign ourselves to *envy*."

With this we perfectly agree. In persons of similar pursuits, and similar habits, envy in generous minds will produce emulation, and in mean ones detraction; but where the pursuits and habits are different, it frequently produces mutual contempt, by which the inveteracy of the passion is considerably weakened. The unsuccessful soldier does not envy the eloquent pleader, he only reverses in his mind the words of Cicero, *Cedant arma togæ*. The same may be said of the painter and the architect, the poet and the mathematician. However eminent the skill of the artist may be, he is not envied by one of inferior skill in another art, but the comparative merit of the art is depreciated. There is a story told in some French writer, of three advocates going to one of Corneille's most celebrated tragedies. They joined the rest of the audience in applauding the piece, but when it was over they agreed among themselves on the infinite superiority of jurisprudence to the drama, and each went home perfectly satisfied that he was in fact a much greater man than Corneille.

With the following remark on sporting, however unfashionable it may be in this age of affected sensibility, we perfectly agree.

"Some of the common amusements of life appear to be attended with this depravity, though in truth it is otherwise. Hunting, shooting, and fishing, to a nervous habit of body, and to a scrupulous delicacy of mind, seem to be cruel sports. The weakness and disproportion of the animals pursued, the spilling of their blood, the agonies of death, and the deprivation of life, take the shape of horrors to a tender heart: but, when reflection assures us that they are proper food, when observation has shown the means of obtaining them to be curious, and habit has rendered it agreeable; when we find the exercise conducive to health, and are conscious that we are not offending the Creator, the idea of cruelty vanishes, and we find these diversions consonant to reason as well as pleasing to our sensations."

The objection to sporting, as to its cruelty, must arise from the suffering of the animal that is the object of it; or the encouragement of a cruel disposition in those who follow it. The first can only be made by those who chuse to adopt a Pythagorean diet; and as for the second, though

though the man who has never experienced the pleasures of the chace, may consider them in the light of killing our meat for our amusement; the mind of the sportsman is so occupied with the enthusiasm of the pursuit, or the dexterity of the aim, that the animal itself is no part of his consideration. We live in fearful times. Strength of arm, and firmness of mind, are necessary to preserve every thing that is dear to us. That hunting is an excellent school for war, is the opinion of the ablest writers on the military art; and as for the inhumanity of its votaries, many a bold hunter, and many a sure shot would (even if pressed by hunger) be as unwilling to kill a barn door fowl with his own hands, as a British seaman or soldier would be to lift his sword against an unresisting enemy.

With regard to the passion of love, Mr. Dallas seems to incline a little to that metaphysical system which was so much in fashion about two centuries ago; and verges a little on that which is generally called, though we do not exactly know why, Platonic Love. He observes, that

"With respect to that precipitate kind of conquest of the heart, told of in novels, called *falling in love*, it cannot be allowed among intellectual beings: but, if ever it does take place, it must be the effect, not the cause, of madness; and be nearly allied to that kind of derangement which a beggar betrays who falls in love with a princess."

Now, as that species of sexual love, which is most devoid of sensuality, is most prevalent over young minds, we think *falling in love* is generally the commencement of it.

To this passage we give our warmest approbation:

"Did young mothers know what inexpressible delight there is in suckling their children, and at the same time did they consider, that this infantine gratitude is the substitution which nature appoints to raise filial affection to a par with parental *storgé*, few, I believe, in comparison to the present number, would be found ready to resign the delight. They would not suffer dissipation, vanity, or the ill-grounded apprehension of destroying the beauty of their bosoms, to prevail upon them to neglect so sweet a task."

But this, like every other duty, should either be not undertaken, or strictly fulfilled. There is no more a royal road to the moral duties of life, than there is to the mathematics. If a woman of rank and fortune will not do that for her infant which she would discharge a servant for not doing, she would do better to have that done *properly* by a substitute, which she will not do *properly* herself; and of the many women in easy circumstances who execute the delightful office themselves, we hardly know an instance of one who does it as she would expect another to do it for her. We once heard a lady, who prided herself on being a good nurse, say, her dear little infant was so good that it never cried for the breast if she did not come to bed till two, three, or four in the morning.

This work, on the whole, possesses great merit. The language in general is correct; and, what is a much higher praise, the author strongly throughout the whole book inculcates the duties of religion and morality.

Speaking of an observation of Mr. Burke, that real suffering is more attractive than fictitious; and that the theatre would be emptied at once, if the audience were told a state criminal was to be executed in an adjoining square; Mr. D. relates this circumstance:

"The French revolution produced in London a remarkable instance of painful,

painful, but noble feelings, impressing a large body of men, which does honour to the British character. In the year 1793, when the company of Drury-lane Theatre were performing at the Opera House, the news of the death of the late King of France arrived in an evening, just as the curtain was going to be drawn up. It was immediately announced from the stage, and the whole audience, feeling the shock at once, rose and left the theatre. Here, I think, we have an example, in which delight could not be mingled. Those noble hearts withdrew, not to behold a sight in the adjoining square, but because pleasure was incompatible with the reality of horror."

We wish it were in our power to confirm this general feeling of a British audience. The writer of this article was that night at one of the theatres, but as he does not recollect which, he cannot contradict the fact. The theatre at which he was present was honoured that night by the royal command. The fatal event was announced from the stage as a reason why his Majesty would not come, but the performance went on to a crouded house.

Edinburgh Review; or "Hints for Forming the Character of a Young Princess."

To the Editor of the Anti-Jacobin Review.

SIR,

I WAS lately induced to look into the Edinburgh Reviewers' remarks on "Hints towards forming the Character of a Young Princess," from having heard it observed that they contained a direct attack upon *revealed religion*. That it can strictly be called a *direct* attack, I shall not take upon me to determine; but that it is not, on that account, less insidious and malevolent, I certainly must be permitted to think.

The usual levity, and, not unoften, vulgarity of expression, which in their sportive moments our northern critics generally indulge in, let the subject be what it will, somewhat conspicuously distinguish the writer of the article alluded to: for, not to mention his sarcasm on "the taste of those who may prefer the harp of the Jews to the lyre of the Greeks, and who would pluck the laurel from the brow of Homer to place it on the head of good King David;" his affected astonishment that "Xenophon, or Cæsar should be compared with St. Luke;" and his very significant question, whether "the history of the Jews be a mythologic history?" I would simply point out as worthy the notice of every serious reader, a very appropriate and entertaining allusion to "the furies of Æschylus snoring upon the stage," to shew how, in his opinion, the great drama of human life might have been better conducted; and a still more happy and ludicrous picture of "real furies, *providentially* let loose to poke their firebrands in our faces," well worthy, it must be allowed, of the same literary pugilists, who have elsewhere descended so low, in the lists of critical controversy, as to calculate the odds between a poet and his commentators (a fair subject for ridicule, I readily grant) by these "against Gulley or the Game Chicken."—(Review of Todds' Spenser, p. 217.)

But

But levity, or vulgarity, unless as part of the system which the Reviewer has, in this instance, adopted for more effectually promoting his end, is not so much the object of our present consideration as the craftiness of his insinuations, and the mischievous tendency of his remarks, where revealed religion is principally concerned. The first instance of which may, I think, without much difficulty, be discovered in his observation, that "it may not be so easy to make a child understand completely how Judea was the most favourable position for the dissemination of a new religion, and that, in his opinion, the finger of a child would point, at least as readily, either to Egypt, the native soil of so many ancient deities, or to Arabia, whence Islamism has been spread to the banks of the Ganges upon one side, and to the foot of Mount Atlas on the other." Now, I perfectly agree with this profound and ingenious critic, that the finger of an uninformed child is just as likely to point to one as the other; and it is the express purpose of that instruction, which he would represent as so difficult to be conveyed, to make the child understand why Judea was a more favourable position than either for the dissemination, not merely of a *new* religion, but of that which was the light and the truth itself; and therefore not exactly fitted for the native soil of deities, proverbially false and infamous; nor for that wide and unenlightened district, whence Islamism spread itself over the dreary waste of ignorance and barbarism. And if in calling Christianity a *new* religion, the Reviewer means to allow it no intrinsic claims above the mythology of the Egyptians, or the imposture of Mahomet, we then enter more clearly into his views, and more readily discern the motives by which he is actuated.

Motives, however, from which we should not immediately after expect the just censure which is passed on an opinion, said to be inculcated by Hume, "that the Reformation was not worth contending for," till we observe his own reasons for maintaining the contrary, amongst which, it must not escape observation, that there is not one in which religion is the least concerned; and it should seem that the great and only merit of the Reformation was, that it contributed to remove almost every vestige of superstition, without leaving one of the true faith to supply its place. After enumerating the several moral and political evils which it unquestionably abolished, the Reviewer thus states its comparative good effects: "Instead of convents we now build manufactories," not very generally, I believe, esteemed seminaries of virtue! "Instead of the images of saints we display the contents of our warehouses," where almost every thing is to be found but that which will alone make us rich unto God; "and instead of crowns of martyrdom, we hear of the laurels of the brave defenders of their country's glory;" as if no such laurels were ever won, nor such brave defenders of their country's glory ever heard of before the Reformation? And was this, indeed, all which the Scottish reformers, with the fiery and furious John Knox at their head, so zealously contended for? Was this *their* view of its effects, for which our Cranmers, Latimers and Ridleys themselves, put on the glorious crown of martyrdom?

We have next an artful, and very ingenious apology, for the well known opinion of Porphyry respecting the prophecies ascribed to Daniel, on which I would only observe, that it is by no means so clear that those, which

which are kindly suggested by the Reviewer, were really the motives for that celebrated philosopher's unbelief, as it is probable that they are the arguments on which the Critic is prepared to justify his own; to defend the sneer in which he indulges (notwithstanding the pleasure he professes to feel, "that all these stumbling blocks have been removed"), at the opinion of the fair authoress, "that no modern infidel *dares* to deny that the prophecies of Daniel *did* exist, before the events which they foretold;" without perhaps considering, that if he is one who nevertheless does deny it, after the authority which has been stamped on these prophecies by the Son of God himself, he can have no such excuse as Porphyry might have availed himself of. The whole of this discussion is, however, much more ingenious than original; and he might have saved himself, as well as his readers, some trouble, by referring at once to the authors from whom he has borrowed his arguments *, as well as to the passages to which he alludes in Theodoret and Prosopius; with a view to depreciate divine revelation in general; to establish the assertion (without doubt too hastily and inconsiderately made by others, as well as our Reviewer), that the prophecies were by the Jewish Scribes often interpolated, and by others absolutely forged; and to maintain his mischievous insinuation, "that the title of Prophet was given, or withdrawn, as best suited the purposes of priestcraft."

In commenting on a passage in the 12th Chapter of the Hints, as he chuses to understand it, in which it is said, that "in the Old Testament alone, during those ages, was maintained that great truth of there being *one only living and true God*, &c." and in which, by the exclusion, in his own paraphrase of the word *true*, I conceive him to have made the authoress say just what she did not mean to say; or at all events less than *her* argument extends to, in order to bring it within the compass of *his own*. It can hardly be necessary to point out the pains he has taken, and the learning he has profusely misapplied, to confound the "only one living and true God," the Jehovah revealed by himself to the chosen race, and most unquestionably taught for ages in the Old Testament alone, with the unity of the Deity, as acknowledged in the arcane Theology of Egypt, the Supreme, but unknown God of the Athenians, of Proclus, and Euclid, of Socrates, and Plato. "The spirit of the universe, which pervadeth all things, a principle which (says Warburton) the Greek philosophy easily corrupted into what is now called spinozism †." But, on the Reviewer's counter-assertion, "that the Jews were, indeed, for a long period, the only people of antiquity possessed of any kind of literature, who entertained no belief of a future state," I would ask how long he considers this period to have been? Certainly not so long as the age of Solomon, if he were the writer of Ecclesiastes; hardly, I think, as that of Saul; or, what was his opinion of the spirit of Samuel?

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* This, however, does not seem to be always thought necessary by the Edinburgh Reviewers. In their review of Davies's Celtic Researches, vol. iv. p. 392–3, there is a whole paragraph, very liberally, but without any acknowledgment, borrowed from the Encyclopædia Britannica, Art. Druids, Sect. 2.

† Divine Legation, b. ii. sect. 4.

Not

Not so long, I am strongly disposed to believe, as the age even of Moses, a very early period, indeed, in the Jewish history, unless he was wholly ignorant of the full force of an argument which I would recommend to the Reviewer's attention, in the 22d Chap. of St. Matthew, verse 31, &c.

One more observation and I have done. He thinks it doubtful "whether it be advantageous to enter into the subject of the superintending influence of Providence very minutely with children;" and it may be so, if their years and capacities be not duly attended to in the task. But these are not the reasons which the Critic suggests; it is the existence of evil in the dispensations of Providence which creates all the difficulty he finds; it is for the sake principally of ridiculing "the *providential* history of a country," which the authoress of the Hints has so beautifully and forcibly illustrated in our own; and if it can be a question, whether or not the Almighty may deal, as he pleaseth, with the creatures of his will? whether he may not punish as well as reward—and whether he is not competent to chuse instruments, as well as objects, of his judgments and his mercy? or, if it can be a doubt whether, in any case, the Judge of all the earth doeth right; then shall we agree with our considerate and tender-hearted Critic, in thinking it becoming to suggest amendments in the management of the universe, by proposed emendations in a scene of Æschylus; and decent, as well as pleasant, to select images as he has done, either ludicrous or disgusting, to burlesque instead of removing difficulties, which may be much more easily fancied, than, by our limited faculties, proved to be absolute defects; or is it not better to prepare the youthful mind, as soon as possible, to contemplate in a just and religious point of view, than to leave it to what the Reviewer (not very consistently, I think, with his own argument against *early instruction*) justly terms the most dangerous, because *unassisted* scepticism of *early ignorance*; or, if after all, rather than this *assisted* scepticism is what he would recommend, I cannot but give him credit for such an intimation of the benefit which may be, in this respect, derived from the principles, as he has displayed of them, of the Edinburgh Review.

Your's, &c. A CHRISTIAN.

LETTER ADDRESSED TO ARTHUR AIKIN, EDITOR OF THE ANNUAL REVIEW;

Being the First of a Course of Letters, in which a brief Estimate will be given of the Labours of his Critical Shop, beginning with the Third Volume of the Annual Review, the former Ones having been already noticed.

SIR,

I HAVE the honour to address you as the first, and most active partner, in a very extensive and literary firm; in which, by the most invidious means, you have attempted to monopolize the whole *business* of criticism. I say *business*, because what has been pursued as an *art* by our most established Journals, was by you adopted, and has been continued as a *trade*. Your *bulky annals* have, however, at length been sunk by their own weight; they may be found encumbering the shelves of all the

the principal booksellers in the kingdom. Your wholesale *scandal shop* that opened annually, has from lack of business dwindled into a *weekly retailer* of abuse; and what formerly was packed up in *guinea bundles*, is now parcelled out by pennyworths. In the Preface to your third volume, you "trust *that* its literary merit is not inferior to *that* of the two former volumes, and *that*, as a work of rational entertainment, it may obtain *that* approbation which has been so liberally bestowed on your past labours." I quote your own *belief* of your former merits. "*We believe* IN MOST INSTANCES where we have expressed our dissatisfaction, that the arguments and specimens which are adduced, will be found by adequate and impartial judges to justify the matter of our remarks; and if in *any case* the language in which they have been conveyed *may be thought* to have betrayed a blameable impatience of temper, we trust that the present volume, though *expressing with freedom* our sentiments on the books that have come under our notice, will be liable to no *just objections* on THIS HEAD*." You here, Sir, confess that there are *some instances* where your "arguments" and "specimens" will not justify your remarks. It further appears, that in "any case" your language *may be thought* to betray a "blameable impatience of temper;" but these objections you "trust" will not apply to the present volume, notwithstanding you have *expressed your sentiments with freedom*. This is neither more nor less than an acknowledged forfeiture of all your former pretensions; yet you have the effrontery to tell your readers, that you trust that your third volume is "not inferior" to the two former ones, namely, those in which you confess to have been unjust in some instances, and to have betrayed a blameable impatience in others!!! You trust that your third volume will not be liable to any "just objections," though you only *hope* it to be equal to those, the *objections* to which you have yourself particularized!! This is a pretty invitation to the *reliance of your subscribers* on the "impartial judgment" of the "independent professional gentlemen" you have been "so fortunate as to engage." At the end of this very candid Preface you apologize for the lateness of publication; which time of publication you grant is *as early* as your "*last was!!!*" I should be sorry to mar the brevity and conciseness of your style, and will therefore give the last sentence of your Preface. "SINCE, HOWEVER, NOTWITHSTANDING a long interruption, the present volume is offered to the public at the same period as the last was, he still flatters himself with the hope of being able, for the future, to finish his labours by the end of March." *Notwithstanding* the beginning of this sentence, *however* odd it may sound to the ear of an English scholar, it must be correct, *since* it comes from "gentlemen of acknowledged talents." There is something ominous in shifting your time of publication to the "*end of March*," because it is putting your book into the hands of your subscribers on the *first of April!*

"Criticism is a noble art, and *ought* to be worthily exercised," says the finger-post virtues of your Preface. We will *travel* together through the first department of your *labours* (a very favourite term of yours) and see how it *has been* exercised. After figuring away in the tweedle-dum of an overture, in which may be found the three-essenced opinions of

* Does Arthur Aikin mean his *own head* in this case?

Chapter

Chapter I. you rattle the keys of Jacobinism to the praise and glory of the "celebrated Mr. Volney." As Mr. Volney's travels in America are confined principally to the climate and soil, his revolutionary genius only here and there breaks out on the reader. Weary of and disgusted at the state of France, and Europe in general, our proscribed and oppressed Citizen followed the shoals of political adventurers to the new world. Here he hoped a peaceful asylum for his declining years; but "an epidemic animosity" breaking out in this new world against the French, and the dread of an immediate rupture, compelled him to withdraw. It however gave him an opportunity of writing a book, or rather an *excuse* for writing one, for he has little more to say than, that he had not executed his designs. Great part of the work is drawn from other authorities, eked out with comments and explanations of his own. It adds little or nothing to our information respecting the country; it is to inform the public that Mr. Volney had paid a visit to the new world; that he was in a bad state of health, and because he did not meet with that encouragement, or those inducements he had expected, he returns to discourage all other Frenchmen from the same attempt. He describes the cultivation of America as better fitted for the patient and ox-like qualifications of the German and Englishman, than the mettlesome racers of France! Your Annual Reviewers confess to having received great pleasure and profit from Mr. Volney's book, and though they were sometimes "startled" at his novelties, they ultimately acknowledged them as truths!

Tuckey's Voyage to Port Philip is a work of that kind which, if it do no good, it cannot do any harm. I know but one thing more frivolous and uninteresting than the work itself, and that is, your review of it.

Andrew Ellicot's Journal, for determining the Boundary between the United States and the Possessions of his Catholic Majesty in America, is an important and interesting article. Your Reviewer, however, in his concluding sentence, is most sublimely pedantic; he objects to the introduction of English names, in preference to the Indian and Spanish, because they are less *euphonious*. Nogalez is called wallnut hills; Rio-negro, Big-black. "Long vowels," says your Reviewer, "and vowel-endings, are so scarce in our language, that every opportunity should be seized of *immingling the luxuries of the ear*; besides, the harsh and *consonantel appellations* of geography are always mutilated by foreigners; so that letters are *the oftener* misdirected and miscarried, because a town's name is unharmonious (inharmonious')."

Dr. Maclean's Excursion in France, and other Parts of the Continent, is spoken of more in the spirit of truth and fairness, than is customary with your general conduct. *Give the devil his due*, is an adage that I am not disposed to abandon. I am sorry, however, even in this instance, to discover an unwillingness in allowing any man merit; a most untractable and obstinate conceit, that would dispute every inch of ground, even where you are obliged to yield.

In the article of Barrow's Travels, we trace the snail of party. The writer starts off in a tangent from the business of his Review to abuse Mr. Pitt. Mr. Pitt was applied to by men of "high character and peculiar knowledge" (probably the writer's friends), to grant a vessel for the purpose of bringing away certain relics of antiquity from Greece. These relics

relics were to enrich our universities, and excite a classical enthusiasm that would raise the national character in itself, as well as in the estimation of Europe. Mr. Pitt's answer was, what the answer of a prime Minister in this nation ought to be, "If you have any thing to propose for the *advantage of commerce*, I shall readily listen to it; but literature may take care of itself." "He may be assured," says the writer, "that literature will take care of itself, and of him too." That the literature of this nation *can* take care of itself, Mr. Pitt knew; if there were any thing in such an enterprize likely to repay its expence, even in the most romantic estimation of antiques, a proposal to that effect, coming from a respectable source, would have met with due support from that part of the community who, by taste or profession, were most interested in its result. Mr. Pitt's answer, says this classical devotee, was "perfectly consistent with the *deadness of his heart*, and the *shortsightedness of his views.*" Oh! most slanderous and ignorant adventurer!—A Minister, to please him, must leave the *commerce of the nation* to *take care of itself*, and drain the public finances for the support of the wild-goose schemes of deranged antiquaries!! In referring to the before-mentioned review of Volney, we find a different estimate taken of the adoration paid to ancient Greece, of which they are "reluctantly compelled to acknowledge the truth." Volney directs their attention to the origin of the pride, cruelty, and tyranny that the Greeks display throughout their whole history. We have "made a point of imitating these people," he adds, "and consider their politics and morals, like their poetry and their arts, the types of all perfection. Our homage and worship are therefore addressed to the manners and spirit of barbarism, and savage times." The extracts in this article are judiciously selected.

Percival's Account of the Cape of Good Hope, is an unobjectionable article; as is Grant's Voyage to New South Wales, in the Lady Nelson. Adams's (the American ambassador) Letters on Silesia, is ushered on the reader's notice with the customary rhodomontade of lame and bantering humour. The writer affects occasionally a pithy style; he now rounds his sentences in the most turgid pedantry, and now melts into all the glibness of allitteration. "Its *agricultural* produce," says your learned friend (beg pardon if it should happen to be yourself), "is rather mineral and subterranean, than seminal and superficial." Very prettily said this, if we excuse the liberties taken with the sense. "Its advantages are proclaimed, its beauties blazoned, its statistical value enhanced with triumphant or malicious patriotism." *Cedite Romani*, &c. A specimen of your prettinesses—"Silesia! how *euphoneous* its sound; Silesia! how beautiful its landscapes; Silesia! how augmentative its revenue. Mr. American Ambassador do not quit Europe without having seen Silesia; and his Excellency John Quincy Adams accordingly undertakes, with becoming civility, the excursion." I observedia *cockneyism* or two in this article. "One reads an American book with a feeling of refreshment; as one quits the metropolitan saloons and opera-houses in *June*, to seek the fragrance of the country in *blooming apple orchards*, &c."—Nice distinctions.—"We have derived some *amusement*, if not *delight*, from his narrative; and some *information*, if not *instruction*, from his facts; and, in general, we have noticed his *style* with *content*, his *materials* with *satisfaction*, and his *reflections* with *acquiescence*." This is the

"bemusked" and "beciveted" composition of rule and compass, or the art of fine writing.

M'Kinnen's Tour through the British West Indies, is reviewed with less of this affectation of eloquence; and your objections and approval are particularized with distinctness and with force.

I shall begin another Letter with your review of Mr. Holcroft's Travels. Here, probably, we shall have more occasions to differ than are desirable.

Q. IN THE CORNER.

MISCELLANEOUS.

MR. M'CALLUM'S REJOINDER.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

WHEN I impeached the Reviewer of my Travels in Trinidad, with having a servile connection with the *ce-divant* Governor of that island, or his satellites, I had not the most distant idea of vilifying, or calling in question the independence of the Anti-Jacobin. I have again perused the communication to which he alludes, and I confess, I am unable to discern a single expression in it, that could insinuate such a distorted construction.

Your correspondent has declared, that he never had the *pleasure* of "seeing Col. Picton, nor had any communication, *direct* or *indirect* with him, or any of his friends, or any person whatever who may be in that Gentlemans interest." This is saying a great deal. In any other circumstance, I might be inclined to take his declaration for granted; but my inference is founded on stronger grounds. For the sake of argument, let me entreat him to look over the manuscript of his criticism, and then I shall take the liberty of asking him, wether he had "any communication, *direct* or *indirect*," with these delinquents, or their friends; and whether I was not justified in my conclusion, from the part or parts which the printer prudently suppressed? I am not very obstinate in matters of opinion, but untill I am furnished with more proof of his innocence than an anonymous declaration, I shall hold myself bound to the public to maintain my original position.

"The motives with which I was animated" in publishing my report of the delinquents of Trinidad, "was an ardent love of my country," and to rescue it from the "foul dishonour" which an occidental Prætor, and his guilty colleagues, had, for more than five years, successfully brought upon it. In this transaction, your correspondent has thought proper to assign me a "*Patron*," "*employer*," or "*Principal!*" In reply to this allegation, I beg leave to tell him, "fearlessly and unapalled," that his assertion is false; and to use his own language, I make this solemn declaration, "without intending to screen myself behind the paltry subterfuge of *mental reservation*." I have never yet been under the bias of any man. What I have written and published respecting Trinidad, was not with a view to serve any man, or any class of men whatever; but solely to direct the attention of the public towards an oppressed portion of my fellow-subjects in that Island; and I am happy to think that my efforts have

have not been unavailing, having now the strongest assurance that his Majesty's Ministers will soon put an end to the system of *Picton-ing*, which has been too long established in that Colony—a system which "stands alone in the foul catalogue of human depravity!" I have also the consolation to imagine, the line of conduct which your correspondent says the present Lieutenant Governor "*wisely*" adopted, will not (wise as he may think it) entitle him to the approbation of ministers. I repeat it—the Pictoniz-ing measures he has pursued will not be patronised by his Majesty's present Ministers, as those measures are repugnant to English jurisprudence and British humanity. Addresses procured by threats, certificates obtained from coadjutors in guilt, or complimentary swords, will not avail. If he has acted wrong, he must answer for his conduct. Though I have hinted this much respecting the present Lieutenant Governor, it is foreign to my purpose to enter into more particulars; I am only sorry he, with his eyes open, became the dupe of "enterprizing and needy men," whom he knew were before too deep in turpitude.

Col. Picton is again held up "*as the most distinguished individual who, for many years, claimed the attention of the public!*" I am sorry your liberal correspondent did not point out how, and in what manner, his friend distinguished himself meretoriously, either in his private or military capacity. I must, indeed, allow him the preeminent destinction of having claimed much of the public attention since the 24th February last, and I hope he will claim more in less than three months; but as for any thing prior to that period, I believe the public know nothing of his merits. Let me beg of him, the next time he takes up his pen in defence of the "*spirited, much injured, and calumniated* CE-DIVANT *General*, to refresh my memory with a few authorities," as there appears a disideratum in the Generals fame; though I would not advise him to quote Lieut. Col. Draper as an authority, because he might run the risk of knocking his head, in the dark, against the bar of the Court of King's Bench. I give him this salutary advice, under the strongest impression of the great Christian maxim which he was good enough to point out to me.

At the time my report of the delinquents of Trinidad was published, their principal was protected by the strong arm of power; and therefore it was a doubtful question, whether he would be brought to justice as long as his protectors remained in office: hence a public investigation of his conduct became an imperious necessity. Thank heaven! that guilty arm has since wethered and decayed; and I have every reason to apprehend, that my views respecting him will be soon realised! But so confident were these delinquents of ministerial protection, that a direct application was made to a late noble Secretary of State to interdict the sale of my work. His Lordship thought, and so must every one think, that though this might be done in such a despotic Government as Trinidad, yet things could not be managed in England in a summary manner; and, therefore, the noble Secretary, who was then probably reclining on his "*bed of roses*," did not choose to struck his prerogative, and prudently declined interfering. It is true, Col. Picton might have prosecuted me for publishing truth which he could not controvert, and might, according to *Lord Mansfields* decisions, obtain a verdict against me; but then, a conviction of that sort would not avail him; it would not whitewash him, or clear him of any of the charges I have brought against him. In my humble opinion, it would have a contrary effect, and bring him the sooner to the

bar of the Old Baily. Had I published my Report in Trinidad, my fate would not depend on the forms of law; perhaps I might stand the chance of being *Picton-ed*, if not hanged, without the courtesy of trial, either civil or military; and therefore I agree with your correspondent when he says, "*Thank God, that I am safe in England!*" In taking a retrospective view of the many flagrant and despotic instances of injustice to which I have been an eye and an ear witness in that tormented Colony, I have the strongest reasons to be thankful to God that I am now in my native Country, where no ex Prætor cannot, nor dare not attempt, to polute or influence the stream of Justice.

It is immaterial, at present, to enquire into the motives which restrained Col. Picton from prosecuting me, as it is certain that he has been much better advised on that point, than any other he has pursued, either before or since he was brought to this country to answer for his conduct; so that I do not feel myself indebted to him, on the score of forgiveness, to his goodnature or humanity, if he has any such concomitants about him. Your correspondent says, "it was unprincipled in me to publish my Report; and that I "usurped to myself an authority which the laws of England condemns." This I deny. An Englishman's right to publish his grievances is indisputable; and as for usurping authority, I have several examples before me, particularly the cases of Hardy, Horne Tooke, and others, and lately, the Publication of the "10th Report." Pray let me ask your correspondent, if the minds of the jurors were prejudiced in these celebrated Cases?

To prove the disloyalty of the Negroes and his Majesty's Troops in Trinidad, your correspondent has quoted extracts of anonymous letters, which he asserts appeared in the Morning Chronicle of the 14th of February, one of them said to be from a person high in Office in that Colony, and the other from the lord knows who? These letters appeared in the above Paper on the 11th of February, and not on the 14th; the former was copied from a Paper of the preceding evening, and the manuscript copy of the latter was given to the Editor by a mercantile friend of the delinquents, whom I could name. But these anonymous extracts does not prove either a conspiracy or rebellion, independent of that, they furnish ample evidence of their own condemnation. "*We have arrested several free Negroes from St. Domingo, who were banished by the vigorous and discerning mind of Colonel Picton, but who were suffered to return by Colonel Fullarton.*" This insidious remark on the Conduct of Colonel Fullarton I know was a most infamous and deliberate falsehood, and therefore contradicted it*; and on the 13th, two days after, the following Note appeared in several (if not all) the Morning Papers:

"The Editor of Morning Chronicle is autherized and requested by Colonel Fullarton to insert the following unqualified contradiction of an assertion which appeared on the 11th instant in the Public Prints, extracted from a letter dated the 19th of December last, and stated to have been transmitted from a gentleman in Trinidad, giving an account of a late most formidable conspiracy, described as having been *intended* in that island, and *detected* by Colonel John Gloster and Mons. Beggorat. The

* Vide my letter to the Editor of the Morning Chronicle, which appeared in that Paper on the 12th of February.

assertion

assertion which we are desired to contradict is expressed in the following words:

"We have arrested several Free Negroes from St. Domingo, and who were banished by the vigorous and discerning mind of Colonel Picton, but were suffered to return by Colonel Fullarton."

"Existing circumstances would render it highly improper at this moment to discuss or comment on the vigour and discernment by which many Free Negroes, and many other individuals, may have been banished from Trinidad by Colonel Picton; but Colonel Fullarton has positively to declare, with respect to himself, that he never had occasion, in a single instance, to grant permission to any Free Negroes belonging to St. Domingo, who had been banished from Trinidad, to return to that Island."

The foregoing is unquestionably a complete refutation of the foul and assassin-like attack on Colonel Fullarton, who, for his manly and extraordinary exertions in the cause of oppressed humanity, deserves the thanks of the nation, which I trust he will ultimately receive.

Your correspondent brings forward a supposed Proclamation to prove the existence of this "formidable conspiracy," but in my opinion it proves nothing. It begins thus: "*Whereas there are strong reasons to apprehend that this Colony is threatened with internal dangers, from the nefarious machinations of ill-disposed Negroes and Slaves in this community. And his Majesty's Council in this Island recommended me to adopt the measure of martial law, &c.*"

A few days after the appearance of these anonymous letters, a paragraph appeared in all the Public Papers, which stated, that the Grand Conspirator was a negro belonging to Colonel Picton, who might be inveigled to become a sacrifice for his master, who, as must be recollected, was soon to appear on his trial, for tormenting Louisa Calderon, and to give some degree of colour to the barbarous measures which has been pursued in that Colony. I have seen several letters from Trinidad subsequent to the date of the supposed Conspiracy, which do not take any notice of it in any one instance—not even an allusion! Indeed I am well informed that these letters were fabricated * in London, and I am in very great hopes that I shall be able to point out very soon to the public the author or authors of them. Allowing that a Conspiracy existed among half a dozen of negroes, what had that to do with the loyalty of the Troops? Will your correspondent come forward and prove that the unfortunate Hugh Gallagher (a private in the Artillery, who suffered in 1797) was in any instance disloyal, or if he was, did he forfeit his right to a legal trial before he was executed, and whether there was much "*spirit* and *firmness*" in starving Mrs. Griffiths, a widow lady, and her two daughters, and forcing her to abandon her property to an abominable Mulatto Mistress.

Middle Temple, 19th May, 1806. PIERRE F. MAC CALLUM.

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* We think it necessary to state, that *we* have *seen* the original letters here alluded to, from persons of character and respectability at Trinidad. So much for the *fabrication!* We must here remind our readers, that our *Printer* is not to blame for the *grammatical* and *orthographical* errors which appear in this letter, which is printed *literatum* from the manuscript of Mr. M'Callum.

PARTICULARS RELATING TO MR. F. M'CALLUM, DURING HIS RESIDENCE IN TRINIDAD.

IN the last Number of the "Anti-Jacobin Review" we announced to our readers the information of having received several important and authentic documents, relating to the conduct of Mr. P. F. M'Callum, during the *short*, yet *eventful* period of his political *sojournment* in the island of Trinidad; we also pledged ourselves to detail, in the present Number, the substance of such information.

And we now most seriously entreat the attention of the public to the following narration and *comment;* we even claim it in justice to themselves—to a gallant officer, of great talent, and unspotted honour—and lastly, in justice to ourselves.

It will be recollected, that in the prosecution of a public duty, the painful task was allotted to us of reviewing Mr. M'Callum's most scandalous and indecent libel on the character of Colonel Picton, ex-governor of Trinidad; it is still nearer within memory, that we had the distinguished honour of meriting and receiving the full measure of Mr. M'Callum's abuse, in what he most impudently styles his "Vindication." *Pulchrum est accusari ab accusandis*, is to us no mean consolation. The reply which was given to this tissue of falsehoods, has fully vindicated us from all the insinuations which this last miserable effort of Mr. M'Callum contains. Of the individual we know nothing.

In this controversy it must therefore be understood, that we consider him as the agent of a conspiracy, to deprive a meritorious public servant of reputation and life; a man who has fought the battles of his country, maintained her honour, and advanced her glory; who has wasted the strength of manhood in tropical regions, and encountered danger in every form. This is the man whose well-earned reputation they wish to blast! And for what? For having performed a most arduous duty, in the most trying and critical situations—for having had the manly courage to defeat the efforts of rebellion, and to save a valuable possession to the country!!! Conscious as we are of Colonel Picton's innocence, we will never forsake him, notwithstanding he should be assailed by adversaries more daring and wicked than those who now attempt to bow him to the earth; and who have already invited the knife of the mob to dispatch him, in order to save themselves the disgrace of the *last premeditated act*.

We now entreat the reader to turn back to Mr. M'Callum's "Vindication," commencing at page 524 of our last Appendix, and if the trouble be not too great, he may peruse the whole; but we claim his particular attention to that part of it, in which he attempts to exonerate himself from the *well-founded suspicions (expressed in our Review of his Travels)* concerning the real objects of his mission to Trinidad, and his conduct whilst there. From the overflowings of Mr. M'Callum's zeal, in this master-piece of *composition* and libel, unfortunately for himself and his patron, he has proved too much; for by ascribing to us suspicions which, at first, we really did not entertain, and by taking such pains to clear himself of them, we are now thoroughly satisfied of a reality, which his own want of skill in the art of duplicity has fully developed. Those parts of the Vindication which we have put to rest for ever, it will be useless to advert to; we therefore

therefore alight on that part of it where, after the author has given us a brief history of his exploits in St. Domingo, and of his *breaking the heart of poor Le Clerc, the French general,* we find him in Trinidad, "full, even to repletion," with patriotic zeal to reform the colony. His real motives for going thither, he has not thought prudent to tell us. *Reader! we will tell you presently.* With an anxious solicitude to *earn his penny,* he takes uncommon pains to justify the conduct of his master, Colonel Fullarton, for separating himself from the Commission, and leaving Trinidad, and to vindicate himself from any imputations of a bad nature in *remaining behind.* P. F. M'Callum, come forth, and speak for yourself! "It is true, I did remain behind; but what of that? I was not in Colonel Fullarton's *suite;* he had, therefore, no knowledge of me whatever than as a *traveller;* and during the time I was in the colony, *I only visited him twice.*" This is low quibbling. Has he told us that he was not in his *employment?* No! he durst not do it. "As a traveller," as the *disturber of Halifax*, as the friend of Toussaint*†—recommendations not very creditable, we must admit. Further on, this very innocent gentleman remarks, "At the time it was attempted to force me to enlist in the volunteer corps, the colony was, as it had hitherto been since it was conquered by the British arms, in a profound state of tranquillity and security; the mother country was at the same time at peace with the whole world; no invasion, *no internal commotion neither dreaded nor expected.* Hence Commissioners Picton and Hood *had no excuse,* no right either human or divine, to warrant them in compelling me, as a *mere transitory person,* to enlist in any one corps whatever."

From a perusal of the following documents, it will be seen how far any public declarations of Mr. M'Callum may be trusted; and the fair legal authority on which the Commissioners acted towards him, from the time that he landed in Trinidad, until his departure from the colony.

In the Minutes of His Majesty's Council of Trinidad (which are now before us), faithfully extracted from the Council-books, mention is made of the self same "Ugly Club" which Mr. M'Callum has recorded in his Travels. The concerns which he had in the proceedings of this club, induced His Majesty's two Commissioners, Sir Samuel Hood and Colonel Picton, to charge him with "*other seditious practices,*" beside those of sedulously attempting to disorganize and insurge the constitutional force of the country, the militia. If these solemn charges can be borne out by the subsequent evidence, where will Mr. M'Callum hide his head from the just indignation of that public whom he has so long deceived with impunity? We will now give the history of that club, as it appeared before the Board of Council. It being discovered that Mr. M'Callum (*under the assumed name of M'Sprat, as Secretary*) had been the *promoter* and *institutor* of the club, the two Governors and Council directed the Secretary to the Commission, the late Joseph M. Woodyear, Esq. to repair to the tavern (M'Kay's) where the club was held, and to seize the papers belonging to it. This was accordingly done, and the papers, called "Rules for the

* Vide the deposition of M'Kay.

† His twentieth letter, upon the events of St. Domingo.

Ugly Club," and proceedings, were laid before the Council. These valuable *manuscripts*, as Mr. M'Callum calls them, in his Travels, were all in *his hand-writing*; and although containing much nonsense, *disclosed one or two facts* to the Commissioners and Council, which fully corroborated the opinion that they had formed of the dangerous nature of Mr. M'Callum's *embassy* to Trinidad.

In the first place, the members had all of them assumed names; a person attached to the artillery was honoured with that of Sir David Dirk, and the rest of this daring knot of conspirators were distinguished with appellations, equally allusive to instruments of death, and indicative of their bloody murderous designs. The insignia of the Vice-president, carried by the Secretary, with the minutes of the club, before the Council, raised still further suspicions of its nature and tendency. At these orgies the *Secretary* sat, *with a large open clasp-knife in his hand, wearing a white hat, in which was displayed a flame or blood coloured cockade!!!* Whether these insignia betokened the approach of such scenes as had recently been witnessed in St. Domingo, where the travelling Secretary had lately been with his much-*lamented friend*, *General Toussaint*, the Commissioners and Council could not exactly determine; but this costume of the second officer, in what was denominated a convivial club, had a suspicious appearance; and which, coupled with Mr. M'Callum's other conduct, warranted conclusions, that the views and objects, *if not of the members, yet of the Secretary, were not calculated for the peace and security of Trinidad.*

We will take it for granted that Mr. M'Callum found the colony in that happy state of "tranquillity and security" which he describes, what, then, must we think of his character and designs, in organizing such a club as this? Was that measure likely to continue the calm? or rather, is it not more than probable, if the Commissioners had suffered its existence, after being in possession of such important facts, that Trinidad would speedily have been a scene of general confusion and massacre; and Mr. M'Callum might have resumed the functions of Secretary to its intended chieftain. Such a man would have been an invaluable acquisition to the new dynasty. Disciplined in the recondite learning of Haytian diplomacy, he might speedily have claimed the second place in the state, and have given Commissioners Hood and Picton a little *wholesome castigation*, for their manifold and repeated offences towards him, and his worthy coadjutors at M'Kay's!

Here we make a solemn pause, and seriously ask, whether there can be a man in the whole united kingdom, whatever be his principles, and whatever opinion he may hitherto have formed concerning the conduct of Colonel Picton, who can read the preceding statement, without revolting with horror at the sanguinary scenes which seemed to be meditated, and of applauding the firmness and energy of His Majesty's two Commissioners, in having prevented them.

Mr. M'Callum has already told us, and we must repeat his words, that he had but a "*slight knowledge of Colonel Fullarton.*" Reader, mark the sequel! With an equal degree of truth he has also informed us, "that internal commotion was neither dreaded nor expected in Trinidad; and that the Commissioners had no *right, human or divine*, to compel him, as a mere transitory person, to enlist in any one corps whatever." But his

conduct

conduct was bad, and he was driven to cover it with a series of lies. *Per scelera semper sceleribus certum est iter.*

We feel fully aware of the awful responsibility which we have incurred, in giving to the public the foregoing statement concerning Mr. P. F. M'Callum, *hitherto* unaccompanied by the documents on which the principal part of that statement is founded. The history of the Ugly Clubwas put into our possession by a gentleman of property in Trinidad, of unblemished reputation, and possessing a mind enriched with various erudition. This gentleman's *peculiar situation* in Trinidad, during Mr. M'Callum's career there, put him in possession of every fact; and we most solemnly assert it, that we rely on the veracity of his communication. He was kind enough to grant us permission to give his name to the public; but on a re-consideration of that offer, we have not done it, inasmuch, as the following *depositions*, taken on *oath*, will fully bear us out; and we felt it prudent not to add another name *(if it be not already done)* to the proscription list, which, no doubt, is intended to be sent to Trinidad the first opportunity, accompanied with ample instructions for the future movements of white secretaries, and black secretaries, of revolutionary clubists, and the disciples of the French declaration of the "*Rights of Man*," "that immortal work!" as Mr. M'Callum describes it in his Travels. Besides, most of these documents have since been published by Lieutenant-colonel Draper.

COPIES OF PAPERS RELATIVE TO F. F. M'CALLUM, EXTRACTED FROM THE PROCEEDINGS OF HIS MAJESTY'S COUNCIL. TRINIDAD, THURSDAY, THE 14TH APRIL, 1803.

Letter from Colonel Grant, of the Royal Trinidad Militia, to their Excellencies the Commissioners.

"GENTLEMEN, *Trinidad, April* 10, 1803.

"As Commanding Officer of the Royal Trinidad Militia, I think it my duty to state to your Excellencies, that in consequence of certain expressions made use of by a gentleman of this town, named M'Callum, as to the right of your Excellencies' embodying the Militia, *a considerable ferment exists in the corps;* and it has been reported to me, that *some gentlemen have, in consequence, positively refused to turn out.* As similar expressions were made use of by this gentleman before the committee of officers, who sit weekly to order absentees to be fined, or brought before them, I beg leave to refer your Excellencies for particulars to these gentlemen, who are Captain Harrison, and Lieutenants Fisher and Macnamara.

"With an assurance that nothing but a sense of duty could have induced me to trouble you on this occasion, I have the honour to be,

"Gentlemen,

"Your most obedient humble servant,

"CHAS. GRANT, Col. Royal Trin. Mil.

"N. B. Mr. M'Callum has never joined the corps; his excuse, as sent to me, I beg leave to inclose."

M'Callum's Excuse, inclosed in the Foregoing.

"Mr. M'Callum, as a traveller, *is going on an excursion round the island by order of Colonel Fullarton;* he expects to sail on Friday; considers himself

self as a stranger and a traveller in the island, and that he has not enrolled himself in the militia. If he were a resident, would join in the regiment."

Affidavits concerning P. M'Callum's Behaviour.

"TRINIDAD.—Before their Excellencies Brigadier-General Picton and Commodore Samuel Hood, Commissioners for executing the office of Governor of the said Island of Trinidad.

"Personally appeared William Harrison, of the said Island, Esquire, Captain in the first battalion of Royal Trinidad Militia, who being duly sworn upon the Holy Evangelists of Almighty God, maketh oath, and saith, That on Wednesday last, the 6th day of April, being President of the Committee for receiving the excuses of such of the said corps as had not attended the foregoing Sunday's parade, one Peter M'Callen* appeared before the said committee, and *declared that Governor Picton could not oblige any person to turn out in the Militia; that he disputed his authority; and that the proclamation respecting the Militia was founded on injustice;* that if the committee intended to make a Star Chamber business of it, and that if either party attempted to oppress him, they would find a bitter enemy; that as tyranny and oppression had been the ruling order of the day he expected his share of it; that he was an officer on half-pay, and in the service of Government †.

"WILLIAM HARRISON.

"Sworn before us, at the Government-House,
this 11th day of April, 1803,
"THOMAS PICTON, SAMUEL HOOD."

"The undersigned James Bourke, Merchant at Port of Spain, Trinidad, being duly sworn upon the Holy Evangelists of Almighty God, declares that Peter M'Callum advised him not to turn out in the Militia, and if they attempted to levy a fine, to allow them to take it out of his store; to which Mr. Bourke answered, he certainly would not turn out if he, Mr. M'Callum, was exempted from it.

"JAMES BOURKE.

"Sworn before us at the Government-House,
this 11th day of April, 1803,
"THOMAS PICTON, SAMUEL HOOD."

"The undersigned Robert Brunton, Adjutant of the first battalion of Trinidad Royal Militia, being also duly sworn as aforesaid, declares

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* So the name stands in the document before us.

† This we know to be a most egregious falsehood. On the contrary we have reason to believe, that previously to his leaving England, he was a contributor to a seditious newspaper; and that he went to America in the commercial capacity of a supercargo. Now that he is in England, he passes as a gentleman of the bar!!!

that

that Peter M'Callum said that the Commissioners had no power to call out the Militia, *and that he had it from Colonel Fullarton.*

" ROBERT BRUNTON.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" The undersigned William Wane, Serjeant in the Grenadier Company of Royal Trinidad Militia, being also duly sworn as aforesaid, declares, that Peter M'Callum said, that if there was any attempt made to force him to turn out in the Militia he should repel it, and shoot the first man who attempted to lay hands on him.

" WILLIAM WANE.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" The undersigned William Stephens, Lieutenant in the Royal Trinidad Militia, being duly sworn upon the Holy Evangelists of Almighty God, maketh oath, and saith, that Peter M'Callum frequently declared *publicly*, that the Militia was a self-constituted body, and there existed no power in the government of this Island to embody a militia; and that one M'Donald, who lives at the same house with the said Peter M'Callum, told the deponent, that he had no commission, or if he had one, it was not worth a farthing.

" WILLIAM STEPHENS.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" William M'Kay, Innkeeper of the Port of Spain, being duly sworn upon the Holy Evangelists, deposes, that he knows a person who styles himself P. M'Callum, who is now confined in the public gaol of this town. His knowledge of him proceeds from his having lived at his tavern the 14th of February last: this deponent understands that said M'Callum came from North America, and had been under the necessity of quitting Halifax in Nova Scotia, in consequence of a quarrel with the Governor of that Colony: this deponent farther saith, that Mr. M'Callum was a member of the *Ugly Club*, held at his tavern; was the original proposer of it, and, as he understands, was chosen secretary: that Mr. Sands, lately employed at the Naval Yard at Martinique, was president, Mr. John Shaw, Mr. Higham, Mr. Hargrove, the printer, Mr. M'Donald, with a number of others, whom he cannot at present recollect, were members.

" This deponent farther saith, that about nine o'clock at night, he believes on Friday last, some discussion took place at his tavern between Mr. Stephens, an officer in the Militia, and Mr. M'Donald, a lodger, respecting the necessity of turning out for the Militia; some very high words passed between them, and he recollects Mr. M'Callum declaring, *he would not turn out for any one, and whoever did so would be a fool; that he, M'Callum, knew a great many who were resolved not to do so; that he also endeavoured*

endeavoured particularly to dissuade this deponent from turning out, assuring him that the Commissioners had no authority to compel him or any one. Being asked if he had any conversation with Judge Black respecting M'Callum, says yes; that he told the Judge that he thought him a very boisterous dangerous man, and much lamented that he had been at his house: this deponent recollects M'Callum attempting to persuade Mr. Bourke also from turning out for the Militia.

"WILLIAM M'KAY.

"Sworn before us, at the Government-House, Port of Spain, Trinidad, this 13th day of April, 1803,

"THOMAS PICTON, SAMUEL HOOD."

"Mr. M'Kay wishes to correct his statement respecting Mr. Shaw's being a member of the club, he having never seen him there but once.

"WILLIAM M'KAY."

"Their Excellencies came to a resolution to ship off P. M'Callum for New York, as a dangerous person, who had attempted to seduce from their duty the Militia of this Colony, *and for other seditious practices.*

"ORDERED—That he be sent away in the Schooner Aspasia, Captain Edmund Kingsland, for New York, and that fifty-six dollars be paid by an order on the treasurer to defray his expences."

From these solemn depositions made by gentlemen of distinction and character, will be perceived the degree of credit which can possibly be placed in this Mr. M'Callum's declaration of having but a slight knowledge of Colonel Fullarton; and of his being but a "*mere transitory person.*" But, reader, mark the evidence. In this gentleman's written excuse to Colonel Grant (for not joining the Militia) he tells him, that he is going on an *excursion round the Island by order of Colonel Fullarton.* Unhappy mode of expression, truly! Fatal recognition of the relationship of *master* and *servant!* "We owe it," says an eminent writer, "to the bounty of Providence, that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving." The application is before us.

"Robert Brunton, Esq. Adjutant of the first battalion of Trinidad Royal Militia, deposes on OATH, that P. F. M'Callum said the Commissioners had no power to call out the Militia, and that he (M'Callum) had it (the information) from Colonel Fullarton!" Here the relationship of master and servant is forgotten; Mr. M'Callum is stripped of his livery, and admitted to familiarity and friendship with the Colonel, whose ORDERS he was so recently bound to obey!

Mr. M'Callum tells us, that he was a mere transitory person. Will moving from tavern to tavern, and organizing seditious clubs; passing with revolutionary zeal, with jacobin activity, from dwelling to dwelling, and scattering the seeds of discontent amongst the inhabitants, entitle him to the innocent character of a "mere transitory person?"

We solemnly warn every regular government to be upon the alert, and to watch with due diligence all such "mere transitory persons." There were already too many characters of this description in Trinidad, to suffer the Commisoners, Sir Samuel Hood and Colonel Picton, to tolerate the residence

dence of "fresh comers," without putting them to that test which a wise policy demanded. That test was put to Mr. M'Callum, and he treated it with contempt. The history of the part which Mr. M'Callum acted in the Ugly Club, united with the foregoing depositions, will convince the impartial reader of the prudence with which the two Commissioners acted, in having this "mere transitory person" apprehended and sent from the Colony.

In the minutes of Council, to which we have adverted, are the particulars of Mr. M'Callum's examination; but they excite no other interest than to shew the mean quibbling and evasive answers which he gave to the Commissioners and Board; and that his *errand* and his *heart* were equally *good*. There is a "dignified decent delicacy" which an innocent man will preserve in all situations. But he who is conscious of his own turpitude, when the laws of the community overtake him, and he is constrained to appear before the proper tribunal, will either preserve a sullen silence, or deport himself with unruly insolence. Mr. M'Callum chose the latter course; and the reason has been assigned.

Had Colonel Picton been armed with no other authority than that which he received from the ever to be lamented Sir Ralph Abercromby, and which is also included in Sir Ralph's general instructions to J. Nihell, Esq. on appointing this gentleman to the office of Chief Judge, he would have been perfectly justified in requiring Mr. M'Callum to join the Militia. But in aid of this authority, and which was further sanctioned by imperious circumstances, we now subjoin a paper, which Mr. M'Callum little suspected would ever be put into our possession; and let the libeller blush if he can, for having dared to assert, that the Commissioners had no "right, either human or divine, to warrant them in compelling him as a mere transitory person, to inlist in any one corps whatever;" and that they had acted towards him in an arbitrary manner.

"*Twenty-fourth Article of His Majesty's Instructions to Governors Picton and Hood, as Commissioners.*

"*St. James's, 13th October, 1802.*

"You are hereby particularly authorised and required, for the better security of the said Island (Trinidad), and for the maintenance of good order therein, to raise such troops therein, and to call out *and embody such companies and corps as you shall judge necessary for that purpose.* With the same view of maintaining order and good government, you are also authorised to disarm such of the inhabitants of the said Island as are not employed in any military capacity, *or have not your license for keeping their arms*, and TO REMOVE FROM THE SAID ISLAND ANY PERSONS, THE CONTINUANCE OF WHOSE RESIDENCE IN THE SAID ISLAND MAY BE FOUND TO BE DANGEROUS TO THE PEACE AND SECURITY THEREOF."

Will Colonel Fullarton any longer persevere in disputing the authority on which the Commissioners acted in embodying the militia? or, will Mr. M'Callum continue to publish the instructions of his patron? But what will he not do? what will he not say?

There is generally a long interval between the first deviation from moral rectitude, and the last act of human wickedness. *Nemo repente fuit turpissimus.* But the libeller of Colonel Picton has shewn us the insufficiency

sufficiency of the maxim, by commencing his career where ordinary men generally terminate theirs. An all-seeing Providence has, however, "so governed his lips," that were no other evidence given than his own asseverations, his refutation would be upon record.

We have now finished with Mr. M'Callum, with whom we acknowledge to have taken no inconsiderable pains. We have drawn his portrait with fidelity; and we have hung it up to public exhibition; not from a vindictive spirit, but from the paramount obligation of public duty. We found this gentleman rushing from obscurity to undeserved notice. But he might have enjoyed his honours undisturbed by us, had he not in his struggle for pre-eminence, most daringly violated public morals: had he not added libel to libel, and propagated his falsehoods in every pot-house and mean society which gave him encouragement. But for us, Mr. M'Callum's most wretched book might have passed current with many unthinking persons, as a body of irrefragable evidence against Colonel Picton: who might still have considered the ex-Governor as having acted without instructions, and without necessity. We have, however shewn, that he acted in strict conformity to *the orders of his Sovereign;* and under an *imperious necessity, arising from ample evidence of Mr. M'Callum's dangerous character and conduct.*

N. B. We must beg leave here to put an end to this controversy between Mr. M'Callum and the Reviewer of his Travels. We have given free admission to the strictures of either party, and, in bringing the reasons of both before the public, we have done our duty. Any farther continuation of the dispute would be uninteresting to the public, and answer no one good purpose. We are by no means disposed to hurt the feelings of any man, and *unnecessary* asperity of language we shall ever condemn. With this remark we take our leave of Mr. M'Callum. As to Mr. Fullarton, his publications and those of his opponents shall undergo the strictest investigation; our attention has been forcibly directed to the subject, and we will not now quit it until we shall have sifted it to the bottom.

A REPLY TO SOME REMARKS ON MISSIONARIES IN OTAHEITE, page 521, vol. xxii.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

IT is a most fortunate circumstance for parties who cannot make their own case so clear as that of their antagonists, that they have at their command various epithets, and can brand them at pleasure, with names, either of derision, or infamy. This appears the ease with your able correspondent JUVENIS, who, though he seem in this instance most undoubtedly to have mistaken his abilities, yet, having written in a strain, that might probably have a bad effect on the wavering mind, or weak understanding, it seems but fair that a discerning public should hear both sides. Upon mature investigation, his positions, though plausible, will appear to be false: his style, if elegant, tending to mislead; and the whole, proving him to have read his Bible, to very little purpose, when he states events, that occurred directly contrary to what he asserts.

Who that understands divine revelation, will conceive that Rome was raised

raised to its highest glory, as its arms and its arts extended far and wide" for the purpose of receiving the truths of Christianity? What were the refinement, the wisdom, the ceremonies of the Jews, coeval with the appearance of our blessed Lord, of whom it was said, *expressly*, "he came unto his own, and his own received him not?" The divine mandate could have made the high-priest a disciple, or a whole Sanhedrith his worshippers, with the same ease that it said to an illiterate fisherman, "follow me." And the assertion of Jesus, that to the "*poor* the Gospel was preached;" but ill accords with your correspondent's notions, who states, that "*Christianity appeared at the happy moment, when the minds of men by previous discipline, were fully capable of comprehending its sublime truths, and when every human facility existed, for its wide, and universal dispersion.*" So contrary are the determinations of God to the expectations of man!"

I was never, myself, very sanguine, respecting the *immediate* result of their labours, who have gone from their native land, at the risque of property and friends, for what they conceived the good of *fellow mortals*. And yet it seems contrary to human appearance, that any vast change should be effected, in the habits and customs of Indians, or Otaheitans, without means. And those very means, of which we observe such pleasing effects, through the labours of a Paul, or a Silas, in idolatrous Athenians, lascivious Corinthians, and even ignorant Britons.

Perhaps it is to be lamented, that religious intelligence is so often conveyed in what is generally termed *the language of cant*; but, to take the sense of the extract brought forward by your correspondent, without measuring the words, he may find, that the attempt of the person writing, was as nearly according to his directions, as it could well be; at least, it begins, as he reckons it ought, by stating that they have a soul to be saved, and explaining, as far as words can, what that soul is. But surely his researches might have been somewhat deeper, before he insinuated so strongly, that "these fanatical medlers had not made a single convert, among the Otaheitans." If he wish to gain information, some volumes of the transactions of that society might be serviceable. But this is not the fact; it was a prolific subject, allowing scope to fancy, on which he might gratify himself in expressions of sarcastic spleen, or ironical satire; and though I am not myself strictly one of that class to which he seems to allude, yet it would please me to the soul, to hear more of the happy influence of religion effecting a change in the conduct and life of immortals far distant.

However, to prove the possibility of Indians being converted, without the previous aid of civilization, or rather, that civilization and industry will be the natural consequence of the introduction of Christianity, I beg leave to introduce (as very few of your readers can have seen, it from its limited circulation) some remarks in the note to a sermon* on this subject, preached before the New York Missionary Society in America, by the Rev. J. M. Mason of that place. No comment need be made upon the manner in which it is reasoned, nor the abilities of the author, whose name and person are well known to many of the inhabitants of London†.

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* See Mason's First Ripe Fruits, 12mo. page 174. Ogle.

† To the abilities, integrity, and sound principles, of this pious divine, *we* are happy to bear this public testimony.—EDITOR.

"An

"An objection," says he, "to missions among the Indians, or other savages, which many view as unanswerable, is, 'that some considerable progress in civilization is previously necessary to prepare a people for the reception of Christianity. You must first make them men, say the patrons of this opinion, before you make them Christians. You must teach them to live in fixed habitations, to associate in villages, to cultivate the soil, and then you may hope that they will hear and understand when you unfold the sublime principles of the gospel*.'

"Plausible and popular as this objection is, it is equally unsupported by reason, by scripture, or by fact.

"If the gospel cannot succeed among the Indians, for example, the obstacle must be either in their understandings or in their manner of life.

"The former 'opinion supposes a wider difference between the understanding of the man of the woods and the man of the city, than what does, in fact, take place. The human mind is not, in any country, below the reach of discipline and religious instruction. The American Indian, the Pacific Islander, and the African negro, are shrewd men, whose intellectual capacity will not suffer in comparison with the uneducated classes of people on the continent of Europe†.' Why should it, since it is culture, and that alone, which destroys the level of abilities naturally equal? Surely the Indian, whose necessities compel him not only to hunt and fish for his subsistence, but to be, in a great measure, his own artificer, as well as the guardian of his private and public right, must be superior, in point of general understanding, to those vast bodies of Europeans whose intelligence the division of labour has confined to a detached article of manufacture, or to the merely servile operations of agriculture. Indeed, all the national transactions with the Indians shew them to possess great acuteness, and no small share of what learning cannot bestow—common sense. How seldom will you find, I do not say among the vulgar, but among the polished orders of society, better specimens of well-formed idea, and of genuine eloquence, than are frequent in the Indian talks?

"If, on the other hand, their manner of life be considered as presenting the decisive obstacle, this opinion supposes it much more difficult to alter outward habits than inward principles. Christians will not dispute that the gospel can and does transform both the heart and the character; yet it is thought unable to overcome a propension to wandering from place to place. The plain meaning of the objection, therefore, is this, that some means *more powerful than the gospel*, must be applied to civilize the Indians, and prepare them for its reception. For if it be admitted, that the gospel can civilize as well as save, the objection falls at once to the ground. But if its power to civilize be denied, while its power to save is admitted, it becomes the objectors to shew the reason of this distinction; and also what those more effectual means of civilization are. Be they what they may, since the gospel is excluded, they must be merely human; and then the principle of the objection turns out to be this, that the wisdom of man is better adapted to civilize the Indians, than the wisdom of God.

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* "Dr. Hardy's (of Edinburgh) Sermon before the Society, in Scotland, for propagating Religious Knowledge, p. 14."

† "Ibid. p. 15."

"Further,

"Further, the objection supposes that savages are to be civilized without *any* religious aid. For whatever arguments prove the utility, in this matter, of religion at all, conclude, with tenfold energy, in favour of the religion of Christ. But to neglect the religious principle, would be to neglect the most potent auxiliary which can be employed in managing human nature; and to act in the spirit of that wise philosophy which would erect civil society upon the basis of Atheism.

"It would swell this note into a dissertation, to state the various considerations which militate against the idea of civilizing the Indians before we attempt to christianize them. But granting this, for a moment, to be necessary, who shall effect it? Philosophers? Merchants? Politicians? If we wait for them, the sun will expend his last light, and the business be unfinished. The Indians have had intercourse with the whites, in the concerns of trade and policy, nearly two hundred years, and most of them are as wild as ever. To put off evangelical missions to them, till, in the ordinary course of things, they become civilized, is, therefore, equivalent to putting them off for ever.

"2. If the opinion that the gospel can succeed only among civilized people, receives little countenance from reason, it receives less from scripture.

"No such restriction of its influence is contemplated in prophecy. Its universal reception is the subject of numberless predictions; but they contain not a hint that the want of civilization shall be such a bar to its progress as is commonly imagined. On the contrary, it is expressly declared, that the most roving and untutored tribes shall rejoice in Messiah's salvation, even while they retain their unpolished characters and manners. 'Sing unto the Lord a new song—Let the wilderness and the cities thereof lift up their voice, the villages* that Kedar doth inhabit. Let the inhabitants of the rock sing; let them shout from the top of the mountains†.' Beyond all controversy, the general sense of the prophet, in the words of that elegant scholar, Bishop Lowth, is, thst 'the most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate, with thanksgiving, the blessing of the knowledge of God graciously imparted to them‡.' And he particularizes, as an example, those wild Arabs, who, in every point of comparison, were as inaccessible to the gospel as the American Indians.

"No such restriction was thought of by the Apostle Paul. He was a debtor not more to the Greeks than to the barbarians§. He maintains, that in the body of Christ 'there is neither Greek nor Jew, barbarian, Scythian, bond nor free.' A position which evidently assumes, that barbarians or Scythians might be Christians no less than Jews or Greeks, bondmen or free.

"No such restriction is to be found in the commission which the Lord Jesus hath left his church. Thus it runs: 'Go and teach *all nations*—Go ye into *all the world*, and preach the gospel to *every creature*,' manifestly, every human creature, for such only are objects of the gospel-salvation. Not a syllable about civilization. And, unless it can be proved, that Indians, and other savages, are neither nations nor human creatures; or,

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* "Or tents. † Isaiah, xlii. 10, 11."
‡ "Translation of Isaiah, Notes, p. 198, 4to."
§ "Rom. i. 14. Col. iii. 11."

if they are, that they are in no part of the world, the prejudice we are combating must be abandoned, as in direct opposition to the will and the commandment of Christ.

"Such a restriction, moreover, effaces the chief character and glory of the gospel, viz. that 'it is the *power of God* to salvation.' Were it what many take it to be, a system of mere moral suasion, of cool, philosophic argument, the case would be different, and the prejudice just. Indians and Hottentots are, indeed, rather rough materials for a religion cantly styled *rational*. But whoever knows any thing of *real* Christianity, knows that the conversion of a sinner is the exclusive work of JEHOVAH the Spirit. It is this principle, and this alone, which makes the preaching of the word to men 'dead in trespasses and sins,' a *reasonable* service. Now, to say that the gospel *cannot* succeed among a people not previously civilized, is to say, either that it is *not* the power of God, or that there are some things too hard for Omnipotence.

"3. This opinion, dissonant from reason and scripture, is also contrary to fact.

"Was the world universally civilized when Christianity was promulged? or did it prosper only in civilized countries? What were the ancient Getulæ, in Africa? the Sarmatians and Scythians, in Europe? If we can credit history, they were as remote from civilization as the American Indians. Yet, among these, and other nations equally uncultivated and savage, had the gospel, in the time of Tertullian, established its reign*. And in Britain it penetrated into those places which Roman arts and arms had never been able to reach†.

"This general assertion might be amplified in an interesting detail, and might receive additional force from the sanctions of modern history. But either would protract, to an immoderate length, a note already too long. We may, however, ask, why the gospel should be unequal to the effects which it formerly produced, and of which its friends made their just and unanswerable boast? Let us fairly risk the experiment, whether the Cross of Christ has lost its influence on barbarian minds. Instead of waiting till civilization fit our Indian neighbours for the gospel, let us try whether the gospel will not be the most successful means of civilizing them. The grace of the Lord Jesus will do what philosophy and the arts will never do—tame the wild heart: and there is no doubt of a corresponding alteration in the conduct. One Christian institution alone, the holy Sabbath, will go farther to civilize them in a year, than all human expedients in a century. Driven continually before an extending frontier; their manners debauched by the commerce of unprincipled whites; their number diminishing by war and by vice; the only alternative which seems to be offered them is, conversion or extermination."

With the greatest good will to your correspondent, who I suppose imagines, that all persons professing more than ordinary strictness to the command of the Bible, are influenced by sentiments of the "Mendicant of Moorfields,"

I remain, Sir, your obedient servant,

March 24th, 1806. J. G.

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* "Tertull. adversus Judæos, cap. vii. opp. p. 189. Ed. Rigaltii."

† "Inaccessa Romanis loca. Id. ib. A number of testimonies to the same facts are collected in that learned work of Grotius, De Veritate Religionis Christianæ, opp. tom. iii. p. 46, 47. Fol. Lond. 1679."

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END OF THE TWENTY-THIRD VOLUME.

Printed by B. M'Millan, Bow Street, Covent Garden.